

26-0726sc Transcript

26-0726sc - *The Book of Romans*, Steve Cain

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26-0726 - The Book of Romans 11:11-36

Transcript (0:04 - 46:37), Teacher: Steve Cain

(0:04) We'll be doing Romans 11, and we'll be picking up with verse 11. (0:11) I was telling Scott, (0:13) I'm wrestling with this one, trying to figure out how to approach it. (0:17) Before we get into it, let's go to Heavenly Father in prayer.

(0:21) Dear Heavenly Father, we come to you at this time thanking you so much for the (0:25) opportunity to (0:28) know more about our faith, to know more about (0:34) your involvement in our lives. (0:37) We're grateful for the fact that you (0:39) relate this to the Holy Spirit, you relate it to (0:43) the pens of the various authors of our Bible, their scriptures. (0:50) We want to ask for your (0:53) special understanding and insight to Paul's writings, and how he put together the thoughts that (1:00) he was inspired to write.

(1:03) We pray that you give us that understanding and insight (1:08) as we look at it in our class this day. Please bless us as students and as your (1:15) children. (1:16) We pray these things in Jesus Christ's name.

Amen. (1:24) The more I read this, and I've read it several times obviously, the more I read this, the more I think that (1:32) the conclusion of the letter is what's going to help us understand (1:37) the (1:39) crux of (1:40) chapter 11, starting with verse 11. (1:44) Let's read it in its text, and then we'll come back and try to (1:49) try to (1:51) ruminate.

(1:52) We're going to ruminate this. (1:55) Reading from the (1:57) New American Standard. (2:00) I say then, they did not stumble so as to fall, did they? (2:05) Far from it, but by them it has come to the Gentiles to make them jealous.

(2:13) Now, if their wrongdoing proves to be riches for the world and their failure (2:20) riches for the Gentiles, how much more will their fulfillment be? (2:26) But I am speaking to you who are Gentiles. (2:30) Therefore, insofar as I am an apostle of Gentiles, I (2:38) magnify my ministry, if somehow I may move my own people to jealousy and (2:45) save some of them. (2:48) For if their rejection proves to be the reconciliation of the world, (2:53) what will their acceptance be but life from the dead? (2:59) If the first piece of dough is holy, the lump is also.

And (3:05) if the root is holy, the branches are as well. (3:09) And that's the premise that he wants us to take a look at. And so as we (3:15) consider what is the root and who are the branches.

(3:20) Verse 17. (3:22) But if some of the branches were broken off and you, being a wild olive, (3:29)

were grafted in among them and became a partaker with them of the rich root of the olive tree, (3:38) do not be arrogant towards the branches. (3:42) But if you are arrogant, (3:44) remember that it is not you who supports the root, (3:48) but the root supports you.

(3:51) You will say then, (3:53) branches were broken off so that I might be grafted in. (3:58) Quite right. (4:00) They were broken off for their unbelief.

(4:04) But you stand by your faith. (4:07) Do not be conceited, but fear. (4:10) For if God did not spare the natural branches, he will not spare you either.

(4:17) See then the kindness and the severity of God to those who fell. (4:26) Severity. (4:28) But to you, (4:30) God's kindness.

(4:32) If you continue to be his kindness, in his kindness, for otherwise you too will be cut off. (4:40) And they also, if they do not continue in their unbelief, will be grafted in. (4:45) For God is able to graft them in again.

(4:49) For if you were cut off from what is by nature a wild olive tree, and contrary to nature, (4:56) were grafted into a cultivated olive tree, (5:00) how much more will these who are the natural branches be grafted into their own olive tree? (5:08) For I do not want you brothers and sisters to be uninformed of this mystery. (5:13) So that you will not be wise in your own estimation. (5:18) But a partial hardening has happened to Israel until the fullness of the Gentiles has come in.

(5:26) And so all Israel will be saved just as it is written. (5:32) Quote, the Deliverer (5:34) will come from Zion. (5:37) He will remove ungodliness from Jacob.

(5:40) This is my covenant with them. (5:43) When I take away their sins. (5:46) Unquote.

(5:47) In relation to the gospel, they are enemies on your account. (5:53) But in relation to God's choice, (5:56) they are beloved on account of the fathers. (6:00) For the gifts and the calling of God are irrevocable.

(6:05) For just as you once were (6:08) disobedient to God, but now have been shown mercy because of disobedience, so (6:16) these also now have been disobedient. (6:19) That because of the mercy shown to you, they also may now be shown mercy. (6:26) For God has shut up all in disobedience, so that he may show mercy to all.

(6:34) Oh, the depths of the riches, both of the wisdom and knowledge of God, how (6:42) unsearchable are his judgments and (6:45) unpalatable his ways. (6:48) For who has known the mind of the Lord, or who became his counselor? (6:54) Or who has first given to him that it would be paid back to him? (7:01) For whom? (7:02) For from him, and through him, and to him are all things. (7:09) To him be the glory forever.

Amen. (7:14) As I mentioned before, it is (7:17) in this last part here that the concept of mercy came to me. (7:22) The answer to chapters 9, 10, and 11 (7:25) are basically found in mercy of soul.

(7:29) When we think in terms of mercy, we're thinking in terms of, you know, reaching out to somebody and (7:41) having favor for them, looking after them, and and looking for their well-being, just like (7:47) mercy comes from from the product of love, and (7:51) we know that God is love, for God so loved the world that he gave his only begotten Son. (7:56) That is a reflection of his

mercy. (8:00) He wants us to be saved, (8:03) where we know that God does not desire that any should be should perish, but that all should come to everlasting (8:10) faith.

(8:11) So, (8:14) it is from his love that he shows mercy, and (8:19) it's from his mercy that comes (8:23) the (8:24) product of gospel or (8:27) grace. (8:30) Grace is (8:33) what comes from a person showing mercy. I'm going to have grace, so it's a grace.

(8:40) So, love, mercy, grace. Grace then is the gospel, the provision of (8:47) saving us and (8:48) justifying us, and (8:51) so then we have (8:53) that relationship with God. (8:56) So, (8:57) it is with that respect.

(8:59) So, he's he's reaching out here, and (9:03) he's, whatever he's doing here with us and with the Israelites, (9:09) it's a product of his (9:12) mercy, and (9:16) that's, I think, keeping (9:20) in the back of our minds (9:22) this doxology, they call it a doxology, (9:27) says, oh, the depths, and this is the very last phrase here, starting with verse 33, (9:33) oh, the depths of the riches, both of the wisdom and knowledge of God, (9:38) how unsearchable are his judgments and (9:41) unfathomable his ways. In other words, (9:45) who can figure him out? He has to share with us (9:50) what he wants us to know, what he wants us to deal with. (9:55) He has to do that for us.

We cannot figure it out ourselves. (10:00) So, who has known the mind of the Lord, or who became his counselor? (10:07) We're not privy to what he wants to do, other than what he provides for us, and (10:15) constantly referring back to what Paul writes in Ephesians. He tells us (10:21) what was in (10:23) God reveals what was in his mind, why he created the world, and (10:29) why he created mankind, and (10:31) the purpose of mankind, and that he was going to have to send Jesus to be our Savior.

(10:39) He had this all planned out ahead of time. (10:44) So, how are we going to figure out how he's going to (10:50) arrive to that (10:52) conclusion? (10:53) So, we're a part of that conclusion. We're a part of that, (10:57) and he's wanting us to understand that.

So, we did not become his counselor, (11:04) and (11:05) we do not (11:07) obligate him to us. So, it says there in verse 35, (11:11) who has first given to him that it would be paid back to him? So, we cannot obligate him. (11:18) We're not saying, well, if you'll do this for me, I'll do that for you.

We can make promises, (11:24) but we can't obligate him by saying, look, I know that if I (11:29) look after the poor, and I nurture the sick, and bring them back to hell, (11:35) you're going to bless me, right? (11:38) God didn't say that. (11:43) Right. He didn't say that, and he doesn't owe it to us.

We can't, we can't obligate him to us. There's no way. (11:51) So, the main thing is that what is happening is (11:56) his plan being played out.

(12:00) The other day, I started reading Deuteronomy. I don't know when the last time you read Deuteronomy. (12:06) But, I'm in the first 11 chapters of Deuteronomy, (12:10) and it's beautiful.

It's an eye-opener. It's been a while since I read Deuteronomy, and I'm looking at it, and I said, wow, (12:19) this is the first time I've read this. (12:22) But, Moses has got the Israelites, (12:26) who came out to Egypt, and who are getting ready to go into the promised land.

They haven't gone in yet. (12:34) But, Moses has got them all surrounded here, and he says, look, (12:41) you're going to go into this promised land, (12:45) and you're not going to basically have to

do anything to have this. (12:50) God is going to deal with the occupants of the promised land.

Why weren't they in it before? (12:59) Because their iniquity wasn't complete. (13:03) It was, what does that mean? Their sin, they weren't sinful enough. (13:08) And so, God couldn't justify why he was going to (13:13) displace them, the Canaanites and those who occupied the land.

(13:19) But, Moses wanted them to realize (13:23) why (13:24) they are going in. (13:27) And, it's not because, and he points this out to them, it's not because you are worthy of it. (13:35) It's because he wants to keep his promise to Abraham, Isaac, and Jacob.

(13:41) He made a promise to Abraham, and Isaac, and Jacob. (13:45) And, I think it's important for us to recognize what that promise, we're in chapter 11, (13:51) and we're in the last part of it. (13:54) So, he wants, where was my talk? (14:01) Joe, what is the difference between a Hippopotamus and a Zippo? (14:07) Okay, a Hippopotamus is a great, big, heavy animal, and a Zippo is just a little bit lighter.

(14:17) I love that. (14:23) I had to insert that. I told you all over.

He told me that it's just a little bit lighter. (14:32) But, anyway, (14:34) he promised them, (14:36) he made a promise to Abraham, Isaac, and Jacob. (14:40) And, especially to Abraham, and it's the initial promise that he made to Abraham.

(14:45) He made a land promise, a nation promise, and a seed promise. (14:49) So, he said, (14:51) if you will follow me, (14:54) whatever, wherever I take you, and over the land that I take you, (15:00) that's going to be an inheritance for your family. (15:04) So, that's the (15:05) land promise.

(15:07) And, he says, (15:09) your seed will be numberless like the stars of the sky. (15:13) So, that would be a nation promise, and through your seed, I will bless the world. (15:21) That promise has yet to come past.

(15:26) So, we have the three. So, we need to recognize the fact that (15:32) he hasn't (15:33) fulfilled the land promise yet, (15:36) he has not fulfilled the nation promise yet, (15:39) and he has not fulfilled (15:41) the seed promise. (15:44) One interesting (15:46) thought on that is, (15:48) God doing that for Abraham (15:52) created.

(15:53) But, prior to that, (15:55) everybody's the same. There's no Jews. (15:59) There's no (16:00) Hebrews.

Right. (16:01) That don't exist. (16:03) So, prior to that promise, (16:07) the whole world was the same.

(16:09) Everybody. Right. (16:11) Through that promise, (16:13) now (16:15) the Hebrews (16:17) did not.

(16:18) Exactly. (16:20) So, what I want to (16:22) emphasize here is, (16:24) that he has (16:26) come to them, and he's (16:28) made them a promise, or (16:31) I will be your God if you'll be my people, (16:34) and (16:35) so he gives them (16:37) the rules and regulations that he wants them to live under (16:41) as his people. (16:43) But that's not the fulfillment of the promise that he's given to Abraham and Isaac and Jacob.

(16:49) We know that (16:51) God reiterates the promise that he gives to Abraham (16:55) to Isaac

and Jacob, (16:57) and they have the same promise that God gave to Abraham. (17:01) So, (17:02) they have not fulfilled that yet. (17:05) So, (17:05) here we are.

(17:07) The Israelites, (17:08) when Paul is writing here, (17:11) the Israelites feel that (17:16) not only has he fulfilled (17:18) the (17:19) land promise, (17:21) because he did give them all that land, (17:23) and that land, (17:25) many people will say, well, he didn't fulfill the land promise, but he did. (17:29) Because in Kings, it points out that Solomon ruled over (17:34) this (17:35) boundaries, (17:36) and the boundaries that are listed there (17:39) in (17:40) Kings (17:40) points out that it's the complete entire land that Abraham (17:46) traveled over in his lifetime, (17:49) and that Solomon is reigning over it (17:52) in peace. (17:53) So he's fulfilled the land promise, (17:56) and so he (17:58) in the people here, (18:01) that were in the time that we're reading here, Paul writing to the Romans, (18:07) he also fulfilled the nation promise.

(18:11) Because (18:13) under Solomon, (18:14) he was a great nation. David was the fulfillment of that great nation, and Solomon fulfilled, and it was fulfilled (18:22) again through Solomon. (18:24) And so they are a great nation, and they were a (18:28) multitude.

(18:30) Moses points out to them that they are a great multitude, (18:34) and that that's the seed promise, or (18:38) yeah, the nation promise, (18:42) but they haven't fulfilled the seed promise yet. (18:46) But notice, the Israelites think they are the fulfillment of the seed promise, (18:50) but they're not the fulfillment of the seed promise. (18:55) They think they have.

(18:58) Right. (19:00) They think that they are the fulfillment of the seed promise. (19:04) And that through (19:06) the through Abraham's seed, the world would be blessed.

Well, (19:12) everybody's blessed to have us. (19:15) Yes, everybody's blessed to have us. (19:18) Yeah.

(19:18) And so that's the whole attitude. Everybody's blessed to have us. (19:23) But that's not the seed, or the seed promise.

The seed promise through which the whole world would be blessed (19:30) is yet to come, and it comes through Jesus. (19:34) Jesus then is, and he is the one who turns (19:38) Jacob (19:39) back to God. (19:41) That misunderstanding (19:44) of who they are (19:46) that causes them (19:48) to reject (19:50) that solution.

Exactly. (19:53) Exactly. Which is what I'm talking about here.

Exactly. (19:58) What happens? Jesus comes, and the gospel comes because of that. Right, and they reject it.

(20:05) And they're rejecting that promise. They're rejecting the fact that God has fulfilled the promise (20:12) that he made to Abraham. So God has fulfilled, (20:15) there is not anything that God needs to fulfill as far as Abraham is concerned.

He's made of him (20:22) the land promise, the nation promise, and now through Jesus the seed promise. (20:29) And (20:29) so (20:31) they're rejecting the idea, (20:33) and they don't want to give up. They think that their religion and being (20:40) a nation (20:41) in Jerusalem in particular is the fulfillment of that promise to Abraham.

(20:47) And so they refuse to recognize the fact that Jesus is (20:52) the fulfillment of that promise. (20:54) And that third nation promise was not the fulfillment of the seed promise. (21:00) They're looking at the nation promise as being also the fulfillment of the seed promise, but it's not (21:05) through which the world would be blessed.

(21:08) So they're looking at that and (21:11) they're not accepting it. (21:13) But Paul is pointing out to (21:15) the fact that, (21:17) all right, (21:20) he's (21:20) rejecting them, (21:22) and as we're snapping it off, (21:25) the (21:29) grafting part of it. (21:32) And so I think it's important for us to recognize that.

So now, (21:35) what is he referring to when he's talking about grafting? (21:40) And so let's pick up back to verse 17 and follow that. (21:51) But if some of the branches were broken off (21:54) and you, (21:55) being a wild olive, (21:58) oh, (22:00) I don't want that. Let's go back to 11 where we started (22:03) reading in the first place.

(22:07) I say then, (22:10) they did not stumble as to fall, did they? (22:14) Far from it. (22:17) But their wrongdoing, (22:21) but by their wrongdoing, (22:23) salvation has come to the Gentiles (22:26) to make them jealous. (22:28) Now, if their wrongdoing proves to be salvation, (22:34) or proves, I'm sorry, my (22:37) glasses, I got new glasses and I'm having a hard time.

(22:41) I'd be better off reading without my glasses on. (22:47) So now, if their wrongdoing proves to be riches for the world (22:52) and their failure riches for the Gentiles, (22:56) how much more will their fulfillment be? (23:00) But I'm speaking to you who are Gentiles. (23:03) Therefore, insofar as I am an apostle of Gentiles, (23:09) I magnify my ministry (23:11) if (23:12) somehow I may move my own people to jealousy (23:17) and save some of them.

For if their rejection (23:20) proves to be the reconciliation of the world, (23:24) what will their acceptance be but life from the dead? (23:30) If the first piece of dough is holy, (23:34) the lump is also. (23:36) And if the root is holy, (23:38) the branches are as well. (23:41) So, (23:43) the concept is we got to understand (23:45) where the source of holiness comes from.

(23:49) And so, (23:54) I think Jesus is the one who makes references to. (24:00) Does this table make the communion holy? (24:08) No, it's not. (24:12) Does the plate make the communion holy? (24:15) No.

(24:18) But makes it holy. (24:24) It's Jesus who makes it holy in it. (24:30) So, we're going to put a (24:34) pledge.

I say, (24:36) I'm butchering this. I know I am. (24:39) I'm butchering it.

(24:41) So, let's leave that to the Lord. (24:42) That thought just a little bit because it'll come to me here in a minute. (24:47) So, what is holy? So, he's talking about (24:52) the promise that God gave to them.

Let's leave that question to some more rumination. (25:06) We're going to ruminate on it a little bit. (25:10) So, (25:13) I was going to have Jean, (25:16) our expert on (25:18) horticulture.

(25:21) I know. I was going to use Jean as an expert for horticulture. (25:28) So, anyway.

(25:37) Going back to that promise idea, and this is a plan God has before he created anything.

(25:48) So, he's going to single out the single family, Abraham, (25:58) his offspring, (26:00) from the whole world. (26:04) And (26:06) he's going to give them a promise (26:08) that separates him from the rest of the world.

(26:12) Okay, so he splits the world in two. (26:17) And he's going to bless the whole world. (26:20) And once Jesus comes, and he's the answer, (26:26) you've still got the world in two parts.

(26:29) How do you resolve that? How do you bring them all back together? (26:34) And that's what this is talking about. (26:38) You know, he's split the wild (26:41) olive trees, (26:43) the rest of the world. (26:45) That everybody was, until he cultivated (26:50) a single family.

(26:52) And through that family cultivation of that family, what was the result? Well, the cultivator (26:58) tree thought, well, we're it. (27:01) We're the one. (27:03) It's coming through us.

And as you pointed out, it wasn't. (27:07) The offspring would come through them. The seed of the woman, all the way back in Genesis chapter three, (27:14) would come through them, the cultivated tree.

(27:19) But the cultivated tree (27:22) wasn't it. (27:24) Because God put all the peppers in there (27:27) and left the world once in a barrel, if people will. (27:34) so now (27:39) now the (27:41) chapter (27:42) three of Romans points out (27:46) not just (27:47) the wild branches are (27:50) are sinful.

(27:53) So is the cultivated tree. (27:56) They're all the same. Nobody's different.

All fall short (28:02) of the glory of God in all things. (28:05) And so now (28:07) he's going through, now he's going to (28:11) with the wild, grafting in those wild branches. (28:15) He wants to make the cultivated branches just (28:19) the ones that have been (28:21) their property customers.

They reject (28:24) this solution. So anyway, that's how it works. (28:27) Okay.

(28:29) The premise that you're setting forth is right. (28:33) The root that I want (28:35) is the (28:37) is what Paul has been setting forth for us is the fact that (28:43) Israel itself is (28:50) part of the heritage (28:52) but it's not the fulfillment of the promise. (28:57) They are (28:58) heirs and they are really (29:02) descendants of Abraham.

(29:04) But they're not the ones that God really wants to bring this blessing through. He wants to bring this blessing through (29:13) a particular line. (29:15) Abraham, Isaac, Jacob.

(29:18) And then we see (29:20) where God says, I will have mercy on whom I want to have mercy. (29:25) You will not tell me who to have mercy on. I will determine who I'm going to have mercy on.

(29:33) And (29:34) you can't tell me who I'm going to have mercy on. And so the Israelites believe that they are the ones whom God (29:41) is having mercy on. But he says (29:44) Abraham, Isaac, Jacob.

(29:47) And then (29:48) he starts pointing out (29:50) the heritage. And so we and this is one of the reasons why we have Jesus's heritage (29:57) given in Matthew and in Luke because he's pointing out to us that this is his (30:04) horticultural, if you will. He's the farmer.

He's the one who is (30:10) putting the branches together. (30:12) And so we have David, we have

Solomon, we have (30:16) and he goes on and then we finally get to Mary (30:21) and (30:21) points out to us (30:23) Mary and Joseph are (30:26) specific people that he wants this lineage to come through. (30:30) Not, you know, he had umpteen people to make this decision from (30:36) but he says, I will determine who's going to be blessed.

I will determine (30:43) from who this heritage will come through. (30:46) And so he wants them to recognize (30:49) that (30:50) the promise to Abraham, Isaac, and Jacob (30:54) is (30:55) the root which is holy (30:58) and we're going to be (31:00) blessed back to it by what reason? (31:04) It takes faith. (31:07) Or the Israelites thought, oh, I'm a descendant of Jacob, Abraham.

(31:13) I'm a (31:14) specifically of Jacob. I'm part of his twelve sons. (31:19) Yeah.

Oh. (31:22) So (31:23) no. (31:24) This is the reason why Paul wants to point out that he said, I'm not going to go through (31:33) I can't come up with (31:37) Abraham's offspring, Ishmael.

(31:41) I'm not going to come through Ishmael. I'm not going to use Ishmael's offspring, his heirs. I'm not going to use them.

(31:49) I want to use (31:51) Isaac's offspring. (31:52) And so then when Isaac has (31:56) children, and he's got twins coming, (31:59) and they're looking at it, so (32:01) God comes along and says, (32:04) I want this lineage to come through (32:07) Jacob. (32:10) I don't want to go through an Isaac or (32:15) Esau.

I don't want to go through Esau at all. (32:18) You can't tell me who to go through. (32:21) I want these blessings to come through (32:24) Jacob.

(32:26) And so this is the reason why we have the lineage given to us. (32:30) And so (32:32) it takes faith (32:33) to believe that God is going to do this. And so (32:37) that's the reason why it takes faith for us to believe that Jesus is the Christ, the son of the living God.

(32:43) And we have to come to God through him. You're not going to tell me who to come through. No, you're not going to come to me (32:51) through (32:52) Ishmael.

You're not going to come to me through Islam, (32:57) Muslim. You're not going to come to me through them. (33:00) That's not my heritage.

I don't want you to come through them. I want you to come to me through Jesus. (33:08) And I want you to be a descendant of Jesus.

(33:11) And so (33:14) what does it take? (33:16) It takes faith. (33:17) It takes faith that this is what God wants us to do. God wants us to come to him, not through Islam, not through (33:26) Muslim, (33:28) or Hindu or Shindu or any of the other isms that are out there.

He doesn't want us to come through them. (33:35) He wants us to come to him through Jesus, which is faith. (33:39) And so (33:40) this is the difference between (33:42) Israel (33:44) and the Gentiles.

(33:46) Why is he breaking them off? Because they're rejecting. (33:50) They do not want to come to him through faith. (33:53) They want to come to him through (33:55) the lineage (33:56) works.

(33:59) And so (34:00) he's breaking them off. (34:02) I don't know if I'm making sense or not. (34:05) It is the thing that we take a look at.

Yes. (34:11) That the (34:13) rage (34:14) would be Jesus. (34:17) Absolutely.

I am the branches, ye are the, I am the (34:23) I am the vine and ye are the branches, bear precious fruit to see this new day. (34:31) Thank you. (34:33) Do you mention individuals (34:37) like (34:42) David and Mary and Joseph.

These are individuals that are mentioned. Well, the individuals are the branches. (34:56) And you know, people will say, well, the branches are the churches, but the branches are the individuals because he said (35:03) he that (35:06) abides in me, (35:09) he (35:10) is referring to the branch.

(35:14) Which means (35:16) me as the branch needs to abide in him. (35:23) Well, if the branches are the churches, (35:26) let's say (35:27) they need to abide (35:30) in Christ also. (35:33) We find that out in the (35:36) The first part of the revelations (35:40) that they needed to abide (35:42) in him.

Everything that they were doing that they weren't (35:48) abiding. (35:49) But yet (35:51) these branches (35:53) are (35:54) these individuals (35:57) that are mentioned that (36:00) do not abide in him. But now God (36:04) is the husband, baby.

He's the care. He's the (36:09) one that takes care of the God. And as Jesus said, I am divine and my father is the husband.

(36:17) Well, we're not going to fool God in the things that we do. We're not going to (36:25) come up with something (36:28) that is not what God has (36:31) planned out for (36:33) us to do (36:36) in order to become like (36:40) the olive tree. (36:44) Okay, and so (36:46) that's something that these (36:50) denominations forget.

(36:53) And we need to go there. Well, we need to be just the same as that olive tree. (37:01) Mm-hmm (37:03) Now the back to the scripture now (37:06) Those are all great great thoughts and they're right and you're correct in taking off in those directions (37:14) But I think that what paul wants us to realize (37:17) is (37:18) What moises was pointing out to the israelites? (37:23) Before they went into the promised land (37:25) I was telling him I read deuteronomy.

It was like I was reading it for the first time in my life (37:32) All of a sudden I see things here (37:34) That it's not that i've read haven't read deuteronomy before it's all of a sudden i've got fresh (37:40) Light eyes or something, but he's pointing out to them (37:44) Don't become arrogant. Don't become conceited (37:48) Don't think that it's because you deserve what he's doing for you (37:56) Don't think he's doing that for you (37:59) Don't become arrogant don't become conceited don't think oh (38:03) And we're marching into this promised land and he god is taking their care of everybody. He's (38:09) Killing everybody off and everything whatever skirmishes that we engage in we're winning (38:17) And we're having success (38:19) but (38:20) But (38:22) The psalmist always points out the fact that god doesn't take pride in what man can do (38:28) God doesn't take pride in what the strength of an out or horse (38:32) He doesn't take pride in that.

What does he take pride in? (38:37) He takes pride in our righteousness (38:41) That's what he takes pride in (38:43) How right are you? Are you walking in the faith? Are you being this christian? (38:49) Are you morally right? Are you straight? Are you doing exactly what god wants and living the life that god wants you to live? (38:57) Honorably in every way. That's what god desires. That's what he takes pride in (39:03) He doesn't he doesn't take pride in our strength and our abilities to do various other things (39:07) He takes pride in our fear of him (39:11) And how we honor him and

how we worship him and how we will lift him up (39:16) And that's what he takes pride in (39:20) And so we're (39:22) we're (39:23) uh (39:27) Glorifying god that's that's the term that needs to be done (39:32) And so this is what he's trying to point out to us (39:35) Okay (39:36) You're now christians.

You are now (39:40) God's focus he's focusing in on you his divine intervention providence and preservation (39:45) is (39:46) Is working for you (39:49) You don't have to do these things he's promised you these things he's looking after you as his creation (39:56) And the psalmist will point out to us how that god looks after his creation (40:00) He looks after the animals. He looks after the trees (40:03) He looks after the the various other things and he nurtures them and makes sure that they do what they need to be doing (40:10) And he and he feeds the oxen and he feeds the goats and the sheep and so on (40:16) And he feeds us (40:17) And he looks after us (40:19) And that's what jesus is pointing out to us in matthew the sixth chapter (40:23) Do not concern yourself with what you're going to eat or what you're going to wear (40:27) And so you don't don't worry about those things god's looking after you (40:32) And so he says don't become prideful (40:37) Don't become arrogant (40:39) just because you are (40:42) Being ushered in and having the same relationship with god as the israelites used to have or still do (40:51) Because they still do but they're he's looking after them (40:57) So don't become arrogant don't become prideful if you get to the point where you (41:05) Feel that the world evolves around you (41:09) And you're you're running into some problems here, let's take a look (41:15) Verse 17 (41:17) But if some of the branches were broken off and you being wild olive were grafted in among them (41:24) That's the relationship that we now have with god (41:28) We have the same (41:30) relationship (41:31) That they had through abraham isaac and jacob. We are sharing the same (41:37) Blessings and the roots (41:40) And that they did and that's through abraham isaac and jacob (41:45) so (41:47) Were grafted in among them and became partakers (41:51) with them (41:53) Of the rich root of the olive tree (41:56) Do not be arrogant (41:59) towards the branches (42:00) But if you are arrogant (42:02) remember (42:04) That it is not you who supports the root (42:08) But the root supports you (42:11) You will say then (42:14) And this is (42:15) You will say this if you're arrogant (42:20) You will say then branches were broken off so that I might be grafted in (42:27) You're right quite right they were broken off for their unbelief (42:33) But you stand with your faith (42:36) That's the only difference between you and them.

They were broken up because they would not believe (42:41) And you were grafted in because you believe (42:45) But if you should change your faith forget it (42:50) You're going to be broken off, too (42:52) So but you stand by your faith (42:55) Do not be conceited (42:58) but fear (42:59) For if god did not spare the natural branches (43:03) He will not spare you either (43:09) See then the kindness and severity of god (43:13) to those who fell (43:15) severe (43:17) to those who fell severity (43:20) but to you (43:21) god's kindness (43:23) If you continue in his kindness (43:26) for otherwise (43:27) You too will be cut off (43:30) For the same reason (43:32) So you will be cut off and they also if they do not continue in their unbelief (43:39) Will be grafted in for god is able to graft them in again (43:46) If you were cut off from what is by nature a wild olive tree (43:51) And contrary to nature were grafted into a cultivated olive tree (43:56) How much more will these who are in the natural branches be grafted (44:01) into their own olive tree (44:04) so (44:05) He's saying that the israelites have a opportunity to change their mind (44:10) They have an opportunity to repent (44:12) They're they don't believe in jesus. They don't believe that god is working through (44:19) Asking them to come to (44:20) him through jesus (44:23) He's cutting them off (44:26) But if they should change their mind (44:28) They'll graft him back in (44:30) And he's pointing out paul's pointing out that it'd be so much easier for god to grab the israelites back in (44:38) Because they belong there (44:42)

That's a part of it (44:44) But he's grafting (44:46) Uncultivated branches into cultivated branches and and that's a difficult thing (44:53) It can be done and it is done but it's a difficult thing (44:59) because oftentimes just like (45:01) We when we receive an organ transplant, what's the possibility? (45:06) Rejection (45:08) Or acceptance (45:10) So (45:12) And what what are the what are the doctors concerned about whether or not we have the right blood type (45:19) And if we have the right whatever they're looking for (45:23) They test them before they put the organs in because they want to make sure that this is going to be an accurate transplant (45:31) Transplant (45:32) and so (45:33) but it's still (45:36) Possibility that you're going to be rejected. So doctors have medications for that too, don't they? (45:41) they have medication to help you accept the transplant and and (45:47) Avoid rejection (45:49) so (45:50) God is paul's trying to point out to us that (45:54) He's not going to have any tolerance (45:57) for people who do not accept (45:59) his plan (46:01) his (46:02) gospel (46:03) He's not going to have any tolerance for those who reject (46:07) That's his severity (46:10) And that's the point he's pointing out here.

He has severity or kindness (46:18) and so (46:19) The severity is for those who reject him (46:23) And the kindness is for those who have faith and accept him (46:27) And that we will abide in that kindness as long as we remain faithful (46:33) Our time's up (46:35) Thank you (46:36) Thank you very much (46:37)