

Session 24: The Process By Which Godly Love is Generated in Us

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 24)

We were looking at Romans 10:3.

Romans 10:3 *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

Righteousness is one of those issues of spiritual fitness. You are made righteous in Christ when you trust Jesus Christ as your all-sufficient Savior. You cannot produce righteousness on your own, no matter how hard you try (zealous), and no matter how sincere you are. Even once you are saved, just because you do a good thing does not mean it is a righteousness that God will accept. I am going to get off track here; it depends on where that comes from. When we start the education again, you know that Romans 12:1-2 is the checkpoint: to “present your bodies a living sacrifice.” There are some things we have learned into the mist of getting in this establishment that has to be in your mind so that, when we get to Romans 12:1, you can look at that and say: ‘I am willing to do that and know what is involved.’

Romans 12:3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man **the measure of faith.***

Mike goes off topic and discusses how Godly love is established and the difference between Godly love and human love and how it looks.

Let me get you back on track talking about this issue of the righteousness. We saw this thing in Romans 9 where Israel did not follow after the righteousness which was of faith.

Romans 9:30 *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. ³¹ But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. ³² Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

But they thought they could get it by the works of the law. Why was Israel ignorant about what the prophets taught? They were taught wrong (audience response – yes) but more importantly because the counterfeit is always more desirable.

God has designed and made us for the purpose of laboring with him. Even without the fall, we still had to be educated; Adam was being educated. But because of the fall, we had to be made spiritually fit. God himself provided that through his Son. His Son did everything that needed to be done. And all you have to do is put your trust in him. And that is all given to you as a free gift in the response to your faith. Faith is not a work. It means you believe it.

After that we have to be taught. God now is going to say, ‘here is how my love is going to get generated in you,’ – Sonship.

Space for personal reflection and notes

Session 25: Paul's Burden for Israel

Romans 10:3

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 25)

Last time we were working our way through Romans 10. Mike briefly reviews the following verses, living out of your own sanctification, Godly love, and his selflessness.

Romans 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*

Romans 10:2 *For I bear them record that they have a zeal of God, but not according to knowledge.*

Romans 10:3 *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

In justification, the issue is righteousness. You have been made the righteousness of God in the name of Jesus Christ as part of your new identity. Sanctification and righteousness together make up your spiritual fitness.

Righteousness (spiritual fitness) is one of those things that no one can produce on their own, no matter how hard they try (zealous), and no matter how sincere they are. Righteousness has to be produced by God and given as a gift of grace, aside from merit. And the mechanical means by which God will make that righteousness available is through his Christ. Israel should have known that. That knowledge should have 'formed' their response to Jesus of Nazareth. Instead, they were 'offended in him' and they continued in the same error they had engaged in all along.

It may have occurred to you that what Paul writes here in Romans 10:3 sounds an awful lot like what he wrote back at the end of Romans 9. Although these are both referring to the same issue, Paul is not just repeating himself.

Romans 9:31 *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. ³² Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

Why does it look like Paul is repeating what he said in chapter 9?

We need to remember that Romans 9:30-33 was the explanation for why Israel did not obtain righteousness during their program: specifically, during the extension of mercy.

Because they thought they could be righteous by observing the law, Israel was ignorant of and blind to the claims of the Messiah. So, what did they do with him? They crucified him; that was the rejection.

Matthew 21:42 *Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected...***

In the extension of mercy (Acts 1-8) God lays that “stone” down in front of them again and forces them to confront the issue of Jesus being the Christ.

And if they knew anything about the Christ, if they knew anything about the Davidic covenant, they would have known that the first provision was for God to en flesh himself into the line of the seed of David – which was the greatest sign ever given to the nation. God taking on human flesh! That was the issue of “a virgin shall conceive...”

God’s Christ would be the fulfiller of the Davidic covenant by functioning as Redeemer, Deliverer, Avenger, King, and Blessor.

Now, let us return to Romans 9. In Romans 9, before the “stumbling” took place at the stoning of Stephen, Israel was still in the time of their prophetic program.

They were “stumbling” at that time because they continued trying to make themselves righteous by observing the law. They are continuing to be unrighteous by the works of the law because they are ‘ignorant of God’s righteousness – the righteousness which is by faith.’

Summation:

- Chapter 10 is not exactly repeating the same information given in chapter 9.
- In chapter 10, Paul is talking about their continued pursuit of righteousness by the law but now he is talking about them doing so in the time of the dispensation of Gentile grace, not during their program, not during the extension of mercy.

Before the cross, they rejected Jesus. In the extension of mercy, they rejected the testimony of the Spirit. Now, in this dispensation of Gentile grace, they are rejecting the ministry of Paul.

Why the emphasis on Israel?

There is a question that you may be having which I need to address before we go any further. Since the gospel of Christ is for both Jew and Gentile alike, why does Paul put so much emphasis on Israel in these chapters?

Space for personal reflection and note

Session 26: Paul's Burden for Israel Continued

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 26)

Let me answer the question of why Paul puts so much emphasis on Israel.

It is because the Jews had a particular rejection of Christ that the Gentiles did not have.

This is evident from the account Paul gives of the Gentiles (who, even though they followed not after righteousness, they obtained righteousness) as compared to Israel (who did not attain to the righteousness of the law, even though they zealously tried to make themselves righteous).

The Gentiles did not have the hang-ups of 1) Jesus of Nazareth not being the prophesied Messiah and 2) the law, in their thinking like Israel did. Therefore, in the first thirteen verses, Paul is going to set forth Christ as the end of law for righteousness for Israel.

Israel had several big problems, not the least of which is what they did not know. (Someone once said, what you do not know cannot hurt you; well it certainly hurt Israel.)

Israel's other main problem was that because of that ignorance, they were trying to establish their own righteousness by following the law.

Israel, as a whole, did not have a proper understanding of the law. They thought they could produce their own righteousness with the law and thereby be acceptable to God.

But verse three tells us that the law set forth their righteousness as unacceptable to God and they were ignorant of that fact.

Romans 10:3 *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

If they had understood the law properly, they would have known that they needed God's righteousness. Not only that, but they would have also known that the only way to get God's righteousness was by God giving it to them as a free gift of grace. They could never earn or obtain God's righteousness by any work they performed. Paul said they were ignorant of all that.

Romans 10:4 *For Christ is the end of the law for righteousness to every one that believeth.*

Verse 4 makes it clear that Christ provided a righteousness which the law never could. Christ marks the "end of the law"!

What unsaved Israel did not understand was that Christ came, in accordance with God's Jehovahness and grace, to provide them with the very thing the law said they needed; the very thing they could never produce themselves.

In order for them to be saved under Paul's gospel, an unbelieving Israelite needed to recognize that through his death, burial, and resurrection:

- Jesus functioned as their Substitute/Redeemer.
- Jesus was providing them with the only righteousness God would accept; with God's own righteousness; a righteousness which they could never produce on their own.

Conclusion: It is very important not only to separate chapters 9 and 10 into their placement on the timeline, but it is just as important to remember that Paul, in chapter 10, is talking about unsaved Israel only. Paul is not talking about the little flock at all.

Paul never tries to 'provoke' the little flock to jealousy. He never tries to get them to get in on what God is doing with the Gentiles. Let us settle that issue once and for all right now.

Before we move on to the next verse, let me show you something else about what verse 4 is talking about.

Earlier we saw that Paul went into the synagogues and preached to the Jews. I want to take us back over to Acts 13 for a moment and look at something specific he was preaching.

*Acts 13:38 Be it known unto you therefore, men and brethren, that **through this man is preached unto you the forgiveness of sins:** ³⁹ **And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.***

Little wonder that Paul said that Christ was the "end of the law for righteousness to every one that believeth." What Paul said in Acts 13:38-39 really riled up the Jews. Look at the next verse.

Acts 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets; ⁴¹ Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Let us get the picture of what is happening in our minds. Paul started out verse 40 with the word "Beware" which meant Paul was warning Israel – cautioning Israel about something.

Why was he warning them? Paul was warning them because they were rejecting his message of salvation. They were choosing to continue to try and justify themselves by the works of the law. Which is why Paul said in verse 39 that they can never be justified that way.

So, what was he warning them of? Verse 40 gave the answer to that question, "...lest that come upon you, which is spoken of in the prophets." Paul referred back to the impending destruction which Babylon would bring upon Israel. Well, Paul was warning them of destruction here too, but this time it will be at the hands of God.

Paul warned Israel not to reject his message of salvation. Israel's prophets warned them of their unbelief which would result in their destruction. In Romans 10, Paul is picking up on that issue and telling them that if they reject his message of grace, then they also will be destroyed; the certain consequences upon every unbeliever in Israel.

In Acts 13, Paul was quoting from the Old Testament books of Isaiah and Habakkuk.

So why was Paul quoting from Habakkuk and Isaiah? Those prophets warned of the impending destruction of the 5th course of punishment and the Gentile invasion.

The nation thought the prophets to be out of their minds. They could not fathom that God would allow Gentiles to have dominion over God's chosen people; that was ludicrous to them.

Paul was saying to Israel: 'Just as God sent messengers which you dismissed, because you just could not believe their message because it seemed to be so outlandish, do not repeat that tragic error again with my message. The interruption of the program may seem to be too hard to believe, but do not dismiss it. That you cannot be righteous by means of the law may sound ludicrous, but you need to believe it. That Jesus of Nazareth was the prophesied Christ of Israel may not make sense to you, but do not cast it aside.'

Romans 10:4 For Christ is the end of the law for righteousness to every one that believeth.

Part of that message which Israel could not 'wrap their head around' was what Paul wrote in Romans 10:4.

Space for personal reflection and notes