

26-0628sc Transcript

26-0628sc - *The Book of Romans, Steve Cain*

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26-0628 - The Book of Romans 9:1-33

Transcript (0:04 - 44:26), Teacher: Steve Cain

(0:04) Romans the ninth chapter, and I'm prepared to go into the New American Standard Version. (0:12) Let's have a word of prayer before we get in. (0:15) Moses, gracious Heavenly Father, we thank you so much for your grace and mercy that you've (0:21) bestowed upon us.

It enables us to be able to call you our Father and to come to you through Jesus, (0:29) our priest and our Savior. And we thank you for the opportunity we have to study your word. (0:36) And we know that the Holy Spirit has provided this word for us to be able to know your will (0:41) and to glean your personality out of it and what your plans are for mankind.

(0:49) At this time, we ask for wisdom. We ask for understanding. We ask for insight.

And we pray (0:58) that you'll be with us and give us comprehension. As Paul has pointed out in one of the letters, (1:08) he is sometimes complex and very difficult to understand. So give us the ability to understand (1:15) and have insight.

We ask your blessings upon us as students and readers of your word, (1:22) we'll be able to comprehend them. We pray these things in Jesus Christ's name. Amen.

(1:32) I guess one of the things we need to call into remembrance as we get into this, because he is (1:37) complex, and chapter 9 doesn't stand by itself, we need 10 and 11 in order to be able to grasp (1:46) the whole thing that Paul wants us to understand. And the main thing that we need to understand is (1:54) number one, what pleas of God. Believe that he is and that he's your rewarder, (2:03) those who diligently seek him.

That's pointed out to us by Paul in Hebrews, the 11th chapter. I give (2:09) Paul credit for writing Hebrews. I don't know whether he did or not, but I give him credit for (2:16) it.

And the other thing is, Paul points out to us in the Ephesian letter, that God has a purpose for (2:28) creating us. He has a purpose for creating this world and putting mankind in it. And what is (2:35) that purpose? Call on Ephesians, the first chapter, the first few verses.

What is the purpose that he (2:45) has? And if you need to refer to that, let's do, just to be able to comprehend it. Starting out (2:58) with verse 3. Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with (3:10) every spiritual blessing in the heavenly places in Christ, just as he chose us in him before the (3:19) foundation of the world, that we would be holy and

blameless before him, God. In love, he predestined (3:28) us to adoption as sons and daughters through Jesus Christ to himself, according to the good (3:37) pleasures of his will.

So what does he say? What is God's purpose? He chose us, he predestined us (3:49) to adoption as sons and daughters through Jesus Christ to himself, according to the good pleasure (3:56) of his will, to the praise of the glory of his grace with which he favored us in the beloved. (4:06) In other words, we're going to praise God for this grace of being adopted. And so he has a purpose, (4:18) and that purpose is for us to praise him in heavenly places.

Not only that, he has an (4:25) additional purpose. Let's pick up with verse 7. In him we have redemption through his blood, (4:34) the forgiveness of our wrongdoings according to the riches of his grace, which he lavished on us (4:42) in all wisdom and insight. He made known to us the mystery of his will, according to his good pleasure (4:52) which he set forth in him, regarding his plan of the fullness of the times, (5:01) to bring all things together in Christ, things in the heavens and things on the earth.

In him (5:10) we also have obtained an inheritance, having been predestined according to the purpose of him, (5:17) who works all things in accordance with the plan of his will, to the end that we, (5:24) who were the first to hope in the Christ, would be the praise of his glory. In him (5:32) you also, after listening to the message of truth, the gospel of your salvation, (5:40) having also believed, you were sealed in him with the Holy Spirit of the promise, (5:46) who is a first installment of our inheritance in regard to the redemption of God's own possession (5:53) to the praise of his glory. That's his purpose.

That's why he created the world, (6:02) so that he could do these things through Christ. And so, when Abraham, God approached Abraham, (6:12) God proposed to him his purpose. He told Abraham that if you will follow me and do the things that (6:23) I've asked, I will, wherever you walk and over all the land, I will provide for your heritage.

(6:31) And then he says, I will make of you a great name, and through your seed I will bless the world. (6:40) And so, it's through his seed, and we know the seed is going to be Jesus, don't we? (6:48) So, this is the purpose, and Paul is going to be pointing out to us that God is working out (6:56) his purpose, and that God has every reason. And there's something else that is very intriguing, (7:06) and Paul's going to point that out to us in these next three chapters.

And what is that purpose? (7:14) You can't read my mind, can you? He is going to cause us all to, one of the versions says, (7:28) confine us to Satan. In other words, everybody's going to be a sinner. Everybody's going to (7:36) be in the clutches of Satan, and going to go to hell unless they do what he asks them to do.

(7:48) And what is the purpose? Why is he doing it? Why does he want everybody to be sinners? (7:58) So that everybody can share in his glory. Everybody can respond to his gospel. Everybody (8:06) can respond to his grace.

He's reaching out. There is no one who ever existed on the face (8:13) of this earth or did not have the opportunity to be reconciled to God. No one.

And that's (8:25) what Paul is going to point out to us in the next three chapters. So, he's going to have (8:31) everybody consigned to it, and the way Paul points it, yes, the Israelites were special people in (8:38) God's sight. And yes, according to chapter 9, 10, and 11, the Israelites did receive

God's (8:49) blessings and his special treatment over everybody else.

But that did not spare them (8:56) from being condemned. It did not give them the reason to believe that they didn't have to (9:05) become a Christian in order to be saved. Everybody has to be saved in the same way.

(9:14) No one can be saved apart from God's plan. Not a person. No one, except for Jesus.

(9:23) Because Jesus is the fulfillment of his plan. And so he's going to point that out to us. (9:28) Any questions or observations? So Paul is going to be pointing this out to us, (9:35) and he's going to be defending God.

And so God has a plan, and as this plan unfolds, (9:43) and we can see that he's manipulating the mankind to fulfill his purpose. And so his prophecy (9:54) and his promise that he gave to Abraham, and the promise is what we have to rely on. And he's going (10:02) to be pointing out to us, remember God's promise.

Remember God's promise. And what promise? That (10:13) through Abraham's seed, the world will be blessed. That's his promise.

And Isaac and Jacob are (10:28) the pawns in his promise. And they're the fulfillment of it. So he's pointing this out.

(10:36) The first promise, or the first prophecy of the fact that there's going to be a Christ (10:41) comes in Genesis the 15th chapter. Or not 15. Yeah.

The third chapter, I believe it is. (10:48) Where God tells Eve that through her seed, her seed will (10:59) bruise the head of Satan, and Satan will bruise the heel of Jesus. And so that's the first prophecy (11:08) that there's going to be someone special in the world.

Let's start out again with Romans. (11:21) The ninth chapter. And starting from verse one, let's go on down.

And then we'll go right (11:30) into, as we can, right into chapter 10. We won't have time to go into chapter 11. (11:42) So Paul is writing to the church in Rome.

And he's basically going to be defending God (11:56) and sharing with them that God has a purpose. God has a plan. And that it's being fulfilled (12:03) the way he wants it planned.

And it is in his direction, his divine intervention, (12:10) providence and preservation, that is bringing about the fulfillment of the promise that he (12:17) gave to Abraham, and that he gave to Isaac and Jacob, and that the Israelites were looking for (12:24) to be fulfilled. I'm telling the truth in Christ. I'm not lying.

My conscience testifies with me (12:36) in the Holy Spirit that I have great sorrow and unceasing grief in my heart, for I could wish (12:45) that I myself were accursed, separated from Christ for the sake of my countrymen, (12:51) my kinsmen, according to the flesh, who are Israelites, to whom belongs the adoption as sons (13:01) and daughters, the glory, the covenants, the giving of the law, the temple service, (13:08) and the promises, whose are the fathers, and from whom is the Christ, according to the flesh, (13:16) who is over all, God blessed forever. And so he's sharing with us there the fulfillment of it. (13:25) And the question was asked, what version of this NIV? 2020.

So he's pointing out here to us (13:38) that Christ is the fulfillment of that promise. And so, from whom is the Christ, according to the (13:46) flesh? So he's pointing out that it came from Israelites.

It came through Jacob and his (13:53) descendants, and it came through Jesus. And so we have, that's one of the reasons why we have the (14:01) lineage given in Matthew and also in Luke. We have the lineage given to show us that Jesus is from (14:09) the Israelites, and that Jesus is the one that the law was looking to as far as the prophecy (14:17) is being fulfilled.

So let's reread verse 5 again. Whose are the fathers, and from whom (14:28) the Christ, according to the flesh, who is over all, God blessed forever. Amen.

So Paul's pointing (14:37) out that through his kinsmen and through the Israelites, God made his promise come to pass. (14:44) Christ came into the world, the one he promised. Verse 6. But it is not as though the word God (14:53) has failed, for they are not all Israel, who are descended from Israel.

Nor are they all children, (15:06) because they are Abraham's descendants. But through Isaac your descendants shall be named. (15:13) That is, it is not the children of the flesh who are children of God, but the children of the (15:20) promise who are regarded as descendants.

For this is the word of promise. Notice he's talking about (15:28) the promise that he gave to Abraham that it was not going to be through Hagar and Ishmael. He's (15:39) not going to do that, but Abraham basically was asking God if he wouldn't do it that way.

(15:46) But God says, no, I'm giving you a promise, and it's going to be fulfilled between you and Sarah. (15:53) So not all the descendants of Abraham are being counted in this tree of life, (16:03) the family tree, the heritage. So let's reread verse 6 again.

But it is not as though the word (16:11) of God had failed, for they are not all Israel, who are descended from Israel. Nor are they all (16:19) children, because they are Abraham's descendants. But through Isaac your descendants shall be named.

(16:27) So in other words, he's pointing out from this tree, this heritage, you don't follow (16:36) Ishmael, you follow Isaac and his descendants. So through Isaac your descendants shall be named. (16:45) That is, it is not the children of the flesh who are children of God, but the children of (16:52) the promise are regarded as descendants.

For this is the word of promise. At this time I will come (17:00) and Sarah will have a son. And not only that, but there was also Rebecca, when she had conceived (17:08) twins by one man, our father Isaac.

For through the twins, for though the twins were not yet born (17:18) and had not done anything good or bad, so that God's purpose according to his choice would stand. (17:26) Not because of works, but because of him who calls. It was said to her, the older will serve the younger.

(17:35) Just as it is written, Jacob I have loved, but Esau I have hated. And so here again, keep in mind, (17:43) God has a plan. And God is going to have it fulfilled.

And it's going to be Abraham, Isaac, (17:51) then Jacob. And Paul's pointing out to us that Jacob and Esau didn't have to do anything, (18:00) but God is choosing ahead of time that he's going to work

through Jacob and not Esau. And there's no (18:10) other than the fact that God has a purpose and God is working it out.

Divine intervention, (18:16) providence, and preservation. And so that's what he's trying to make a point here. Nothing else.

(18:22) He isn't trying to say that he, you know, like Calvinists would say, he was chosen. He isn't. (18:33) Jacob is the one that God wants to work through, regardless of what Jacob does.

(18:38) Jacob is not perfect, and neither is Esau, is he? So we know that Jacob is not perfect, (18:46) but God wants to work through Jacob and not through Esau. He wants to work through Jacob. (18:52) And Jacob's name is changed to Israel later on.

Verse 14. And this is the reason why (18:59) verse 14 is pointed out here. What shall we say then? There is no justice with God, (19:07) is there? Far from it.

For he says to Moses, I will have mercy on whomever I have mercy, (19:15) and I will show compassion on whomever I show compassion. So therefore, that's the reason why (19:22) he said, I'm going to choose Jacob over Esau. It's my plan.

It's my idea. This is the way I want to (19:30) work. So he's saying, I will have mercy on whomever I have mercy, and I will show compassion on (19:37) whomever I show compassion.

Verse 16. So then, it does not depend on the person who wants it, (19:46) nor the one who runs, but on God who has mercy. For the scripture says to Pharaoh, (19:56) for this very reason I raised you up, in order to demonstrate my power in you, (20:01) and that my name might be proclaimed through the earth.

So then, he has mercy on whom he desires, (20:09) and he hardens whom he desires. But I thought, in my mind, it would be interesting to know (20:17) what happens when Jesus comes into this world. You're familiar with John, the first chapter, (20:24) the gospel of John.

Let's take a look at it real quick, and see what John says about Jesus (20:34) and his coming into the world. Let's pick up with verse 14. Chapter 1, verse 14.

(20:47) And the word became flesh, and dwelt among us, and we saw his glory, glory as of the only son (20:57) from the Father, full of grace and truth. John testified about him, and called out, saying, (21:05) this was he of whom I said, he who is coming after me has proved to be my superior, (21:14) because he existed before me. For of his fullness we have all received, and grace upon grace.

(21:25) For the law was given through Moses, grace and truth were realized through Jesus Christ. (21:32) No one has seen God at any time. God, the only son who is in the arms of the Father.

(21:41) Let's pick up, let's go back to verse 5, because that's, or verse 6, because that's where I really (21:49) want us to focus in on. A man came, one sent from God, and his name was John. He came as a (21:58) witness to testify about the light, so that all might believe through him.

He was not, John was (22:07) not the light, but he came to testify about the light. Verse 9, this was the true light that (22:15) coming into the world enlightens every person. He was in the world, and the world came into being (22:24) through him, and yet the world did not know him.

He came to his own, and his own people did not (22:32) accept him. But, notice verse 12, as many as received him, to them he gave the right to become (22:43) children of God, to those who believe in his name, who were born not of blood, nor of the will of the (22:52) flesh, nor of the will of man, but of God. So what is he telling us? He's telling us that God is the one (23:03) who wants us to become his children.

It's not us seeking him. It's not us pleading with him. (23:14) He is seeking us, and he's giving us the opportunity to do that, and that opportunity (23:22) is for us to partake of.

So the reason why I said that is that he points out here that, (23:33) where is it? No, there we are. Verse 14, chapter 9, Romans. What shall we say then? There is no justice (23:55) to the God, is there? Far from it.

For he says to Moses, I will have mercy on whomever I have mercy, (24:03) and I will show compassion on whomever I show compassion. So then, notice here, it does not (24:11) depend on the person who wants it, nor the one who runs. In other words, we don't have any say (24:23) into whether or not God is going to reconcile us to him.

It's God who's reaching out to us (24:30) and providing us with his mercy. So it does not depend on the person who wants it, (24:37) nor the one who runs, but on God who has mercy. And that's the reason why he sent Jesus into the (24:44) world, to give us that opportunity to accept him.

So, for the scripture says to Pharaoh, (24:53) for this very reason I raised you up, in order to demonstrate my power in you, that by name (24:59) might be proclaimed throughout the earth. So then, he has mercy on whom he desires, (25:06) and he hardens whom he desires. Verse 19, any questions? Any observation? Verse 19, (25:17) you will say to me then, why does he still find fault? For who has resisted his will? (25:26) On the contrary, who are you, you foolish person, who answers back to God? The thing molded will (25:34) not say to the molder, why did you make me like this, will it? Or does the potter not have a right (25:42) over the clay, to make from the same lump one object for honorable use, and another for common (25:50) use? What if God, although willing to demonstrate his wrath and to make his power known, endured (26:00) with great patience objects of wrath, prepared for destruction? And he did so to make known (26:07) the riches of his glory upon objects of mercy, which he prepared beforehand for glory, (26:16) namely us, whom he also called, not only from among Jews, but also from among Gentiles, (26:25) as he also says in Hosea.

So he's pointing out to us that God has a purpose, God has a plan, (26:33) and he is the one who is making it come to pass. And he is the one who is (26:43) the master over the whole game plan. Any questions? Any observation? (26:50) So, namely, he has called us, not only from among the Jews, but from among Gentiles, (27:01) as he also says in Hosea.

I will call those who were not my people, my people, and her (27:09) who was not beloved, beloved. And it shall be that in the place where it was said to them, (27:17) you are not my people, there they shall be called sons of the living God. (27:24) So he's quoting, Paul's quoting Hosea, and Hosea's telling us how God's going to play out (27:32) his plan of redemption.

Then he goes on with verse 27. Isaiah cries out concerning Israel, (27:42) though the number of the sons of Israel may be like the sands of the sea, only the remnant (27:49) will be saved. For the Lord will execute his word on the earth thoroughly and quickly.

(27:55) And just as Isaiah foretold, quote, and he's quoting Isaiah, if the Lord of Armies had not (28:04) left us descendants, we would have become like Sodom and would have been like Gomorrah. (28:11) Unquote. What should we say then? The Gentiles who did not pursue righteousness (28:18) attained righteousness, but the righteousness that is by faith.

However, Israel pursuing a law (28:27) of righteousness did not arrive at that law. Why? Because they did not pursue it by faith, (28:36) but as though they could by works. They stumbled over the stumbling stone, just as it is written, (28:43) behold, I am laying in Zion a stone of stumbling and a rock of offense, (28:50) and the one who believes in him will not be put to shame.

(28:56) I think here is one of the things that we need to recognize is mankind (29:02) has the option of two objects of worship. Either worship the God, the creator of the world, (29:12) or worship himself and his idols and his own superstitions, and to work his way to (29:23) nirvana, perhaps, if you say. And so by works, they think that they're going to be doing it.

(29:32) One of the things that, as we get into the next chapter, he's going to be talking about (29:39) righteousness. And so this is one of the reasons why I had a sermon on righteousness. (29:48) Righteousness, if you look at the way it's used in the Bible, as the psalmist will point out, (29:55) or as the prophet will point out, the righteous will do this and the righteous will do that.

(30:00) It's a frame of mind. It is who you serve. And so if we're going to stay with God (30:08) and pay attention to God and his will, we're righteous.

(30:15) Because in essence, we're doing what God wants us to do. We're righteous. That's the way it is.

(30:22) But if we want to go the way the world is going, we're unrighteous and we're not paying (30:28) any attention to God's will. We're not paying any attention to what God would have us to do. (30:34) But to believe in God, you have to have faith.

But to go with the way the world works, (30:41) the world wants to do it by works. I'll work my way through heaven. (30:47) So we have two different ways.

Are you going to believe in God, the creator of the world? (30:53) When God picked up Abraham, Abraham was a person of the world. And he was (31:03) going the way and thinking the way the world thinks. He was not thinking in terms of God.

(31:10) So he basically was not considered to be a righteous individual. He is unrighteous. He is (31:17) going the way the world does.

So he's trying to work his way through that. (31:22) But when God comes to Abraham, he's trying to bring Abraham to believe that he is what pleases God, (31:31) to believe that he is, and that he should be ordered to diligently seek him. (31:35) Abraham wasn't pleasing him at this point, but he was working with Abraham.

(31:40) And so when he is approached, and we see in Genesis the 15th chapter in particular, (31:50) where Abraham says, God, you made these promises to me, but I still don't have a child. (31:58) Sarah and I don't have a child. And how are we going to have this? And so God brings him out (32:07) and shows him the sky, and he makes a promise to him.

But in the meantime, God has showed himself (32:14) strong to Abraham along the way, hasn't he? He spared him from the wrath of Pharaoh and the wrath (32:23) of a king, because he'd been passing his wife as his sister. And we see that God intervened and (32:33) saved him. And we see that God has interacted in Abraham's life, and Abraham is coming to the point (32:40) where he realizes, these things I had nothing to do with.

I didn't save myself. And he realizes (32:49) that God is the one who interacted and saved him. And so God has been showing him to be strong and (32:56) to be faithful in his promises to Abraham.

So then when God demonstrates or shows to Abraham (33:06) and promises him again that you will have a son, and that son will come through Sarah, (33:13) that will be the promise. So what did Abraham do? He believes. Under those terms, what does he (33:23) believe? He believes in God.

He has come to a conviction that God is, and that he has divine (33:34) intervention and providence and preservation in the world. And that this world is his creation, and (33:39) this world is at God's control. And so Abraham believes him.

So now, all of a sudden, he becomes (33:52) a believer in God. God says, you're righteous. Why? Because he believes in God.

But if he wasn't (34:04) believing in God, he wouldn't be righteous, would he? He wouldn't be righteous. So a person who is (34:15) considered to be righteous in the Bible is one who believes in God and has faith that he exists, (34:21) and faith that God will divinely intervene in his life, providentially and preservation. (34:29) So we believe in him.

So a person who believes in God is a righteous person, because he's accepted (34:37) God, and he's trusting God, and he's walking with God. So he's a righteous individual. But once he (34:45) rejects God, once he turns against God, he's unrighteous.

What made him unrighteous? He lost (34:55) his righteousness, his unbelief in God. So a person who is righteous is one who follows God. (35:04) A person who is righteous is one who definitely believes that God is, and the one who believes (35:13) that God divinely intervenes in his life.

A person is righteous. So Abraham is, as far as God is (35:23) concerned, when Abraham said, I believe you, God says, thank you. You're righteous.

So then the next (35:35) time we see Abraham is when he's been asked to offer his son Isaac on the altar, and so we see (35:45) this next thing. God, Abraham is believing God at this point, isn't he? And so as we see him going (35:55) through the motions of doing what God asked him to do, Abraham gets his son up on the altar, (36:02) and he proceeds to try to sacrifice him like God wanted him to. The Hebrew writer tells us (36:11) why Abraham did this.

Why did Abraham do this? Because he believed God would raise him up. (36:18) He believed that even if he went through and crucified him, or offered him as a sacrifice, (36:26) that God would raise him up. So where's that? It's faith.

God knows that, and he says, (36:35) that's a righteous individual. That's righteous action. You showed faith in me.

You showed (36:45) that you believed that I am, and you showed faith in my promises to you.

(36:55) And the reason why Abraham believed that God would raise him up, because of the promise. (37:02) Exactly.

Because God said, through the son, through Sarah, the world would be alive. (37:10) Exactly. God's going to do that when he promised that he's going to have to bring him back up, (37:21) raise him back up.

And therefore, the moment before, he says, Abraham believed that God (37:30) could do what he promised. Right. And so we have the actions of a righteous man.

(37:37) If he did not go through with that, he did not believe in the promises that God gave him. (37:44) But he was going to go through with it, so he's believing in the promises that God had given him. (37:50) And so God says, that's a righteous action.

You are a righteous individual. I'm proud to count (37:58) you as a follower of me. You are a righteous individual.

So we're righteous when we receive (38:06) and respond to God's invitation. Believing that Jesus is the one whom God is offering as our (38:16) salvation. Jesus is the perpetuation for our sins.

And he's also the through whom we're going to have (38:23) the forgiveness of our sins. We need to believe that. And when we believe that and go through (38:28) the motions of being baptized for the remission of our sins and putting Jesus on and confessing (38:34) that he is, we are doing righteous acts.

The righteous acts is because we believe that God (38:44) is offering us salvation and the hope of eternal life in heaven with him by becoming Christians (38:52) and believing that Jesus is the plan of the scheme of redemption. So we're righteous (39:01) because of that. We're following God and we're wanting to be believers of God.

We believe in his (39:09) divine intervention in our lives. And that is a very important application. Do we really believe (39:18) God is working in our lives and has control over our future and knows where we're going and knows (39:24) what we're doing? Do we really have complete faith in God and that we will be with him eternally (39:32) in heaven? That's where it comes from.

So we have to have that faith. We have to have that. (39:41) And in order to believe those things, we have to be a righteous individual.

(39:46) We're believing God, wanting to live our lives the way God wants us to live, conforming ourselves. (39:52) And that's the reason why Paul writes the 12th chapter, because he says, offer yourself as living (39:59) sacrifices. In other words, we're going to believe in God and that he has divine providence and (40:07) preservation over our lives.

And that's what he's trying to get across. And that's what he's hoping (40:14) to fulfill in Abraham. And he succeeds.

And that's what he's hoping to do with Israelites. (40:22) That some of them he succeeds because not all of them believe. And not all of them have left (40:28) the world that way.

Not all of them. And so he's going to point out here in the next chapter, (40:37) the 10th chapter, that Isaiah said, God, I'm the only believer. And God says, no, you're not.

(40:49) He says, I got 9,000 people who have never bowed their knee to Paul. So he says, (40:58) you're not the only believer. I have 9,000 righteous individuals who believe in me.

(41:05) And so he's pointing this out to us. So not all Israel are Israel. Why? Because they're (41:16) not believers.

They're people of the world. And they're acting like people of the world. (41:24) And they're trying to work their way through salvation instead of believing in God and (41:32) believing that God is and that he divinely intervenes.

So let's pick up the final verses (41:47) and then our class will be over a couple of minutes early. (41:54) But we'll be through chapter 10 or 9 and going into chapter 10. Let's pick up verse 30.

(42:03) What shall we say then? The Gentiles who did not pursue righteousness, (42:10) attained righteousness. Well, they didn't pursue righteousness, but they attained (42:16) righteousness. How's that? Because they believed in God and they were looking for God.

(42:26) They were superstitious. They were idolatrous, but they believed in a God. (42:33) And when they were presented with the gospel, they believed in God.

They believed the gospel. (42:40) And therefore, they became among the righteous. They did not pursue righteousness, (42:47) but attained righteousness.

But the righteousness that is by faith. In other words, they abandoned (42:56) their efforts to get their righteousness and believed that what was being offered to them (43:03) through the gospel. However, Israel, pursuing a law of righteousness, did not arrive at that law.

(43:13) Why? Because they did not pursue it by faith, but as though they could by works. (43:22) They stumbled over the stumbling stone, just as it is written, (43:28) Behold, I am laying in Zion a stone of stumbling and a rock of offense, and the one who believes (43:35) in him will not be put to shame. That's what John is pointing out about Jesus coming into the world.

(43:43) When we read John's gospel there, that he came into the world and he gave us the right to become (43:51) children of God, but not everybody became, and not everybody were believers. And so that's the (43:58) stumbling block. So, behold, I am laying in Zion a stone of stumbling and a rock of offense, (44:06) and the one who believes in him shall not be put to shame.

So who is he referring to? (44:13) He's referring to Jesus. The prophecy of Jesus. Jesus is the stumbling block.

(44:20) And so the Israelites had a very, very difficult time believing that Jesus was the Christ. (44:26)