

CALVARY BIBLE CHURCH

“Studies in the Book of Romans - 13

Date: December 27, 2009

Text: Rom. 9:1-33

Speaker: Dennis L. Finnan, Sr. Pastor

'TIME OUT' FOR THE JEWS

INTRODUCTION Now that Paul has finished his mountain top praise and theological explanation of our great salvation we have in Christ -- he pauses for the moment before he goes into practical details on how to live the Christian life. In place, he deals with a great problem of the Gospel. That is, what about the Jewish people and God's promises to them? Has He forgotten them, cast them off, changed His mind, or worse failed in His unconditional promises made to them? This must be explained, so Paul in chapter 9-11 does so. As such we can see...

I. Paul's Cry for the Jewish People – (9:1-3)

- A) A Promise - *“He states his undying love for Israel”*
- B) A Plea - *“He share his anguish over Israel”*

II. Paul's Critique of the Jewish Problem – (9:4-33)

- A) The Situation – *“God's election and dealing with Israel”*
- B) A Summary – *“Israel's reliance on works rather than faith”*

CONCLUSION: If ever there was a man who loved his birth-right people, it was the apostle Paul. Yet the Jews hated him more than any other person alive. Nevertheless, Paul's love for them was genuine and unrelenting in his desire for all Israel to be saved. However, the great problem was there is a chasm between Israel and salvation that needed to be explained and addressed. In Romans 9, Paul helps us understand this problem of the gospel as it relates to Israel; and, how God has not forgotten them, and one day would fulfill His promises to them. At present, their failure to respond properly to the Law given them, resulted in their being set aside, but one day there will come a proper response which can only be “faith” in the Messiah and redeemer Jesus Christ. Do you follow him by faith? If not, confess Him today as your God and Savior.

TEXT FOR MESSAGE

The New International Version

Romans 9:1-33

I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit— 2 I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,

4 the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. 5 Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

6 It is not as though God's word had failed. For not all who are descended from Israel are Israel. 7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." 8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. 9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son." 10 Not only that, but Rebekah's children had one and the same father, our father Isaac. 11 Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: 12 not by works but by him who calls—she was told, "The older will serve the younger." 13 Just as it is written: "Jacob I loved, but Esau I hated."

14 What then shall we say? Is God unjust? Not at all! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 It does not, therefore, depend on man's desire or effort, but on God's mercy. 17 For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. 19 One of you will say to me: "Then why does God still blame us? For who resists his will?" 20 But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?'" 21 Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? 22 What if God,

choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? 23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory— 24 even us, whom he also called, not only from the Jews but also from the Gentiles?

25 As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one," 26 and, "It will happen that in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'" 27 Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved. 28 For the Lord will carry out his sentence on earth with speed and finality." 29 It is just as Isaiah said previously: "Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah."

30 What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; 31 but Israel, who pursued a law of righteousness, has not attained it. 32 Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone." 33 As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."