

26-0802sc Transcript

26-0802sc - *The Book of Romans*, Steve Cain

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26-0802 - The Book of Romans 10:1-3,5-13; 11:11-16

Transcript (0:04 - 45:44), Teacher: Steve Cain

(0:04) Okay, I'm going to stay in the 11th chapter of Romans because I want to make a couple of points. (0:16) And before we go into the 11th chapter, there are several points that I want to make. I want to (0:27) actually stay in the 9th, 10th, and 11th chapter, the 11th chapter in particular.

(0:35) But like I said, I'm wanting to make a couple of points. Before we go into the study itself, (0:45) let's have a word of prayer. Most gracious Heavenly Father, we are so grateful for the (0:52) opportunity we have to come and study from the Bible and your Word that the Holy Spirit (0:59) inspired the writers to write and to compile for us.

We pray that you'll be with us and give us (1:07) the understanding and insight that we need to comprehend what Paul is saying, for we know that (1:14) Paul does write in ways that are challenging to understand. So we ask for your guidance in this (1:22) study, and please help us to be able to garner the things that you would like for the blessing (1:31) that we have to be able to come together with our fellow brothers and sisters in Christ and to (1:37) encounter in this and engage in this study. And we pray that you will bless us in every way.

(1:44) This is a prayer off in Jesus' name. Amen. I have a computerized Bible up here, and I'm (1:53) looking at the New American Standard Version, so it'll be with that in particular in mind.

(2:05) I'd like to continually make the impetus that God has a purpose for yours and my life. (2:16) God has a purpose for having put us through the things that the people have had to go through, (2:25) coming from Genesis 1-1 all the way up to here. And He has that purpose.

Let's take a look real (2:34) quickly at that purpose. I keep making reference to it, but I'd like for us to know what that (2:42) purpose is. It's found in Ephesians, first chapter.

Paul points out that God has revealed to him (2:48) this purpose. And it's apparently the first time in mankind's history that God has revealed (2:58) why He created the heavens and the earth and why He created man and what He wants to accomplish. (3:05) He has a purpose.

He wants to accomplish something. And Isaiah points out to us in the 55th chapter, (3:12) and I looked this up before I came in the 11th verse, that God's Word will not return to him (3:20) void. What He intends to do, He's going to make it come to pass.

And it will come to pass. And (3:28) that's the nature of being God. We know that if that is not true,

then God is not God.

(3:38) I use the reference to Superman, the cartoon, the comic. I used to read every Superman comic there (3:49) was. But Superman had one weakness, didn't he? That was kryptonite.

You put in kryptonite in (3:59) his presence, he became weak and just like any other person. Well, God doesn't have any kryptonite. (4:07) He is God.

And we need to recognize the fact that God is God. And He has a purpose. And that purpose (4:15) is stated to us.

And Paul reveals that to us here in Ephesians. And he announces the fact that God (4:23) has revealed this to him. Let's pick up the third verse.

And again, I'm reading from the New (4:30) American Standard. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us (4:38) with every spiritual blessing in the heavenly places in Christ. Just as He chose us in Him (4:45) before the foundation of the world.

Notice now, God had this plan before He created the heavens (4:52) and the earth. He has a purpose for having created the heavens and the earth. So He chose us in Him (5:00) before the foundation of the world, that we would be holy and blameless before Him.

(5:07) In love, He predestined us to adoption as sons and daughters through Jesus Christ to Himself, (5:17) according to the good pleasure of His will, to the praise of the glory of His grace, (5:23) with which He favored us in the beloved. So notice what He's saying. He's wanting us to be (5:32) blessed.

He's choosing us to come to Him, to be blameless before Him through Christ. He predestined (5:40) us to be adopted as sons and daughters through Jesus Christ. He's using Jesus to adopt us.

(5:46) And He's using Jesus to provide us with the righteousness that we need. (5:51) And so there's a reason for that. He created us.

He does not desire for any of us to be lost. (5:59) In other words, He doesn't want us to go to hell. He wants us to be with Him in heaven.

(6:05) And Peter points that out. And several other scriptures point out the fact (6:09) that God does not desire that any should perish, but that all should come to (6:15) everlasting peace and salvation. So He wants that.

And why? He points out to His glory, (6:26) God's glory. He wants us to praise Him for the opportunity we have to be with Him eternally in (6:33) heaven. And when we enter into heaven, we will know why we're entering into heaven, because God (6:39) so loved the world that He gave His only begotten Son, and He provided the gospel for us.

He provided (6:46) mercy and grace and the gospel. These are all things. And so we know that if we respond to that (6:54) and enter into heaven, we're going to say, thank you, God, for blessing me.

Thank you. So we know (7:02) that. And that's what He wants.

That's what He is purposing, to the praise of the glory of His (7:11) grace, with which He favored us

in the Beloved. Who's the Beloved? It's Jesus. He favored us in (7:19) Jesus.

And in Him, we have, and Him, I believe, is Jesus here. In Jesus, we have redemption (7:28) through His blood, the forgiveness of our wrongdoings, according to the riches of His grace, (7:36) which He lavished on us in all wisdom and insight. Notice, Jesus is being credited with having grace (7:46) also.

Jesus is demonstrating His grace for us. He desires to be a part of our salvation. (7:56) And the Hebrew letter points that out to us.

He looked forward to the day that He was going to go (8:01) to the cross and to provide us with redemption. He looked forward to that. So the riches of His (8:09) grace, which He lavished on us in all wisdom and insight, He made known to us the mystery of His (8:16) will, according to His good pleasure, which He set forth in Him.

So we know that God is doing this, (8:24) and He set these things through Jesus. Regarding His plan, He has a plan of the fullness of the (8:33) times to bring all things together in Christ. Things in the heavens and things on the earth.

(8:42) In Him, we also have obtained an inheritance. That inheritance, obviously, is heaven. (8:50) Having been predestined according to the purpose of Him, who works all things in accordance with (8:57) the plan of His will.

There, He's pointing out God's ability to be able to accomplish these (9:05) things. To the end, that we who were the first to hope in the Christ would be to the praise of His (9:15) glory. In Him, you also, after listening to the message of truth, the gospel of your salvation, (9:23) having also believed, you were sealed in Him with the Holy Spirit of the promise, (9:30) who is a first installment of our inheritance in regard to the redemption of God's own possessions (9:38) through the praise of His glory.

Notice He's giving us a purpose. God has a purpose of (9:45) interacting with mankind the way He's interacting with Him. So He had a purpose of coming to Abraham.

(9:51) He had a purpose of developing Abraham, and developing Abraham's faith in Him, and reliance (9:58) in Him, and believing in Him. So when Abraham confronted him about the fact that, hey look, (10:08) I've been following you based on your promise. You would make of me a great nation.

You give me (10:14) a land promise, and a spiritual promise, a seed promise. And so, you gave me the land promise. (10:23) You promised me that I would be wealthy.

You gave me a seed promise. You promised me that I would (10:28) have a lot of people. And the land promise, that here we are, the land that I'm going to be (10:37) traveling over is going to be for my children, and their children.

And you gave me a seed promise in (10:43) which you promised me that the world would be blessed. So you promised me all these things. (10:48) Abraham then confronts God because, up until then, no child.

He and Sarah have not been able (10:59) to have any children. But he did have a child through

Hagar, who is Ishmael. And God says, (11:06) no, I promised you that you and Sarah would have a child, and that's going to become the past.

(11:13) And Abraham believed him. Abraham believed him. So what is God looking for? This is the question (11:23) I wanted to ask.

When we come to God, what is He looking for? What is the greatest thing (11:32) that He is looking for in us, mankind? You can't read my mind, but maybe you can come up with that (11:41) answer. What is He looking for, Jim? To believe that He exists. But there's more to it, too.

(11:52) He's warning us, huh? He's a rewarder of those who diligently seek Him, but He's also more (12:02) interested in something else. Obedience. But He wants us to live our lives the way He intended (12:13) for us to live it.

He wasn't really all that concerned about the sacrifices and the worship (12:21) that we were going to give to Him. He's going to be glorified by the way in which we live. (12:27) He's going to be proud of the way in which we live.

Can you think of anybody that (12:36) demonstrates that for you, for us? Huh? Parents? Okay. But I get my illustration from Job. (12:54) What does he say about Job? Take a look at Job, the very first chapter.

(13:00) When he's talking to Satan, he's talking to Satan and he asks Satan, (13:14) where have you been? Satan says, I've been traveling throughout the world, in and out of (13:23) a land. I'm paraphrasing, obviously. What does God say? Have you observed Job? And what does (13:34) He say about Job? Take a look there.

What does He say about Job? Right. But what does He say about (13:45) him? His behavior? Huh? Exactly. He's blameless.

He eschews evil. What is He saying about him? (14:02) There's a guy that knows exactly how to live and he's living according to the way I want him to (14:10) live. That's what he's looking for in you and me.

He's looking for us to live the way he wants us (14:20) to live. So this is before Matthew, Mark, Luke, and John. This is before the existence of Jesus.

(14:29) How does Job know what he's supposed to do? It's his lifestyle. This apparently is a righteousness (14:38) that God instilled in mankind. He instilled in mankind.

What was the complaint that God had (14:48) about Israel? Take a look at Romans, the 10th chapter now. What is God's complaint about Israel? (15:08) Take a look around. Okay.

But notice, take a look. Brothers and sisters, my heart's desire (15:32) and my prayer to God is for them, for their salvation. For I testify about them that they (15:40) have a zeal for God.

In other words, they're looking for God, they believe in God, (15:48) but he has a complaint. And the complaint is this zeal for God is not in accordance with knowledge. (15:59) For not knowing about God's righteousness and seeking to establish their own, they did not (16:06) subject themselves to the righteousness of God.

So what is he asking? They're not living a life (16:15) like Job. They're not looking to please God in the way they live. Their righteousness is from what (16:26) they want it to be.

They're not looking and trying to understand the righteousness that God (16:33) wants us to live by. Values, morals, they're establishing their own values. They're establishing (16:40) their own morals, and they're doing these things thinking that they can establish what is right and (16:46) wrong, and they're not paying any attention to what God wants them to do.

And that's where I (16:52) perceive the fact that they established their own. They did not subject themselves to the righteousness (17:00) of God. Not God's, you know, personal righteousness.

God has a righteousness that (17:08) he wants us to live up to. They're not seeking it. He wants us to seek his righteousness.

(17:17) What glorifies God, what would glorify you as a parent with your children, what would glorify them, (17:25) glorify you, is if they were living up to your expectations. Do they cheat when you're in school? (17:36) Do they lie to the family? Do they, you know, why am I called into the principal's office? (17:44) Why am I being called here? It's because maybe the son was a bully. Maybe because the son was (17:51) doing something else.

Does that glorify you as a parent? (17:57) No, not at all. What would glorify you as a parent? Knowing that your son establishes and (18:05) recognizes your righteousness and is upholding the things that you would like to see them do. (18:14) I'll give you a point, case in point, since certain people are not here.

(18:22) When my son was playing baseball, and I was so proud of his ability to play baseball, but I was (18:29) just as proud of the fact that he was a Christian and that he lived up to Christian values. (18:39) I have two points. Number one, he was in the band.

(18:44) And the band director said, you had to make all practices before you could be (18:52) available to any acknowledgements, Peterson Prize. The Peterson Prize was a coveted prize. (19:02) It gave you a whole month at Bureau in their music department.

He was a trombonist, (19:10) and he was a good one. But Michigan Christian College was having an activity, and he went to (19:19) he chose to go to that activity instead of being there where the band director expected him to be. (19:25) Because he chose that over this, he did not qualify for the Peterson Award.

(19:33) That's the only reason why he did not get there. When I found that out, I was proud. (19:40) I was proud.

He was a baseball player. He was a good pitcher, and he was a good batter. He was a (19:47) good batter.

And we had a town traveling team just like other towns do. And I thought to myself, (20:00) why hasn't anybody approached him to be on that team? I found out later because I talked to the (20:07) guy who was in charge of that team. I said to him, how come you never asked me? I did ask your son to (20:13) be on the team, he told me.

But he said he couldn't be on the team because we played on (20:19) Sundays, and we went out of

town on Sundays. He says, I can't do that. Oh, who was proud? (20:32) I was proud.

He chose values and purpose, morals. He had a higher value. He acknowledged (20:43) me and what I stood for.

So I was proud. Don't you think God, if you're a father, (20:52) does the same thing? That's the reason why he, what did he say about Job? He had choose evil. (21:05) There's none like him.

Why? Because his morals and his values were exactly what God wanted them to be. (21:16) And Satan challenged God on that, didn't he? Because the only reason he is faithful to you (21:27) is because you guard him. You make everything that he has, like the Midas touch, becomes gold.

(21:35) You take that away from him, and I'll guarantee you he will curse you and die. God took him up (21:44) on that challenge, didn't he? He says, do it, but don't take his life. So what happens? (21:58) He loses his family.

He loses his herds. He loses everything. But he doesn't curse God, (22:09) does he? So what happens? Satan comes traveling in the presence of God again, and what does God say? (22:18) What about my son Job? He praises him still, doesn't he? And so what did Satan say? Yeah, (22:30) but you take his health away from him, and he'll curse you.

You're on, but don't take his life. (22:42) And so we see Job full of boils. He's sitting on the potter's heap, and he's scraping the boils, (22:52) and so on, and he's got friends who come, and they look at him, and they think they're seeing death.

(23:01) His wife comes out and says, Job, curse God and die. What does Job say? God giveth, (23:10) and God taketh away. He doesn't curse God.

Do you think this is what God is asking mankind to do? (23:22) And that's what he's asking Israelites to do, but they're not seeking him. (23:29) They are doing things on their own, and they're doing things with the world, (23:35) and they're looking at the world and getting their own security based on their own strength, (23:42) and so on, and they're not giving God credit for hardly anything, and they're not looking to him (23:47) for their righteousness. They think that they are getting their own righteousness by their (23:52) actions and their own deeds.

So what does God want? He's looking for us to look after his (24:03) will. So that's the complaint that God has with the Israelites at this point. Any questions? (24:15) Got through my rant.

Got through my rant. But we're not done. The next thing that I know (24:24) is that the complaint is we don't know exactly what God wants us to know.

(24:30) And so, let's take a look at the 10th chapter, verse 5, and the following. I was on this (24:43) particular scripture, and I didn't really recognize this. Let's pick up at verse 5, (24:57) again from the New American Standard.

For Moses writes of the righteousness that is based on the (25:04) law, that the person who performs them will live by them. But the righteousness based on faith (25:12) speaks as follows. My challenge is to understand what this means.

But the righteousness based on (25:24) faith speaks as follows. Do not say in your heart who will go up into heaven. (25:33) Quote, this is to bring Christ down, verse 7. Or who will descend into the

abyss, that is to bring (25:43) Christ up from the dead.

But what does it say? He's asking what does faith say? The word is near (25:52) you, in your mouth, and in your heart. That is, the word of faith which we are preaching. (26:00) That if you confess with your mouth, Jesus is Lord, and believe in your heart that God raised (26:06) him from the dead, you will be saved.

And you can read the rest of that. Where do you see this, and (26:13) what is he quoting, and why is he quoting it? What does it mean? I didn't run across this until I was (26:24) reading Deuteronomy. All of a sudden, I see this passage in Deuteronomy.

This very thing. He's (26:35) quoting Moses. And he's quoting Moses from Deuteronomy, the 30th chapter.

Take a look. (26:42) Deuteronomy, the 30th chapter. And it's going down to verse 11, and follow.

Notice what he's saying (27:08) here. This is Moses, and he's talking to the Israelites. For this commandment which I am (27:18) commanding you today is not too difficult for you, and nor is it far away.

It is not in heaven (27:28) that you could say, quote, who will go up to heaven for us, and get it for us, (27:35) and proclaim it to us, so that we may follow it? Unquote. Nor is it beyond the sea that you could (27:45) say, who will cross the sea, quote, who will cross the sea for us, and get it for us, and proclaim (27:53) it to us, so that we may follow it? Unquote. On the contrary, the word is very near you, (28:02) in your mouth, and in your heart, that you may follow it.

What is Moses telling the Israelites (28:09) at this point? You don't need anything else. God has provided you with everything you need (28:19) to know. Everything you have, I have provided you through God's word.

I quoted it. I wrote (28:29) it down while I was with him on the mount, and all these things. You don't need to have an excuse (28:35) about, we don't understand what's happening.

Let's go up to heaven and see if somebody will come down (28:40) and give us an understanding. Or let's go across the sea. Maybe somebody on the other side of the (28:47) knows exactly what God wants us to know.

No, you don't need to be going up to heaven to bring (28:55) somebody down to explain to you what you just got through hearing. And you don't need to go across (29:00) the sea to get somebody to come over to explain to you what I've already shared with you. Everything (29:07) that you need to know is right here.

Don't need anything else. You just have to ask God for (29:16) understanding and insight to be able to understand these things. It's in your heart.

(29:22) That's what he's saying, isn't it? That's what Paul is writing and telling us in Romans. Take (29:31) a look at it one more time. For Moses writes of the righteousness that is based on the law, (29:53) that the person who performs them will live by them.

But the righteousness based on faith (30:00) speaks as follows. Do not say in your heart who will go up into heaven that is to bring Christ (30:08) down or who will descend into the abyss that is to

bring Christ up from the dead. But what does (30:16) it say? The word is near you in your mouth and in your heart.

It's there. All you got to do is to (30:27) believe what the message is being, the gospel. What is the gospel? It is salvation, God's plan (30:39) of salvation.

It's the product of his mercy. It's the product of his grace. It's the product of (30:49) gospel.

So he's telling us we have the message. You don't need to have anything else. (31:01) You've got to believe.

What do they have to believe? They have to believe that Jesus (31:08) is the fulfillment of the promise that God had been giving them. This is the purpose. (31:15) This is God fulfilling a purpose of helping us to become righteous in his sight.

This is (31:25) his purpose of being able to provide us with the justification that we need to be righteous. (31:34) And so he's saying, what is the thing that you need to know? You need to know and to believe (31:40) this. And what is this that we need to believe? Let's go on and take it.

Yes. (32:10) You don't have to do that. Why? Because Christ came down, that's what he's saying.

(32:16) He's going to ascend into heaven. That is to bring Christ down. Well, you don't have to bring him (32:22) down.

He's down on his own. And then who will ascend into the abyss? And that is to bring Christ (32:32) up from the dead. Well, you don't have to do that because Jesus, because of his sinless life, (32:39) was resurrected and came up on his own.

So you're right in his belief in Jesus. (32:49) And that's how it's done, through his death and resurrection. Right.

So you have faith says this, (32:59) faith has to believe that Jesus is the Christ, the fulfillment of the promise, which Israel (33:05) or the descendants, the Jewish people reject, refuse to believe. (33:14) Yes. And he's tying that to our righteousness.

Right. Our righteousness comes from Jesus (33:21) coming down here, living a sinless life, dying and then being resurrected. (33:29) Mm hmm.

That's where righteousness comes from. It doesn't come from the law. (33:37) The law tells us about this, and Jesus tells us through the gospel about it.

(33:47) He's making a contrast between those who want to, my righteousness comes from how well I can (33:55) follow the law. And that's, he's arguing against that point. Our righteousness does not come (34:04) from how well we can follow the law.

Our righteousness comes because Christ came down (34:10) to the earth, lived a sinless life, was killed, and then was resurrected. And through his resurrection, (34:19) we, those who believe, he will be given his righteousness. Right.

(34:30) And you're eloquently explaining exactly what Paul is pointing out here in the following thing. (34:37) And that's what he's saying. What is the word of faith, which we, it's the word of faith,

(34:44) which we are preaching.

What are we preaching? That you confess with your mouth, Jesus is the (34:51) Lord. They refuse that. They reject the fact that Jesus is the Lord, but they need to believe that.

(34:58) It's a part of it. So Jesus, that you confess your mouth, Jesus as Lord, and believe in your heart (35:07) that God raised him from the dead, you will be saved. But with the heart a person believes.

(35:16) And he's talking about the fact that we have to convert. We have to (35:23) repent. So it's with the heart a person believes.

Resulting in righteousness with the (35:32) mouth he confessed. My glasses aren't, my eyes are not adjusting to my glasses. (35:40) That if you confess with your mouth, Jesus as Lord, and believe in your heart that God raised (35:45) him from the dead, you will be saved.

For with the heart a person believes, resulting in righteousness (35:54) and with the mouth he confesses, resulting in salvation. For the scripture says, whoever believes (36:01) in him will not be put to shame. For there is no distinction between Jew and Greek.

For the same (36:07) Lord is Lord of all, abounding in riches. For all who call on him, for everyone who calls on the (36:15) name of the Lord, will be saved. So he's saying you've got to accept Jesus.

And that's what he's (36:24) pointing out to them. And they refuse to believe that. So the next thing, which we will conclude (36:34) with chapter 11, is what is Israel's trespass? Chapter 11, let's take a look at 11.

What is Israel's (36:49) trespass? Well first of all, let's assume one thing. Or maybe a couple things. God has a plan.

(37:06) It must take place. And I've presented it once before as a fail-safe purpose. (37:15) Jesus has to go to the cross.

He has to be put to death. Now, who has a complaint with Jesus? (37:28) The righteous don't have any complaints with Jesus, do they? Jesus is living a perfect life. (37:34) He's sinless.

Who has a complaint? It's those who believe that they're being (37:44) displaced. He's going to take over their position. Well, he's already done that, hasn't he? (37:51) God has already established Jesus as being the high priest after the order of Melchizedek.

(37:57) And Jesus has come to establish his own church, which means the (38:03) mosaical worship is no longer going to be recognized by God. It's going to be obsolete. (38:11) It's going to be displaced.

They know that. So they're going to lose their positions. They're (38:18) going to lose this.

So what is Israel's trespass? Misusing the law. Because Jesus is going to be (38:29) the end of the law, isn't he? What does that mean? It means that somehow, some way, Jesus is going (38:35) to deal with the law so that God can use mercy and grace. Up until then, the law has no mercy (38:48) and has no grace.

We've talked about this before. The law does not have the ability to (38:55) to give mercy to anybody or to have grace for anybody. The law is the law.

It will either (39:03) declare you to be righteous or it will declare you to be sinful. So you stand before the judge (39:14) for whatever reason, whether you're speeding or killed somebody or whatever, (39:20) the law only has one purpose. That is to either justify you and declare you righteous (39:27) or to condemn you and to put you to death.

When God established the law in Genesis, (39:35) he established the law of sin and death. So all sinners are subject to death. (39:46) God cannot exercise his mercy on anybody.

He is setting it up so that he can. He has to (39:58) deal with the law as the law. So Jesus is not to go to the cross.

He has to die on the cross (40:09) by virtue of the law. Notice I say virtue of the law. The law has to put him there.

(40:21) And the law puts him there, doesn't it? On what basis? He's put there because they are accusing (40:29) of blaspheming. But he's not blaspheming because he is the son of God. But the law doesn't know that.

(40:43) The law says he is blaspheming and the Jews are perverting the gospel. The Jews are perverting (40:51) the law. And so erroneously, they're putting him on the cross and he's being put there because (41:00) of the law.

Well, the law condemned him, did not justify him. The law condemned him and he's there. (41:11) And so who's going to reverse the verdict? Who's going to show that the verdict is wrong? (41:19) God.

So God testifies to the fact that Jesus is the son of God. We see that in Romans the first (41:31) chapter, don't we? How does God testify to the fact that Jesus is the son of God? By the resurrection. (41:42) He reverses the verdict.

And in reversing the verdict, Jesus dies for no reason. (41:53) He's a righteous person. So now the law has no other recourse than to recognize the fact (42:02) that Jesus can overwrite it.

And God is now in a position where he can provide us with mercy, (42:10) grace, and justification. He's using his son to do that. But what is Israel's trespass? (42:21) Israel's trespass is the fact that they perverted the law and they used the law because they did (42:28) not want to believe that Jesus was the Christ.

Peter points out to us in Romans or Acts the (42:36) second chapter that they had no excuse for not believing that Jesus is the Christ. (42:42) They had no excuse because God, through signs, wonders, and miracles, proved him to be a son of (42:47) God. But they refused to recognize it.

So Israel's trespass is reverting him. So what happens then? (42:59) It opens up the fact that God doesn't have to condemn all the Gentiles either. He can now include (43:10) in the gospel all the people who all have sinned and fall short of the will of God.

(43:18) And he puts them in a position where he is able to make sure I'm in the right place. (43:29) Let's continue with verse 11. Chapter 11, verse 11.

I say then, they did not stumble as to fall, (43:40) did they? Far from it. But by their wrongdoing, salvation has come to the Gentiles to make them (43:48) jealous. Now, if their wrongdoing proves to be richest for the world and their failure richest (43:57) for the Gentiles, how much more will their fulfillment be? But I'm speaking to you who (44:05) are Gentiles.

Therefore, insofar as I am an apostle of Gentiles, I magnify my ministry, (44:12) if somehow I may prove my own people to be, may move my people to jealousy and save some of them. (44:23) For if their rejection proves to be the reconciliation of the world, what will their (44:30) acceptance be but like from the dead? If the first piece of dough is holy, the lump is also, (44:38) and if the root is holy, the branches are as well. I'm sorry, but we'll have to pick up that next (44:48) week.

Thank you. Somewhere in chapter 11, which I'm not able to put my eyelids on, eyeballs on, (44:59) it says that Israel has been condemned as well as the rest of the world because of their failure. (45:10) And so the whole world is subject to being saved.

All of us are subject to being saved. (45:22) We'll look at that next week, and we'll go into chapter 11. I can't wait for chapter 11.

I love (45:28) chapter 11 too, so we'll get into it. I hope that I have not overburdened you with my (45:36) enthusiasm. But anyway. (45:44)