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Romans 95

God's Prophecy & Israel's rejection

Romans 9:25-33

Romans 9:25-33, *As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved." ²⁶ "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God." ²⁷ Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved. ²⁸ For He will finish the work and cut it short in righteousness, Because the Lord will make a short work upon the earth." ²⁹ And as Isaiah said before: "Unless the Lord of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah." ³⁰ What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; ³¹ but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. ³² Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. ³³ As it is written: "Behold, I lay in Zion a*

stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."

Romans 9:6-33, Paul gives four reasons why Israel's unbelief doesn't violate God's character.

The unbelief of Israel is consistent with

- ✓ God's promise,
- ✓ God's person,
- ✓ God's prophets and
- ✓ God's prerequisite.

V 6-13, Israel doesn't believe doesn't mean God has violated His promise.

V 14-24, doesn't mean God has violated.

V 25-29, doesn't mean God has violated His prophets' word.

V 30-33, doesn't mean God has violated His prerequisite.

Because Israel does not believe doesn't mean God has cancelled His promises.

Paul has been presenting justification by grace through faith. He has been presenting the means of salvation.

Having presented that he stops, and he answers the question about where does the Jew fit in.

The question comes up in the mind of Jew is that, **If I can trust Jesus Christ with my life how come He didn't keep His word to the Jews?**

Romans chapter 9, 10 and 11 Paul develops this whole theology of how the Jew fits in to God's redemptive plan.

Most Jews believe, and believed then, that all Israel is saved by birth.

You are born into the covenant because of Jewishness. You are born as Abraham's seed so you are automatically a part of the kingdom. That is common Jewish belief.

Paul wants to help us to understand how the gospel can be true and at the same time be rejected by the people of the covenant.

V 1-3, Paul has continual heaviness, sorrow for his kinsmen. He affirms their lostness and wishes that he could do something to bring them to Christ.

The lostness of Israel is indeed confirmed.

V 4-5, Paul affirms that they indeed are the people of God. They have the adoption, the glory, the covenants, the giving of the law, the service, the promises, the fathers. Concerning the flesh Christ came through their lineage.

Paul affirms two things.

- They are the people of God.
- They are in unbelief.

How can this be true when the people of God, who have received all these things from God don't believe it?

Paul answers that their unbelief does not violate God's promise, God's person, God's plan or God's prerequisite or precondition.

Romans Chapters 9 to 11 is a defence of the genuine of the Gospel.

V 6-13, Unbelief of Israel does not violate God's promise.

Paul was showing that by God's promise was only partial. He uses **Isaac and Jacob** as illustrations. Paul uses two scriptures to make his point. All theological truth takes us back to the Word of God.

V 14-24, Unbelief of Israel does not violate God's character as a person.

It doesn't mean God doesn't keep His promises. God hasn't changed His love towards Israel.

- ✓ God is not unfair,
- ✓ God is not unjust,
- ✓ God is not wrong,

Being selective in choosing people for salvation because that's the way He has revealed Himself to be. He is a God of selection.

Paul again used two scriptures.

Exodus 33:19 about Moses and
Exodus 9:16 about Pharaoh.

Again, Paul takes the scripture to prove his point.

- ✓ God in no way violates His promise because His promise was always limited.
- ✓ God in no way violates His person by choosing some to salvation because He has always been revealed as a God who is selective.

V 25-29, God's Prophets words not being violated the promise of God rather it affirms their rejection.

V 30-33, God's precondition has always been by faith only

Paul proves his point again he uses two Old Testament prophets.

In both the points he uses two quotes again from an Old Testament prophet.

Paul quotes from the prophet **Hosea**.

The second one that he quotes is **Isaiah**.

Whenever Paul wanted to make a point, he went directly to Scripture.

V 25, *As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved."*

Hosea 2:23, *Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!' "*

It is not a direct quote, it's a paraphrase. He alludes to this text.

Hosea was a prophet, a very wonderful man, a very loving man, a very forgiving man, a very gracious man.

Hosea 1:2, *When the Lord began to speak by Hosea, the Lord said to Hosea: "Go, take yourself a wife of harlotry And children of harlotry, For the land has committed great harlotry By departing from the Lord."*

Now we don't know whether she was a harlot when he married her, but she became one. Hosea sort of lived out a parable as his wife was a harlot to him.

So, Israel was a harlot to her husband, God.

His life is a living parable of the relation between God and Israel.

Hosea 1:3-4, *So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.⁴ Then the Lord said to him: "Call his name Jezreel, For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, And bring an end to the kingdom of the house of Israel.*

What Jezreel means?

Scattered.

She had another child.

Hosea 1:6, *And she conceived again and bore a daughter. Then God said to him: "Call her name Lo-Ruhamah, For I will no longer have mercy on the house of Israel, But I will utterly take them away.*

What Lo-Ruhamah means?

Not pitied.

I have no pity for that child.

She had another child.

Hosea 1:9, *Then God said: "Call his name Lo-Ammi, For you are not My people, And I will not be your God.*

What Lo-Ammi means?

Not my people.

You are not My people, and I will not be your God.

So here is Hosea, he marries a woman, she becomes a prostitute. She gives him three kids.

- Scattered,
- No pity,
- Not My people.

What do those names have reference to?

God's attitude toward adulterous Israel.

The children of adulterous Israel are scattered and not pitied and not the people of God.

They are not any longer My people.

So, Israel was not God's people.

The relationship was severed, even in the time of Hosea.

Hosea 2:23 summarises that they are not My people.

Hosea 2:14, *“Therefore, behold, I will allure her, Will bring her into the wilderness, And speak comfort to her.*

Hosea 2:19-20, *“I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In lovingkindness and mercy; ²⁰I will betroth you to Me in faithfulness,*

Hosea says this, Israel is going to become not the people of God, but some day brought back to being the people of God.

Obviously, the prophet was referring to the rejection by Israel of God. Then the judgment that came on them and the restoration.

Hosea lived to see that.

He lived to see that northern kingdom conquered by the Assyrians. The people of Israel became, in a very real sense, not the people of God.

What does that mean?

God took His hands off and they were scattered.

There was no more pity for them.

They were not His people.

Yet after all the devastation of the conquering of the northern and Southern kingdom, God brought them back.

- ✓ God brought them back to the land.
- ✓ God gave them back their land, gave them back their temple, God gave them back their nation, gave them back their identity.

So historically then what you have here is a prophecy related to Israel being scattered, not any longer pitied or cared for by God. No longer having a relationship with Him and yet some day being brought back and becoming His people.

V 25, *As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved."*

Paul must be talking about Israel because that's who Hosea is talking about.

The prophets of Old Testament saw that Israel would enter into unbelief.

When Hosea wrote, that had an immediate historical fulfilment. As the people were severed from God and carried off into captivity from which eventually God brought back the southern kingdom and a remnant of the northern kingdom.

So, the prophecy was historically fulfilled in the restoration after the Babylonian captivity.

But that was only the first and historical fulfilment.

There was yet a future prophetic perspective.

Paul here identifies it with the unbelief of the Jews during the time of Christ.

Paul says that we are not surprised now when we see Jewish unbelief and we see them separating themselves from God and we see them denying the gospel. We are not surprised now when they enter unbelief and sever themselves from God.

Because Hosea said that that's the kind of people they were.

Hosea saw it in the immediate sense and the Spirit of God saw in the very words He gave to Hosea the future sense.

So, the Holy Spirit applies through Paul what Hosea saw historically to the time of Christ.

The Israel of Christ is also a prostitute, also a harlot who has abandoned God and forsaken God.

The truth was in 70 A.D, they were scattered, not pitied and not My people. The whole historical scene took place again at the devastation of Jerusalem when the Jews were scattered.

They suffered like as if God does not pity them and not His people for this period.

When we read the passage in Hosea then, God anticipated the unbelief of Israel both in Hosea's time and here the Holy Spirit tells us even in the time of the apostle Paul, the time of Christ.

The unbelief of Israel doesn't violate God's plan, rather it fits. It fits God's plan.

- Israel they are a scattered people.
- They are a not pitied people.
- They are not now the people of God.

Is this permanent?

No!

V 25, *As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved."*

It refers to the time of restoration.

It even refers to the time when they will be called back.

Israel is not now the people of God, but they will be.

Romans 11:1-2, *I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,*

Romans 11:26-27, *And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; ²⁷For this is My covenant with them, When I take away their sins."*

Those who are not now a people will become a people.
Those who are not now beloved will become beloved.

For the time being we are not surprised at the unbelief of Israel.
We saw it historically.

Historical unbelief became prophetic of the unbelief that exists since the time of Christ until their belief comes during the time of the tribulation prior to the Second Coming of Jesus Christ.

1 Peter 2:10, *who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*

Because we also were a scattered, unpitied people who were not the people of God when we were saved.

Peter applies the same principle to us, for Gentiles outside the covenant are a scattered, unpitied people without a relationship to God.

So, Hosea directly applies the prophecy historically in his time.
Paul directly applies the prophecy in his time.
Peter indirectly associates the concept with the identification of the church as a no people become the people of God.

When Israel becomes scattered, unpitied and has no relationship to God, they are just like the Gentiles. No difference.

Jew and Gentile in unbelief are equally not God's people, are equally not pitied by God in a special covenantal way, are equally scattered and unsaved.

Peter sees the general truth of the state of Israel as a general truth also true of the Gentiles.

V 25, *As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved."*

"My people, My people, My beloved"

V 26, *"And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."*

Hosea 1:9-10, *Then God said: "Call his name Lo-Ammi, For you are not My people, And I will not be your God. ¹⁰ "Yet the number of the children of Israel Shall be as the sand of the sea,*

Which cannot be measured or numbered. And it shall come to pass In the place where it was said to them, 'You are not My people,' There it shall be said to them, 'You are sons of the living God.'

Paul paraphrases **Hosea 2:23** but he does a direct quote of **Hosea 1:10**.

You who were scattered will be re-gathered, Hosea 1:9 says. That happened historically. After the captivities God gathered His people back from the lands of the Gentiles. They were re-gathered to be called again the sons of the living God.

Sons of living God is a title that stands in opposition to sons of idols, sons of dead gods, sons of no gods, sons of dumb gods that can't talk and deaf gods that can't hear and blind gods that can't see.

Hosea's prophecies is not particularly to emphasize Israel's restoration, though that appears in the prophecies that He will call them back to be His people, His beloved sons of the living God.

The point in using the prophecies is to show that a future restoration of Israel demands a falling of Israel.

You don't have to restore what hasn't been lost.

Paul is saying that we are not shocked by Israel's unbelief, quite the contrary. We expected it because God promised their restoration from that unbelief.

So, when you look at the gospel being presented and the question asked by Jewish people, if your gospel is true, **why didn't the Jews believe it?**

It was planned in the prophecy.

It was in the plan of God that the Jews would have to be restored from unbelief.

We are not surprised they have entered into unbelief from which they will be restored.

Have they gone into that unbelief and become a scattered, not pitied people without a relationship to God except for a few? What else must we see come to pass?

Their restoration.

Many Bible students are willing to see Israel enter into the prophesied unbelief but refuse to let Israel be restored.

Paul chooses another prophet, Isaiah.

V 27, *Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.*

V 27 Paul quotes Isaiah 10:22-23.

Isaiah 10:22-23, For though your people, O Israel, be as the sand of the sea, A remnant of them will return; The destruction decreed shall overflow with righteousness. ²³For the Lord God of hosts Will make a determined end In the midst of all the land.

A remnant will be saved.

What is a remnant?

It is a small piece.

Isaiah prophesied in Judah under Uzziah, began about 760 B.C., prophesied for about 48 years and he cried out to the people, he cried out to them. Though your number as the sands of the sea, though there are many Jews, only a small group will be saved, only a remnant will be saved.

Isaiah saw the unbelief of Israel, too. He saw that not all Jews were going to be saved.

Isaiah, like Hosea, historically was looking at a very near fulfilment.

Isaiah was looking at the near conquest, looking at the captivity of Israelites by the Assyrians. The enemy who was going to

come historically and haul the people away. He was looking at something that was imminent on the historical calendar.

But what the Holy Spirit had in mind was not only that but something future as well.

For out of all the Jews in the time of Christ, only a few believed. Just as it was in the time of Isaiah.

The events of Jewish history monitored by Hosea and monitored by Isaiah are prophetic pictures of the events about the time of Jesus Christ.

Presenting of the gospel and the age in which we live when the Jews have also rejected God and been severed from Him, scattered. There were only a few saved and they sort of typify the few who are saved in this age.

V 28, *For He will finish the work and cut it short in righteousness, Because the Lord will make a short work upon the earth."*

"For the Lord will execute His Word upon the earth thoroughly and quickly." **NASB.**

God's going to judge Israel and it's going to be thorough judgment and it's going to be a fast judgment.

Isaiah promised that a fast judgment was coming on Israel. A thorough judgment was coming on Israel and very few would escape that judgment.

Amos has a most fascinating picture of this kind of thing.

Amos 3:11-12, *Therefore thus says the Lord God: "An adversary shall be all around the land; He shall sap your strength from you, And your palaces shall be plundered."*¹² *Thus says the Lord: "As a shepherd takes from the mouth of a lion Two legs or a piece of an ear, So shall the children of Israel be taken out Who dwell in Samaria— In the corner of a bed and on the edge of a couch!*

Vivid picture of a shepherd saving the sheep.

When a shepherd is out with his sheep, if a lion came and got a sheep, the shepherd would run and try to get the lion to release whatever was in his mouth because he had to give it to the man that owned the sheep for whom he worked so the man would know he hadn't been stealing the sheep.

If he comes back in and says, I lost two sheep, and the owner asks, "How did you lose them?"

"A lion ate them."

He asks you to prove it.

The shepherd reaches in his little bag and pulls out a leg and shows the teeth marks.

The demonstration of what Amos is saying is that Israel is in the mouth of a lion and when God reaches, He is going to get just a little bit that's left, snatching it out of the jaws of destruction.

Small number of Jews were to escape the great Assyrian conquest.

Exactly that is what happened.

The rest entered into the judgment of their unbelief and their rejection of God.

It will be prophetically in the time of Christ that only a small group will be rescued while the vast number of Jews will enter into the judgment of God on them that reject Him.

Paul is pointing out that Israel's rejection of the gospel is no violation of God's plan. It was predicted. It was predicted by Hosea, Isaiah, and even dramatized historically.

Is the plan interrupted?

No.

Rather the plan was fulfilled, just on schedule.

V 29, *And as Isaiah said before: "Unless the Lord of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."*

Isaiah said only a remnant. He changes remnant to seed, means the same thing, a remnant, a small group, seed, a small thing.

The objective of this reference, like the former reference from Isaiah, is to demonstrate that God planned it all.

God planned that not all Israel would be saved, not all Israel would be exempt from judgment.

The Jews at the time of Christ face tremendous judgment because they rejected God. The parallels are obvious.

The only reason any of us is saved is because the Lord of Sabaoth left us a remnant.

The Lord of Sabaoth left us a small seed.

Why is He called the Lord of Sabaoth?

That means host.

Isaiah 1:9, *Unless the Lord of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah.*

Lord of hosts means Lord of everything.

The hosts are the angels, the stars, the heavenly bodies, the planets, Lord of the much.

The Lord of the much and the Lord of the many and the Lord of the hosts has chosen a seed.

God is very selective and that's the way the plan was from the very start.

If it hadn't been that all of us would have ended up like Sodom and Gomorrah.

How did they end up?

In judgment!

Judgment so severe that to this day we can't find out where those cities even were. We don't have any idea where they were. They were literally buried in utter devastation, never to be recovered or discovered.

They became a byword for complete destruction. We would all be destroyed if it weren't that God, the God of everything, had chosen a small seed.

Paul draws from Hosea and Isaiah Old Testament proof that God in the plan planned that not all Israel would be saved. The

Jews would enter into a time of great unbelief, be scattered, not pitied, and not the people of God.

Out of it there would be a small remnant.

So, when we look at the time of Christ and we can say because that's the way the prophets said it was to be, that was the plan.

The only reason any believe is because the Lord of Sabaoth chose to leave a seed.

Paul makes his point using the scripture.

The sovereignty of God is a heavy doctrine, this is not an easy passage. It's very difficult. But I want you to see something that ought to refresh your spirit.

The unbelief of Israel does not violate the prerequisite of God.

What is the prerequisite or condition of God for a relationship to Him?

Faith.

This section is a welcome balance to the heavy dose of sovereignty we have been exposed to.

This section talks about our human responsibility, faith.

It puts us back in the divine tension where we are more comfortable.

We get too heavy on the end of sovereignty, and we really get confused, we really start bearing some heavy loads. We need another side of that tension, that human responsibility, that faith.

We need that apparent paradox.

We need that balance again.

Both are mutually exclusive things.

The absolute and utter sovereignty of God planned before the world began, all worked out according to His plan, and our faith and our responsibility.

They are mutually exclusive.

They appear to us to be contradictory and opposite.

They are in truth, however, not. It's just that our minds are too limited, we can't perceive it. In God's mind they have perfect harmony.

Paul's been saying the Jews have no claim on salvation. The only reason any Jews at all are saved is because God in His sovereignty chose them. Only a remnant was supposed to be saved.

So, we are not surprised at that.

It's no change in God's promise.

It's no violation of His person and it's no alteration of His plan.

It was also their own fault.

If you can't figure how those two go together, just be happy that you are like every other person who ever faced this doctrine.

We can't figure it out either. We just believe it.

He shows that unbelief was their responsibility and due to their own unbelief and their own rejection, they were guilty, and they were judged on the basis of their own guilt.

God's precondition has always been by Faith only.

V 30, What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;

We would have imagined that the Jews attained righteousness and they were the ones who chased it.

Gentiles who followed not after righteousness, who didn't pursue it run swiftly after something to acquire it.

The people who never even chased it, who never even pursued it got it.

Gentiles are without God, without hope, without the Word of God, empty, abandon to their sinful life. Read Romans 1.

How to be right with God is not the main pursuit of the world, is it?

The world is not madly trying to get right with the true God. All these Gentiles, who weren't pursuing it and when the gospel came, far more of them believed it than the Jews did.

Paul says isn't that shocking that the Gentiles who never even pursued righteousness as a way of life attained it.

Calling to the Jew to hear him say this. But when the gospel came, that's exactly what happened.

Why?

Because the greatest obstacle to salvation is self- righteousness.

Because you can't get saved if you don't know you need it.

They thought they were already righteous.

They had spent their whole life pursuing a right relationship with God through their own efforts.

So, when the gospel came and condemned their sin, it did not compute because they thought themselves righteous. The Jews rejected, except for a small remnant.

The Gentiles who followed not after righteousness have attained to righteousness, how?

How did the Gentiles get saved?

How did the Gentiles come to righteousness?"

Is it because God chose them before the foundation of the world?

No.

They attained to righteousness by faith.

Doesn't that relieve some of the pressure?

It took nearly 6 hours for me to preach through a chapter, Paul just said it once and everybody understood.

V 30, *What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;*

Believing is the heart of the gospel.

Romans 1:17; 3:21-22; 3:38, 3:30;4:3; 4:9;4:16-19; 4:25-5:1; 10:13; Ephesians 2:8-9; Philippians 3:9

We are justified by faith this is the heart of the gospel.

The Gentile got it not because he was elect, but because he believed. That's the balance of human responsibility.

V 31, *but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.*

They pursued the principle of righteousness. They thought that they must righteous, and we got to do this and not do that and do this and not do that. They had all this myriad of pursuing the principle and standard of righteousness incessantly as a way of life they did that.

They did it all by works.

Proud-hearted legalists pursuing self-righteously a right relationship to God and it says they went after the law of righteousness and they did not attain it.

They didn't get it.

Why didn't they get it?

V 32, *Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.*

Why didn't they get it?

Because they sought it not by faith.

There is salvation by seeking by faith, not pursuing by works.

God will like me better when I do better and then I will be right with Him. No, the only thing that you can do to be saved is to believe that you can do nothing to be saved and cast yourself on the mercy of God.

The only thing you can do to be saved is to believe you can do nothing to be saved and cast yourself on the mercy of God.

Some of the Gentiles did that and few Jews did.

But Israel, who all their life had pursued a standard of righteousness, never got it because they sought it not by faith.

"by the works of the law."

They tried to get it by law keeping, by their own abilities.

A gracious, merciful salvation given as a free gift was an offense to a self-righteous Jew, because it said none of your work's matter, and they couldn't handle that.

That is why they rejected Jesus with such anger because they were so offended that all their lifelong of all these righteous deeds added up to nothing.

When they looked at the cross and they were told this man is dying for your sins, the cross was to them it was foolishness.

They didn't get it because they didn't believe.
The Gentiles got it because they believed.

The perfect balance to the sovereignty of God.

Paul wants to sort of affirm his point, so he quotes two Old Testament prophetic texts.
One prophet, two texts.

He quotes from **Isaiah 8:14** and **Isaiah 28:16**.

V 32, *For they stumbled at that stumbling stone.*

Isaiah 8:14, *He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem.*

Isaiah predicted that they would stumble on a stumbling stone.
He predicted it.

We are not surprised that the Jew didn't believe because Isaiah said they stumbled at the stone.

Jesus came and said He was the cornerstone, but for some He was a stone of stumbling.

Isaiah 8:14 passage directly refers to God.

God is the stone in Isaiah 8:14.

In the New Testament, Christ is the stone.

1 Peter 2:8, and *“A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed.*

What does that tell you about Christ?

He is God.

Another affirmation of His deity.

V 33, Paul closes out the chapter with a reference to one other text in Isaiah, Isaiah 28:16, and he combines it with his **Isaiah 8:14-16** passage. He just puts them together.

Isaiah 28:14-16, *Therefore hear the word of the Lord, you scornful men, Who rule this people who are in Jerusalem, ¹⁵Because you have said, “We have made a covenant with death, And with Sheol we are in agreement. When the overflowing scourge passes through, It will not come to us, For we have made lies our refuge, And under falsehood we have hidden ourselves.” ¹⁶Therefore thus says the Lord God: “Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily.*

V 33, *As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."*

Jesus Christ for some is a stumbling stone and a rock of offense. He offends. He causes people to fall over.

The primary imagery of this that they trip over Him. They don't notice His significance.

Another one is that He gets in the way of their pursuit. He's bothersome. He's an irritant. The rock of offense, He offends them.

Christ came and He caused them to stumble in their self-righteous pursuit.

But whoever believed on Him shall not be ashamed.
Shall not be fearful.

Whosoever believes has no reason to fear. He will cause some people to stumble. He will cause some people to be offended. He will be a crushing and a smiting stone in judgment.

But for those who believe on Him, whosoever believes on Him shall not be ashamed. Great truth.

The issue is faith.

Do you believe or don't you believe?

You must decide about Christ.

To fear, no judgment to fear.

So, justification by grace through faith is true.

The unbelief of Israel doesn't in one sense violate God's promise, His person, His plan, or His preconditions.

His prerequisite has always been the same.

We are saved by faith.

There is a remnant because God chose a remnant.

There is a remnant because it is only a few who believe.