**A picture containing text

Description automatically generatedThe Precious Cornerstone, Who is Also a Stum**

**bling Stone (Part #2)**

Romans 9:19-10:17

(Lesson #17)

***14 What shall we say then? Is there injustice on God’s part? By no means! 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 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.***

***19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory — 24 even us whom he has called, not from the Jews only but also from the Gentiles?***

**Vs 19 -** Paul now all of a sudden jumps to second person singular and takes the place of someone hearing this argument and the charges they might make against it. Paul has done this throughout the letter.

**Vs 20 -** Paul’s response back to the imagined person is surprising, even startling: Who are you “o man” to make demands of God about why he does the things that he does.

Here, he pictures the one whose own hardness of heart resulted in God giving them over, lifting up his fist and saying God this is all your fault. You made me like I am!

**Vs 21 -** Here God is pictured as a potter working clay on a wheel.

Does he not have the right to take one lump and make one vessel for glorious use, to serve as a drinking vessel for a king, while to take the next lump and make a drinking cup for a poor child (menial use).

**Of course, God has this right.**

Now, let’s get Paul question: **Does God have the right to harden individual unbelieving Jews, in spite of all their privileges, who have rejected God’s Messiah?**

The obvious answer... Of course, He does. **God has done no wrong here.**

**Vs 22-23 - What if God has put up with all of this for two main reasons:**

1. To reveal his powerful wrath and his patient endurance against sin and more specifically against sinners
2. To reveal his great mercy for those who despite their sin place faith in Jesus Christ and receive his unmerited mercy

What if God has two main reasons for allowing wicked and sinful men to continue on. **For these are His reasons!**

As you think about this, and you think about individuals right now, caught up in sin, separated from God.

**I hope you see the patience of God, that patience, that kindness is meant to lead men and women out of sin and rebellion and into a relationship with God.**

**Vs 24 -** This new body is comprised of both Jews and Gentiles, those whom God has called, as we said before **through the Gospel**.

Paul has argued that being a child of God has nothing to do with who your dad is (Isaac and Ishmael), or even who your mom and your dad are (Jacob and Esau).

It is not a matter of biological descent of physical birth, **rather it is a result of the call of the Gospel and you and I answering that call.**

Remember:

*“14 For all who are led by the Spirit of God are sons of God. 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" 16 The Spirit himself bears witness with our spirit that we are children of God, 17 ¶ and if children, then heirs —  heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” (Ro 8:14-17 ESV)*

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***25 As indeed he says in Hosea, "Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’" 26 "And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’" 27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."***

**Vs 25-26 -** Paul now brings forward a quote from Hosea, which like many verses within the Old Testament point to an amazing reality that many Jews missed.

In this case the amazing truth can be stated in two ways and both make the same point:

God intends to bring into his family, those who are his people, people who were previously not his people. We can state this in another way that is possibly more dramatic, God intends to bring into the listing of His people, other non-Jewish people groups!

The first part of Paul’s quote is a promise, articulated by the prophet Hosea in Hos 2:23, it is a time when God will have **mercy** on the ones who had seen **no mercy** and God will say to those who are **not his people**, **you are my people**:

*“and I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, ‘You are my people’; and he shall say, ‘You are my God.’"” (Ho 2:23 ESV)*

The second part of what Paul is quoting comes from Hosea 1:10:

*“Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God."” (Ho 1:10 ESV)*

Paul’s point in this composite of slightly altered quotes from Hosea is twofold and serves to bolster what he has said so far:

1. God has the right to show mercy on whom He wills!
2. God’s choice of whom He will show mercy to, is often surprising (Jew and Gentile)!

**Vs 27-28 -** Here Paul shifts to quote the prophet Isaiah, this comes from Isaiah 10:22-23:

*“22 For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. 23 For the Lord GOD of hosts will make a full end, as decreed, in the midst of all the earth.” (Isa 10:22-23 ESV)*

Here God is promising two things:

1. He would judge Israel through the Assyrian invasion, because of their sins
2. God would spare of remnant who had been faithful to him

What Isaiah is prophesying is in line with what the nation of Israel was experiencing when Paul wrote this. Judgment had fallen on the nation, but God had a remnant who were His!

**So now to make Paul’s point, God promises have not failed. God has been faithful to his promises to Abraham. Jews who are enjoying the mercy of God through the gospel (like Paul) and are proof of His mercy.**

**Vs 29 -** God’s judgment of the northern tribes in 722 BC was devastating! But God had preserved a surviving remnant.

God’s promises to Abraham had not failed but were **secure in a surviving remnant**.

This quote is from Isaiah 1:9:

*“If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.” (Isa 1:9 ESV)*

God’s judgment would fall, but faithful survivors would be left. This was true in 722 and again in 586.

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***30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."”***

**Vs 30-31 -** Here we find yet another rhetorical question. Like most of them, this is the question that would be forming, especially in the mind of Jewish believers.

OK, so Gentiles are now outpacing Jews in coming into the Kingdom, we see that God had foretold this, and the reality that only a remnant were coming in was consistent with God’s judgment upon the nation in the past.

Then he responds to his own rhetorical question:

1. That Gentiles, who were not pursuing God, or his righteousness, all of a sudden through the gospel have not only found God, but have received his perfect righteousness (by faith).
   1. This is true, this is what happened for you and I and all Gentiles... OHH the mercy of God!
2. But Israel who was pursuing righteousness through the keeping of laws, did not succeed in reaching their ultimate goal.

**Vs 32-33 -** How could this have happened? **They sought to be justified by their works and not by faith.**

Even when works failed them and they clearly saw that they could not perfectly keep the law, they failed to seek to be justified by faith (like Abraham and like David). **They stumbled over the stumbling stone...**

**To summarize Paul’s point: Within the nation of Israel there are those who have rejected the gospel (God’s method of justification) and have focused on keeping the law as the way to be justified before God, although this had proven to be something they had not been able to accomplish.**

What they were essentially saying is “no thanks God”, I can and will do this on my own! **Their overzealous pursuit of the law caused many to completely miss what God was offering in Jesus the Messiah!**

Paul then says, in doing this they have stumbled at the stumbling stone: “as it is written.” The imagery is tripping over a stone that is in one’s path.

Now he is going to quote the Old Testament on this very point. What he actually does is combines two different verses, although both slightly altered to make his points. **First let’s look at Is 28:16 (a promise of what God will do):**

*“therefore thus says the Lord GOD, "Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: ‘Whoever believes will not be in haste.’” (Isa 28:16 ESV)*

Here a positive prophecy, that God would lay a foundation stone, in Zion, a precious cornerstone, and whoever believes in him will not be scurrying about.

Notice when Paul quotes this verse he says: ***whoever believes in him will not be put to shame.*** This is the promise of the Lord Jesus Christ, a foundation stone and those who believe in Him will not be put to shame.

The second quote comes from Isaiah 8:

*“13 But the LORD of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread. 14 And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. 15 And many shall stumble on it. They shall fall and be broken; they shall be snared and taken."” (Isa 8:13-15 ESV)*

Here Isaiah prophecies that the LORD, will become a stone of stumbling to both houses of Israel and to Jerusalem. Many will stumble at this stumbling stone and be broken, snared, and taken.

This fits with what Paul says first: ***"Behold, I am laying in Zion a stone of stumbling, and a rock of offense***

**To summarize the Lord would come as described in Isaiah 8 and lay a sure foundation in Zion, those who believe will not be put to shame. But that same foundation will become a stumbling stone and a snare to those who rejected it.** Paul said, this is exactly what God had said would happen.

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***“1 Brothers, my heart’s desire and prayer to God for them is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God’s righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes.***

**Vs 1 -** Brothers in Christ (Jew and Gentile), then Paul says my heart’s desire and prayer to God for ***“them”*** is that they might be saved!

**This is who Paul has been talking about since the start of chapter 9:1:**

*“1 I am speaking the truth in Christ —  I am not lying; my conscience bears me witness in the Holy Spirit —  2 that I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. 4 They are Israelites...” (Ro 9:1-4a ESV)*

**In verse 31 of chapter 9, Paul was just saying:**

*Israel who pursued a law that would lead to righteousness did not succeed in reaching that law*

**Paul is praying that they (Israel) might be saved, by faith, in the Messiah, Jesus.**

Does Paul seem urgent, does Paul seem concerned???

Israel has stumbled over the Messiah, but as you can clearly see, Paul is hopeful that all is not lost.

He is hopeful that the stumbling we just read about is not permanent.

**Now God’s ability to choose who will belong to his family, is balanced with the urgent need for prayer for those (especially in Israel) who have rejected the gospel and rejected the Messiah!** This is the balance of election and whosoever will!

**Vs 2-3** - Now Paul marches into the dock and witnesses on behalf of Israel, the nation that descended from Jacob (renamed Israel by God).Here is his testimony:

**Point #1 -** Israel according to the flesh, national Israel, has a zeal for God.

The Greek word translated zeal means **excitement**, **fervor**, or **enthusiasm**. To have a zeal for God is a **great thing**. It is an **honorable thing**.

**Israel has a zeal for God!** That is a GOOD thing...

**APPLICATION:** I want to be **zealous for God** until the day he comes for me. I want to burn like a candle for our great God.

**Point #2 –** That zeal, that enthusiasm, is not according to knowledge.

**The problem with Israel’s zeal did not lay in energy expanded (good), or in object (good), but in the way they carried it out!**

**They have a zeal for God (good), but not according to knowledge (bad, indeed very bad).**

**The Greek word Paul chooses: ἐπίγνωσις** (epignosis) – means precise knowledge of divine things.

**The word in the New Testament always refers to knowledge of God or knowledge of the truth** (Rom 1:28, 3:20, 10:2; Eph 1:17, 4:3; Php 1:9; Col 1:9, 1:10, etc.)

**APPLICATION:** When I talk to Mormons and JWs who come to my home. Do you know what I know? **They have a zeal for God, but not according to knowledge.**

**This is what Paul’s testimony is of national Israel during his day.**

**Point #3 – is really a three part charge:**

1. They are **ignorant**; they do not understand, they do not know, God’s righteousness.
   1. By the way this is a present tense statement.
   2. The ignorance he is describing has a willful, even culpable edge to it. We will see this more fully teased out in **Rom 10:18-21**.

1. They go about **seeking to establish**, the Greek word means to make **stand**, or **to put in place**, their **own standard of righteousness.**

**Now the Bible is clear about our own righteousness, a works-based righteousness:**

*“We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.” (Isa 64:6 ESV)*

*“For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.” (Ro 3:20 ESV)*

1. This has resulted in them **not submitting to God’s righteousness.**

This approach gives the law a place of centrality that God never intended for it to have. The law was always a schoolmaster to point us to the one that has the place of centrality (Jesus Christ)! Paul is saying that unbelieving Israel has stumbled over the stumbling stone by rejecting God’s method of atonement, by rejecting Jesus’ sacrifice.

**APPLICATION: Zeal without knowledge** is dangerous and indeed **can be damning**. Jews who reject Jesus, Jehovah Witnesses who reject Jesus is God, Mormons who reject Jesus is God are in a very dangerous and potentially eternally damning place.

**This is a shocking charge against the nation who was given so many advantages (as we read about in the start of chapter 9).**

**Three important points about God’s righteousness:**

1. It is His righteousness, thus it is perfect
2. It is received by faith
3. It is declared throughout the entire Bible as the only acceptable righteousness

*“21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it —  22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction:” (Ro 3:21-22 ESV)*

**Vs 4 -** The word translated **“end”** is the Greek word: **τέλος** (telos), it means the **termination**, the **limit**, the **uttermost**, the place where **something ceases**, or **the goal**.

**Christ is the goal and (if you like) the end of the law for righteousness.**

The atoning death of Jesus was God’s plan to release men (Jews and Gentiles) from the punishment they deserved, by putting them in a right relationship with Himself!

Here is the ESV Study Bible note on this verse:

*The Mosaic law has reached its goal in Christ (it looked forward to and anticipated him), and the law is no longer binding on Christians (the old covenant has ended). Since Christ is the goal and end of the law, righteousness belongs to all who trust in Christ.”*

**You see Israel’s problem, they have a zeal for God, but they have rejected God’s provision of righteousness that was provided to the world in fulfillment of the promises made to Israel of a coming Messiah!**

**Frank Thielman** *‘“Christ has brought the law to an end. Christ is either “the goal of the law, with the result of righteousness for everyone who believes” or “the end of the law as a way of righteousness, for everyone who believes.”’*

**On this matter of the law and righteousness:** The early church was infiltrated with Judaizers, these were men who held to yes, you need to believe in Jesus to be saved, but you also need to be circumcised and keep the law of Moses.

In the book of Acts, while Paul was in Antioch, following the first missionary journey, we read this:

*“1 But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. 3 So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. 4 When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. 5 But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses."” (Ac 15:1-5 ESV)*

*“The apostles and the elders were gathered together to consider this matter.” (Ac 15:6 ESV)*

Peter testifies: 15:6-11, here is how his testimony ends:

*“Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?” (Ac 15:10 ESV)*

*“But we believe that we will be saved through the grace of the Lord Jesus, just as they will."” (Ac 15:11 ESV)*

**If circumcision or Sabbath Keeping (forth commandment) were required for the Gentiles they would have been mentioned here. That was not the final determination!**

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***5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. 6 But the righteousness based on faith says, "Do not say in your heart, ‘Who will ascend into heaven?’" (that is, to bring Christ down) 7 "or ‘Who will descend into the abyss?’" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); 9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Everyone who believes in him will not be put to shame." 12 ¶ For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. 13 For "everyone who calls on the name of the Lord will be saved."***

**Vs 5 -** Here is really the bottom line about the law, and Paul goes back to the genesis of the law (at least the ten commandments), Moses.

Moses writes about a righteousness that is “based” the Greek proposition “ek” a righteousness that is from or out of the law:

*“4 You shall follow my rules and keep my statutes and walk in them. I am the LORD your God. 5 You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.” (Le 18:4-5 ESV)*

As you look at this original declaration, it was not a declaration, that God would grant eternal life to those who keep his commands, but instead a command to live by God’s statues and rules.

Historically, by the second temple period, we find that Jewish interpreters had come to believe that the life here mentioned, must be eternal life, and so eternal life is bound up in keeping God’s commandments.

This is the understanding that Paul takes up with a major critical, all important difference.

The problem, no one does good, the problem no one has lived by the law perfectly, the problem, even if the interpretation is correct, all have sinned and are under the judgment of God (Rom 3:10, 5:12, 5:19-20, 7:14, 8:7-8).

**Vs 6-8 - So what does “righteousness based on faith say?”**

No need to say, I must ascend to heaven (and go grab Jesus) and no need to descend into the abyss, or the grave, and bring Christ up from the dead.

**So that type of super-human effort is NOT required for a righteousness that is based on faith.**

**Vs 8 - The word is right near you. It is in your mouth. It is the word of God that we proclaim.**

You do not have to fly to heaven and grab Jesus, and you do not have to go down to the abyss and lift Jesus from the dead.

It is easy, lay hold of the of the gospel, the word of faith that Paul and his associates are proclaiming believe it in your heart (all that means) and profess it with your mouth (all that means).

**Now let’s look at the quote:**

*“10 when you obey the voice of the LORD your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the LORD your God with all your heart and with all your soul. 11 "For this commandment that I command you today is not too hard for you, neither is it far off. 12 It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ 13 Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ 14 But the word is very near you. It is in your mouth and in your heart, so that you can do it.” (De 30:10-14 ESV)*

How would the original audience have understood this? You do not need to fly to heaven to figure out what God demands. You do not need to travel across the ocean to bring word back from Yahweh.

The word is close, here are my commands. Obey my commands, keep my commands, obey my word!

In quoting this, here is what he means:

There is no need to travel to heaven to bring Christ down to the earth, for God has already sent the Messiah to earth. Equally, no one should think they need to bring Christ up from the dead, for God has already raised Christ from the dead.

Still quoting Deuteronomy that the word was near them, again Paul reinterprets to show that the gospel, the word of faith is near them, that is what Paul is proclaiming and that is to which they are called to respond.

What God requires is not any amazing superhuman actions or Herculean efforts, but **faith in Jesus Christ, trust in the gospel!**

**God has made it easy for people, Jew and Gentile alike, to attain His righteousness through the gospel!**

**Vs 9-10 -** Here Paul clearly articulates the ease! Massive journey to heaven? NO! Pack for a trip to the abyss? NO!

**Here is why that is not necessary... Because, if a person, and again we see the minimum effective dosage of the gospel, believes and confesses:**

1. That Jesus is Lord
2. That he died for our sins
3. That he rose from the grave, victorious for our justification.

That person is saved, born again, justified, given eternal life, etc.

**This is the gospel! This is what we call people to believe. (I Cor 15)**

This explains how the Gentiles who were not pursuing righteous could find it and why Israel who was pursing it, but not according to knowledge, had failed to find it!

This is the tragedy of stumbling over the stumbling stone!

One more point: **Do you see Paul’s poetic A, B, B, A arrangement?**

Vs 9 - Confess and Believe

Vs 10- Believe and Confess

**Vs 11 -** What verse is he referring to? Likely:

*“therefore thus says the Lord GOD, "Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: ‘Whoever believes will not be in haste.’” (Isa 28:16 ESV)*

Again, Paul reinterprets “not be in haste” to “not be ashamed.”

Notice he also changes “whoever” to “everyone” to ensure that we all understand that the gospel is for Jews and Gentiles!

Paul under the inspiration of the Spirit of God reinterprets and explains the New Testament, grander meaning of Is 28:16.

**Here is his point: EVERYONE (regardless of nationality or social standing) who believes in Jesus, enjoys the promise of never being put to shame before the creator of the universe!**

**There is great irony in all this. A mass of Gentiles have attained, what only a remnant of Jews (at that time) have obtained.**

**Vs 12 -** This is an important point. The distinctions that once existed between Jew and Gentile have been eliminated.

I cannot stress this enough; Paul has been proving this and now he simply says it outright! There is no distinction. Lost is lost and saved (Jew or Gentile) results in the riches of God being bestowed upon that person!

Jesus is Lord of all who come to Him by faith and according to Paul, Jesus bestows his riches upon them!

Believers are **blessed with all spiritual blessings in heavenly places in Christ!**

**Vs 13 -** Here Paul quotes **Joel 2:2**, to show us this is, and always was God’s plan!

*“And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.” (Joe 2:32 ESV)*

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**THEOLOGY BREAK:** The Bible declares that Jesus is God. A few verses for consideration:

*“1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 ¶ And the light shines in the darkness, and the darkness did not comprehend it.” (Joh 1:1-5 NKJV)*

*“15 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. 19 For it pleased the Father that in Him all the fullness should dwell,” (Col 1:15-19 NKJV)*

*“In the beginning God created the heavens and the earth.” (Ge 1:1 NKJV)*

If Jesus created all things (Joh 1:1-5) and (Col 1:15-19), then who is the God in Genesis 1:1 who created the heaven and the earth?

*Joh 10:24-33 NKJV and Joh 5:18:* T

he Jews fully understood what Jesus was declaring. So much so, that we have what they did (took up stones to stone him) as well as what they said, we are going to stone you “because you, being a man, make yourself God.”

*Phil 2:5-11: Form of God, form of man, every knee bows to Him, every tongue confesses that He is Lord.*

This is actually a quote from Is 45:23. Which is it, will all bow to Yahweh or all to Jesus? Or is Jesus God in the flesh?

Jesus Himself, takes the name of God: *“Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”” (Joh 8:58 NKJV)*

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