

26-0712sc Transcript

26-0712sc - *The Book of Romans*, Steve Cain

This transcript transcribed by TurboScribe.ai, (Detailed Summary by Grok / X)

See a detailed summary: [Detailed Summary HTML](#) - [Detailed Summary PDF](#)

26-0712 - The Book of Romans 9:1-11:16

Transcript (0:04 - 47:10), Teacher: Steve Cain

(0:04) I'm still doing 9, 10, and 11 together. (0:11) I've been muddling over these three chapters. (0:18) Well, we may as well get started with a prayer.

(0:22) Most gracious Heavenly Father, we come to You, (0:24) thanking You so much for the opportunity we have to get together on the first day of the week (0:29) to glorify You and to lift You up (0:31) and to study Your Word that You have provided for us, (0:34) Your thoughts on salvation and Your workings with mankind. (0:40) We pray that You, through the Holy Spirit, (0:43) will provide us with the understanding and insight that we need to have (0:49) to be able to comprehend the writings of Paul (0:54) and how he's put together the things that You want to provide for us. (1:00) Please help us in the comprehension.

(1:03) And this is a prayer off in Jesus' name. Amen. (1:10) Okay, I have a different insight again.

(1:18) And I'm thinking, and I'll ask you, (1:22) what do you think these three chapters are basically dealing with? (1:26) I know you can't think of my mind, but you've been reading chapters 9, 10, and 11. (1:32) I know you have. (1:36) And there's a word that keeps popping out.

(1:38) There's a subject that keeps popping out that has attracted my interest. (1:44) And I have focused in on it. (1:46) And I think that it is basically the way in which we're going to be able to comprehend chapters 9, 10, and 11 (1:54) that Paul wants to provide for the church in Rome.

(2:02) And we are blessed by it. (2:08) We are definitely recipients of this particular subject ourselves. (2:16) And I find that it could be very hard for the average person in the world to comprehend the use of it (2:27) and why God would even want to employ this particular application because of law.

(2:37) Law makes no provision for this application. (2:41) And we need to understand that because God says, (2:46) I will have this on whomever I want to have it. (2:51) And I'm going to use it and I'm going to make people that are not my people my people.

(2:57) And I'm going to use it to make individuals who are not my individuals my individuals. (3:06) Does it give you any concept what I'm thinking in terms of? (3:12) Mercy. (3:13) Huh? (3:14) Mercy.

(3:14) Mercy, yes. (3:19) Mercy is the subject I think that Paul is trying to point out to us in these three chapters and the employment of it. (3:30) I think that the average person has a hard time

comprehending the fact that God uses mercy.

(3:37) And I think that this is one of the reasons why the Israelites were rejecting the concept of salvation through mercy via grace. (3:50) And God providing it for us. (3:53) And he's reaching out to individuals that we perhaps don't want God to have mercy on.

(4:00) Like Dahmer, you know. (4:03) Who in the world is so wicked as that man? (4:06) So mean as that man. (4:08) And yet we know that he turned to God and he became a Christian.

(4:12) At least that's the word I have. (4:15) And that is not contrary to the concept of mercy, is it? (4:20) It's not contrary to the use of grace. (4:26) So how is God using mercy? (4:30) And he's using mercy.

(4:33) What is the definition of mercy? (4:35) I looked it up before I came. (4:40) And you have the access to computerized too. (4:44) And let me read to you the two explanations of mercy and see if I can develop it the way I expect to develop it.

(4:56) The first definition of mercy is compassion or forgiveness shown towards someone whom it is within one's power to punish or harm. (5:11) And so that's the first definition of mercy. (5:17) The second definition of mercy, I believe, is the biblical concept of it.

(5:23) An event to be grateful for, especially because its occurrence prevents something unpleasant or provides relief from suffering. (5:40) And the reason why I believe that this is very difficult for the Israelites to comprehend, (5:46) and even our own fellow mankind to comprehend, is because we think that some people deserve to be put to death. (5:54) And that they deserve to be punished to the ultimate.

(6:00) And the idea that they are going to be shown mercy rubs us the wrong way. (6:08) Especially the average person out on the street. (6:12) Because they really think that Dahmer should have been put to death because God should not have saved him.

(6:19) But the thing is, God will save whomever He wants to save. (6:25) Why did He send Jesus to die on the cross for us? (6:29) Because He does not desire that any should perish, but that all should come to repentance and be saved. (6:36) And so we know that John 3.16 is the one that's most favorite of all people to quote.

(6:44) For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life. (6:51) And the conclusion of that is He did not send Jesus into the world to condemn the world. (6:58) What's to say that? (7:00) So God doesn't really want to condemn us.

(7:02) And He wants to have mercy upon whom He wants to have mercy. (7:08) And so here is Paul trying to point out to us that God is a God of mercy. (7:17) And He's going to have mercy on whomever He wants to have mercy on, regardless of popular belief.

(7:24) You know, public opinion says, no, God should not be showing mercy to these people. (7:35) They're deserving to be punished. (7:38) They're deserving to go to hell.

(7:40) They should not be given the concept or the possibility of going to heaven. (7:46) And so He wants us to recognize the fact that Israel has been the recipient of God's mercy all this time. (7:56)

When we look at all the things that Israel went through, that God had them go through, (8:03) they were receiving His mercy all the time.

(8:08) Even though they were carried away into captivity into Babylon, He was still with them. (8:14) And He was still showing them mercy. (8:16) He was looking after them, and they should have been grateful, (8:24) especially because its occurrence prevents something unpleasant or provides relief from suffering.

(8:38) So you and I have been recipient of grace and mercy. (8:45) And we are sinners. (8:47) That's what Romans points out, isn't it? (8:49) 3 to 23, we're all sin and false shoulders going to God.

(8:54) And so what is sin deserving? (8:57) Punishment. (8:58) And what kind of punishment is it deserving? (9:01) Death. (9:02) Separation from God.

(9:05) But God is showing mercy to us. (9:08) And how is He showing mercy to us? (9:11) By providing us with... (9:18) What is that terminology? (9:21) I got it written down someplace in here. (9:25) Justification.

(9:27) What is justification? (9:31) Forgiveness of our sins. (9:34) In other words, God made arrangements for our punishment to be put on Jesus. (9:40) Jesus died for us.

(9:43) That's mercy. (9:44) That's also the providing of grace. (9:47) And so we are the product of His mercy by showing us that He is providing us with justification.

(9:56) Justification provides us with the position of being righteous, (10:00) with the hope of being eternally with God in heaven. (10:05) So we have it. (10:06) So I think that mercy is the subject that is ultimately here.

(10:13) So when he's talking about chapter 9, let's read as much as we can one more time. (10:22) Chapter 9, 10, and possibly 11, depending on how much I want to make comments on. (10:31) Any questions or any observations? (10:35) Mercy.

(10:36) Mercy is the subject, I think, that he's talking about here. (10:42) And he's wanting us to show. (10:45) First of all, God is showing His mercy when He brought Israelites out of Egypt, (10:53) and He came to them, and He says, (10:56) I want to be your God if you'll be my people.

(10:59) And I will look after you, and I will provide for you. (11:01) So He is selecting the Israelites out of all the people in the world. (11:09) He's selecting the Israelites because that's His choice, (11:12) from Adam, Abraham, all the way up through Jesus.

(11:18) And so He's saying to them, (11:23) My choice has been, I've selected you as people I want to show my mercy on. (11:30) I want to show my mercy on you. (11:32) Of all the people, I want to show my mercy on you.

(11:36) I'll look after you, and I'll provide for you. (11:38) And so they say yes. (11:40) And so we see that God has been faithful to His promise all this time, (11:45) all the way through the prophets, all the way through Jesus and them.

(11:57) And so we have Jesus. (11:59) Paul's going to point out how God was showing His mercy on them, (12:05) and he's pointing that out for us. (12:07) Let's take a look at it.

(12:10) He's giving us an example, an illustration, (12:16) of how the Israelites are rejecting or reacting. (12:22) They're rejecting and they're reacting to the concept of mercy. (12:26) They're reacting because they want to deal with it through legal.

(12:33) And as I pointed out before, the law does not make any provision whatsoever, (12:41) does not allow the use of mercy, (12:44) even though a person will go before the judge and plead guilty (12:48) and say, I throw myself at the mercy of the court. (12:53) He can't expect the mercy of the court, (12:55) because the mercy of the court is subject to whatever the law says. (13:00) Whatever the punishment is, whatever the law says, (13:05) that's what he has to do.

(13:06) He's bound to. (13:07) He cannot show mercy. (13:10) And so they're reacting to God because God has given them a law, (13:14) and they want that law to be enacted, and they want that law to be forced.

(13:19) And so here are sinners out here, and especially the Gentiles, (13:23) they're out here and they are not obeying the law. (13:29) And so they want—it's rubbing them the wrong way. (13:35) It's rubbing them to the point where, how can you show them mercy? (13:40) You can't forgive them.

(13:42) They're deserving death. (13:43) And they want death. (13:45) And the law does not make any provision for mercy.

(13:50) Yet God is going to show mercy. (13:52) God is going to show that he has mercy and will show mercy. (13:59) So the Israelites are reacting to it, (14:02) and this is one of the reasons I believe that Paul is thrown into prison oftentimes, (14:06) because the individuals are reacting to his message of mercy.

(14:11) The gospel provides mercy, (14:15) and it is the avenue through which God can show his mercy (14:20) through the forgiveness of sins, (14:23) because he provided the payment of our debt by Jesus himself. (14:32) That's my theology. (14:36) Okay.

(14:38) I'm telling the truth in Christ. (14:40) Oh, yeah, this is a new American standard. (14:45) I'm telling the truth in Christ.

(14:46) I'm not lying. (14:48) My conscience testifies with me in the Holy Spirit (14:52) that I have great sorrow and unceasing grief in my heart, (14:56) for I could wish that I myself were accursed, (15:01) separated from Christ for the sake of my countrymen, (15:05) my kinsmen, according to the flesh. (15:08) And so he provides the idea here of how God, through his mercy, (15:14) has blessed the Israelites and given them the opportunity to be proud, (15:21) and they are very proud people, (15:24) and possibly even borders on arrogance.

(15:27) They're very proud. (15:29) You are Israelites to whom belongs the adoption as sons and daughters, (15:35) the glory, the covenants, the giving of the law, the temple service, (15:41) and the promises, whose are the fathers, (15:45) and from whom is the Christ, according to the flesh, (15:49) who is over all, God blessed forever. (15:53) Amen.

(15:53) So Paul is pointing out the fact that Christ, the promised Messiah, (15:58) has come and has been fulfilled through their lineage. (16:04) He's pointing that out. (16:07) But it is not as though the word of God has failed, (16:10) for they are not all Israel who are descended from Israel, (16:15) nor are they all children, because they are Abram's descendants, (16:21) but through Isaac your

descendants shall be named.

(16:25) Notice here, that's the product of mercy. (16:28) He's pointing out he's going to have mercy on Isaac. (16:34) Not anybody else, especially Ishmael.

(16:38) He's going to point, he's selected, he's going to have mercy on Isaac. (16:43) Through Isaac your descendants shall be named. (16:46) That is, it is not the children of the flesh who are children of God, (16:51) but the children of the promise are regarded as descendants, (16:55) for this is the word of the promise.

(16:59) Quote, At this time I will come, and Sarah will have a son. (17:04) And not only that, but there was also Rebecca, (17:08) when she had conceived twins by other Isaac. (17:13) For through the twins, for though the twins were not yet born (17:19) and had not done anything good or bad, (17:22) so that God purposed according to his choice would stand, (17:28) not because of works, but because of him who calls.

(17:32) In other words, God is saying, I'm showing my mercy on Jacob. (17:38) I won't show any mercy on, I won't have any special thanks for Esau. (17:44) And I'm going to select Jacob to show my mercy to.

(17:47) I'm going to look after him. (17:48) I'm going to provide for him before he even comes out of the womb. (17:52) Just as it is written, Jacob I have loved, but Esau I have hated.

(17:59) But what shall we say then? (18:01) There is no injustice with God, is there? (18:06) Far from it. (18:08) For he says to Moses, and here's where the concept of mercy came to me, (18:13) I will have mercy on whomever I have mercy regardless of your public opinion. (18:19) I'm going to have mercy on you.

(18:20) Whoever I want to. (18:22) And I'm going to show it. (18:24) I will have mercy on whom I will show compassion to whomever I show compassion.

(18:31) So then, it does not depend on the person who wants it nor the one who runs, (18:40) but on God who has mercy. (18:43) So it's God who determines on whom he's going to have mercy. (18:49) And we don't know the rhyme and reason for it, (18:52) but it's going to fulfill the promise or his purpose in creating us.

(18:58) We read that in Ephesians. (19:00) The purpose for creating us was so that he could be glorified through our salvation and Jesus. (19:08) And we're going to praise God and Jesus for the fact that we're going to be in heaven.

(19:13) So, verse 14. (19:15) What shall we say then? (19:18) Oh, I've already read that. (19:20) What shall we say then? (19:21) There is no injustice for God, is there? (19:23) Far from it.

(19:24) For he says to Moses, I will have mercy on whomever I have mercy, (19:28) and I will show compassion on whomever I show compassion. (19:31) So then, it does not depend on the person who wants it nor on the one who runs, (19:37) but on God who has mercy. (19:40) For the scripture says to Pharaoh, (19:43) For this very reason I raised you up, in order to demonstrate my power in you, (19:49) and that my name might be proclaimed throughout the earth.

(19:54) So then, he has mercy on whom he desires, and he hardens whom he desires. (20:02) You'll

say to me then, why does he still find fault? (20:07) For who has resisted his will? (20:10) On the contrary, who are you, you foolish person, who answers back to God? (20:17) The thing molded will not say to the molder, (20:20) Why did you make me like this? (20:22) Will it? (20:23) Or does the potter not have a right over the clay to make from the same lump (20:30) one object for honorable use and another for common use? (20:35) What if God, although willing to demonstrate his wrath and to make his power known, (20:42) endured with great patience objects of wrath prepared for destruction? (20:50) So there again, the subject is mercy. (20:54) He's showing mercy.

(20:56) He could be destroying people, (20:59) but he has shown resistance from it, (21:06) and he did not make known the riches of glory upon objects of destruction, (21:13) objects of mercy which he prepared beforehand for glory. (21:19) Namely, us, whom he also called not only from among the Jews, (21:25) but also from among Gentiles, as he also says in Hosea. (21:31) In other words, we are objects of his mercy, (21:34) and we're beneficiaries of his mercy and actions that he has had.

(21:40) Then he goes on, he says, (21:42) I will call those who were not my people, my people. (21:45) So what? (21:46) That's my prerogative. (21:48) I have mercy.

(21:50) And her who has not beloved, who was not beloved, be loved. (21:56) And again, that's my prerogative. (21:58) I have mercy.

(22:00) And it shall be that in the place where it was said to them, (22:05) you are not my people, there they shall be called sons of the living God. (22:10) That's my choice. (22:12) That's my mercy.

(22:14) And so, Paul is pointing out to us, whether we like it or not, (22:20) God demonstrates mercy and exercises mercy, and we're the beneficiary of it. (22:26) So, any questions? (22:29) So, what shall we say then? (22:32) That Gentiles who did not pursue righteousness attained righteousness. (22:39) I'm sorry.

(22:41) That Gentiles who did not pursue righteousness attained righteousness. (22:45) But the righteousness that is by faith. (22:51) However, Israel, pursuing a law of righteousness, did not arrive at that law.

(22:56) Why? (22:57) Because they did not pursue it by faith. (23:00) But as though they could by works. (23:04) They stumbled over the stumbling stone, just as it is written, (23:08) Behold, I am laying in Zion a stone of stumbling, and a rock of offense.

(23:15) And the one who believes in him will not be put to shame. (23:19) In other words, what he's saying here is, my grace. (23:23) They're rejecting the concept that God can show grace to the Gentiles.

(23:27) They're rejecting that. (23:29) They don't want that. (23:30) They want the law to be enforced.

(23:33) They want those people to be going to hell. (23:36) They want them to be destroyed. (23:39) And so they're rejecting that.

(23:40) They're reacting to it. (23:42) And so, what shall we say then? (23:45) That Gentiles who did not pursue righteousness attained righteousness. (23:48) But the righteousness that is by faith.

(23:51) In other words, they were not approaching him on the concept of law (23:57) and trying to

get their righteousness through law. (23:59) They were getting their righteousness through faith. (24:02) God is providing them with righteousness.

(24:06) But that righteousness has to come to them through Jesus' death, death, and resurrection. (24:11) That righteousness has to come through their justification. (24:16) And their justification then provides them with a clean conscience.

(24:22) And gives them an opportunity to pursue righteousness as God would like them to pursue righteousness. (24:30) To live a good life. (24:31) To live a righteous life.

(24:34) And so they've done that. (24:36) But the Israelites, they did not want to approach God through grace. (24:41) They wanted to approach God through the law and works.

(24:46) And when we talk about law and works, (24:48) In other words, if I uphold the law, that gives me righteousness. (24:54) And they're trying to get it. (24:56) They can't get it because the law can't provide them with righteousness.

(25:00) Only faith can. (25:02) Only God can provide them with righteousness if you come to Him through Christ. (25:07) But there's no way that the law can establish righteousness.

(25:12) Remember, what does the law do? (25:16) The law can only compare you to it. (25:23) And if you comply to it, and if you are right like Jesus was, it will declare you to be righteous. (25:31) But if you have one little flaw, like James says, if you have one little flaw, you're guilty of the whole law.

(25:42) And so the law looks at you and doesn't see perfection. (25:48) He sees one little flaw that condemns you. (25:51) He has no provision to correct that.

(25:55) He has no provision to make you right. (25:59) All it can do is either declare you righteous or to condemn you. (26:03) It has no ability to make you righteous itself.

(26:07) So all the law can do is declare you righteous, if you're righteous. (26:13) Otherwise, it will condemn you. (26:16) And the law condemns us, for there is none righteous. (26:18)

(26:19) So what are we subject to? (26:21) We're subject to death, separation from God. (26:25) So what does God do? (26:28) God provides justification. (26:31) Where does that justification come from? (26:33) Jesus.

(26:35) Jesus comes down and says, I will die in his stead. (26:40) I'll die in his place. (26:42) You remember my little story about the little boy who gets his driver's license at 16? (26:49) And he is pulled over because he's running a red light and he's going too fast.

(26:54) And so he stands before the judge. (26:57) And the judge says, how do you plead? (27:00) He says, guilty, your honor. (27:01) He says, okay, death.

(27:07) The mom stands up and says, your honor, does it matter who pays the debt? (27:12) No, it doesn't matter who pays the debt. (27:14) I recognize that. (27:16) I had the opportunity to go to court with a family, and several people were before the court, (27:24) before the judge, before my family was there.

(27:27) And I saw these families, these people be judged. (27:32) They were fined, you know, 50 bucks, 100 bucks, 200 bucks. (27:36) And once the judge declared the fine or the penalty, the

families got up, went to the court, (27:43) paid the debt, and it didn't matter who paid it, right? (27:48) The boy didn't have to pay it.

(27:50) So here's mom. (27:52) She stands up and says, your honor, does it matter who pays the debt for him? (27:56) He says, no, not at all. (28:00) Oh, Satan's standing there, the cop.

(28:04) He says, your honor, she's subject to it. (28:07) She's the next one on the docket. (28:09) And she says, how do you plead? (28:11) He says, I'm guilty.

(28:12) Well, you got to pay for your own debt. (28:14) You can't pay for him. (28:15) And dad stands up.

(28:17) Dad says, let me pay for him. (28:20) And Satan says, nope, he's after her. (28:24) How do you plead? (28:26) He goes, here you are.

(28:27) Well, you got to pay for your own debt. (28:28) You can't pay for him. (28:30) So nobody can pay for your debt.

(28:33) You're going to have to pay for it. (28:34) And all of a sudden, the door opens. (28:36) Jesus comes in and says, how about me paying your debt? (28:44) And he can.

(28:45) And he does. (28:48) So our debt, we're justified by Jesus' paying the debt for us, which justifies us. (28:55) We walk out of the court.

(28:56) We're given a new life. (28:58) And that new life is hopefully going to be living in compliance with God's will. (29:04) Not anybody else's.

(29:06) God's will. (29:07) And so we go back. (29:09) So there's my other theology.

(29:13) So as we go at it. (29:15) So here we are. (29:18) He's laying in Zion a stone, a stumbling, a rock of offense.

(29:24) And one who believes in him will not be put to shame. (29:29) And that's Jesus. (29:30) And he's paying the debt for them, which is really going against and rubbing the Israelites the wrong way.

(29:41) Because they want justice. (29:45) They want him to be put to death. (29:48) They do not want them to be subject to mercy like they have been.

(29:53) Remember, we look at Psalms 147, where the psalmist said that God has treated Israelites in a manner in which he has never treated anybody else, any other nation. (30:05) And so here is Israel. (30:08) They are reacting to the concept that there is salvation in Jesus.

(30:15) Jesus is paying the debt for them. (30:18) Here they've been laboring under the law. (30:21) Mosaical law, thinking that it is going to provide them with righteousness.

(30:26) But they can't live up to it, can they? (30:29) They're not able to live up to the law. (30:31) For all sin, falsehood is the law of God. (30:33) So any questions or comments? (30:37) So we go with that.

(30:46) Well, I didn't want that. (30:48) Here we go. (30:49) Chapter 10.

(30:51) We made it to 10. (30:57) Brothers and sisters, my heart's desire and my prayer to God for them is for their salvation. (31:08) In other words, I wish that they would repent of their thoughts here.

(31:12) For I testify about them that they have a zeal for God. (31:20) We just talked about that, didn't we? (31:21) They do have a zeal for God. (31:23) They really want to be the only ones who are with God.

(31:31) But not in accordance with knowledge. (31:35) For not knowing about God's righteousness and seeking to establish their own, (31:41) they did not subject themselves to the righteousness of God. (31:45) In other words, what God is providing.

(31:48) God has this righteousness that he's offering to us, and do you want to take advantage of it? (31:56) They did not subject themselves to the righteousness that God is offering. (32:03) For Christ is the end of the law of righteousness to everyone who believes. (32:12) For Moses writes of the righteousness that is based on the law, (32:17) that the person who performs them will live by them.

(32:21) But the righteousness based on faith speaks as follows. (32:26) Do not say in your heart who will go up into heaven, that is, to bring Christ down, (32:32) or who will descend into the abyss, that is, to bring Christ up from the dead. (32:40) In other words, that's what the Israelites are saying to themselves under the law, (32:44) under the Mosaic law, but Paul is pointing out to us we're not saying that, (32:51) and we're not using that concept.

(32:54) But what does it say? (32:57) What does faith say? (32:58) The word is near you, in your mouth, and in your heart. (33:04) That is, the word of faith which we are preaching. (33:08) That if you confess with your mouth, Jesus is Lord, and believe in your heart (33:13) that God raised him from the dead, you will be saved.

(33:18) They're rejecting that concept. (33:20) Because that's what the gospel is pointing out. (33:24) The gospel message is we must accept Jesus as the Christ, the Son of the living God, (33:30) and to become his disciples, and to put him on in baptism.

(33:34) But they're not willing to do that. (33:37) They're rejecting the whole concept of faith, or mercy, (33:41) and they don't want to be subject to that mercy. (33:44) I don't know why.

(33:45) I would love to be subject to that mercy, but they don't want to be. (33:50) So they're rejecting it. (33:51) And they're not willing to do that.

(33:54) Why? (33:56) Prejudice. (33:59) It's got to be prejudice. (34:04) Verse 11, (34:05) For the scripture says, (34:06) Whoever believes in him will not be put to shame, (34:09) for there is no distinction between Jew and Greek.

(34:13) For the same Lord is Lord of all, abounding in riches for all who call on him. (34:20) For everyone who calls on the name of the Lord shall be saved. (34:26) Sound familiar? (34:28) That's our scripture for today.

(34:32) Got it? (34:33) Philippians 10, verse what? (34:40) 15. (34:43) Do you? (34:46) How then are they to call on him in whom they will not believe? (34:51) How are they to believe in him whom they have not heard? (34:56) And how are they to hear without a preacher? (34:59) But how are they to preach unless they are sent? (35:03) Just as it is written, (35:05) How beautiful are the feet of

those who bring good news of good tidings. (35:11) However, they did not heed the good news.

(35:19) For Isaiah said, (35:20) Lord, who has believed our report? (35:23) They're not re-believing about Jesus. (35:26) So faith comes from hearing, (35:29) and hearing by the word of Christ. (35:33) Then I say, surely, (35:35) they have never heard, have they? (35:39) On the contrary, (35:40) he says they have heard.

(35:42) They know the message. (35:45) Their voice has gone out into all the earth. (35:49) And their words to the ends of the world.

(35:52) But I say, surely, (35:54) Israel did not know, did they? (35:57) First, Moses says, (36:00) I will make you jealous with those who are not a nation. (36:04) With a foolish nation I will anger you. (36:07) And Isaiah is very bold and says, (36:11) I was found by those who did not seek me.

(36:13) I revealed myself to those who did not ask for me. (36:17) But as for Israel, he says, (36:20) I have spread out my hands all day long (36:23) to a disobedient, obstinate people. (36:29) They're not ignorant.

(36:31) I mean, they are ignorant because they reject it. (36:34) They don't want to know it. (36:37) Ignorance comes from rejecting knowledge.

(36:40) I don't want to know it. (36:41) You know anybody that acts like that? (36:44) I don't want to know that now. (36:45) I don't want to know that.

(36:47) That's not for me. (36:48) I don't want to know that. (36:50) So it doesn't matter who's telling it to them.

(36:53) They're rejecting it. (36:55) And they're being disobedient and obstinate. (36:58) They're being obstinate people.

(37:00) Any questions or observations there? (37:03) Yes. (37:05) That reminds me of what I heard (37:12) as I was watching the program on YouTube. (37:17) This new convert was converted to Christ (37:24) and then wanted to talk to her sister (37:32) about what she's found out, (37:35) what she has learned.

(37:38) And her sister declined. (37:41) Said, I'm afraid of what I'll find out. (37:48) And I was afraid, you know, (37:52) of hearing what the word has to say (37:55) because the word tells me (38:04) that there's no one good, you know, (38:07) but I have sinned.

(38:10) Just won't find that out. (38:12) Right. (38:13) We have a sister at Toledo Road (38:15) who brought her sister to church.

(38:22) And she sat there twice. (38:24) She came twice. (38:26) And then she told her sister, (38:28) I ain't going back to, (38:28) I don't want to know anything about it.

(38:32) She rejects it. (38:34) She doesn't want to know. (38:36) That's it.

(38:37) So what can you say? (38:39) There are people who just (38:40) absolutely don't want to know. (38:41) And that's the way these people are (38:46) when he's talking about Europe. (38:49) And God's got another thing for Israel.

(38:53) The answer is just... (38:55) Right. (38:56) So we have the idea that here is Israel. (39:02) They've been steeped with mosaical law (39:05) and the mosaical worship (39:08) and they got used to that and everything.

(39:11) And it's like some people who say, (39:13) I'm not going to go into that building. (39:15) It might fall in on me. (39:19) God's going to punish me if I walk in there.

(39:22) So I don't want anything to do with it. (39:28) Let's go on to 11 then. (39:30) We got five more minutes.

(39:36) Any questions so far? (39:39) As you can see, (39:40) this is the reason why I think that mercy is the answer. (39:44) And mercy is what people are rejecting to. (39:47) They don't want mercy to be shown.

(39:50) They want justice. (39:53) And so the idea that you wrecked my car, (39:58) you need to pay for it. (39:59) And somebody comes along and shows mercy.

(40:03) Oh, no, he's got to pay for it. (40:06) He needs to pay. (40:07) The fallacy of that, (40:11) what Paul brings out in Romans 2, (40:14) is that you, judge, (40:16) you're doing the same thing.

(40:18) And you're guilty. (40:20) So the law cannot be. (40:22) If you want that guy to justice, (40:24) you're going to get that guy.

(40:25) You are going to get that guy to justice. (40:30) And that reminds me, (40:31) and I did write this down. (40:33) Let's take a look real quick at James.

(40:36) James, the second chapter, (40:45) and down to verse 12. (40:55) Well, verse 14 is the start of the paragraph. (40:57) Let's take it in.

(41:00) Verse 12 is the concept that I want. (41:05) What use is it, my brothers and sisters, (41:07) if someone says he has faith, (41:09) but he has no works? (41:11) Can that faith save him? (41:13) If a brother or sister is without clothing (41:15) and in need of daily food, (41:19) and one says to them, (41:21) go in peace, be warm and be filled, (41:24) yet you do not give them what is necessary. (41:43) Oh, let's go back up.

(41:45) That's not the chapter. (41:46) Let's take a look at verse 11. (41:49) I don't know why I put... (41:56) Let's go with verse 8. (41:57) If, however, you are fulfilling the royal law, (42:00) according to the scripture, (42:01) you shall love your neighbor as yourself, (42:04) you are doing well.

(42:06) But if you show partiality, (42:08) you are committing sin (42:09) and are convicted by the law as violators. (42:13) For whoever keeps the whole law, (42:16) yet stumbles in one point, (42:18) has become guilty of all. (42:20) That's the point I was trying to make earlier.

(42:24) For he who said, (42:25) do not commit adultery, (42:27) also said, do not murder. (42:29) Now, if you do not commit adultery, (42:31) but do murder, (42:32) you have become a violator of the law. (42:35) Verse 12.

(42:37) So speak and so act, (42:42) as those who are to be judged (42:44) by the law of freedom or judgment (42:48) will be merciless to one who has no mercy. (42:55) Mercy triumphs over judgment. (43:01) I like a different version.

(43:05) The New International Version says, (43:08) so speak and act as those (43:10) who are going to be judged by the law of mercy, (43:13) the law of freedom, and so on. (43:16) But anyway, that's what we're supposed to do. (43:19) And hopefully I can point that out (43:23) in my sermon, (43:26) since I have the sermon today.

(43:32) So, let's take a look now at Romans 11. (43:37) I've got just a few minutes. (43:40) I say then, (43:42) God has not rejected His people, has He? (43:45) Far from it! (43:47) For I too am an Israelite, (43:50) a descendant of Abraham, (43:51) of the tribe of Benjamin.

(43:54) God has not rejected His people, (43:56) whom He foreknew. (43:58) Or do you not know (44:00) that the Scripture says in the passage about Elijah (44:04) how he pleads with God against Israel, (44:09) Lord, they have killed your prophets, (44:11) they have torn down your altars, (44:13) and I alone am left, (44:15) and they are seeking my life. (44:18) What did the divine response to Him? (44:22) What is the divine response to Him? (44:25) I have kept for myself 7,000 men (44:29) who have not yet, (44:30) who have not bowed the knee to Baal.

(44:35) He's acting out of mercy. (44:37) He's shown 7,000 people mercy. (44:41) In the same way then, (44:43) there has also come to be at the present time (44:46) a remnant according to God's gracious choice, (44:51) but if it is by grace, (44:53) it is no longer on the basis of works, (44:57) since otherwise grace is no longer grace.

(45:01) Grace and mercy work hand in hand. (45:05) What then? (45:07) What Israel is seeking, (45:09) it has not obtained, (45:10) that those who were chosen obtained it, (45:14) and the rest were hardened, (45:16) just as it is written. (45:19) God gave them a spirit of stupor, (45:21) eyes to see not, (45:24) and ears to hear not, (45:26) down to this very day, (45:28) and David says, (45:30) may their table become a snare, (45:32) and a trap, (45:33) and a stumbling block, (45:34) and a retribution to them.

(45:36) May their eyes be darkened to see not, (45:39) and bend their backs continually. (45:43) I say then, (45:45) they did not stumble so as to fall, (45:47) did they? (45:49) Far from it. (45:51) But by their wrongdoing, (45:52) salvation has come to the Gentiles (45:55) to make them jealous.

(45:58) Now, (45:59) if their wrongdoing proves to be richest for the world, (46:03) and their failure richest for the Gentiles, (46:08) how much more will their fulfillment be? (46:13) But I am speaking to you who are Gentiles. (46:17) Therefore, (46:18) insofar as I am an apostle of the Gentiles, (46:22) I magnify my ministry. (46:25) If somehow I may move my own people to jealousy, (46:30) and save some of them, (46:31) for if their rejection proves to be (46:35) the reconciliation of the world, (46:37) what will their acceptance be? (46:40) But life from the dead.

(46:42) If the first piece of dough is holy, (46:46) the lump is also. (46:48) And if the root is holy, (46:50) the branches are as well. (46:52) Let's stop there, (46:53) and we'll pick up with chapter 11 next week.

(46:57) So far. (46:58) I got so far. (47:01) The next part is very interesting too.

(47:05) It's a part of justice. (47:06) So thank you so much for your attention. (47:09) So much. (47:10)