

Selected Readings

Lost sinner, I beg you to consider the state of those who die outside of Christ Jesus. Yes, I say, consider their miserable state, and think thus with yourself: "What, shall I lose an eternal Heaven — for short pleasure? Shall I buy the pleasures of this world at so dear a rate — as to lose my soul to obtain them? What advantage will these be to me — when the Lord shall separate soul and body asunder, and send one to the grave, and the other to Hell; and at the judgment-day, the final sentence of eternal ruin must be passed upon me?"

Consider, that the profits, pleasures, and vanities of this world will not last forever — but the time is coming, yes, just at the door, when they will give you the slip, and leave you in such a dreadful condition.

And therefore to prevent this, consider your dismal state, think thus with yourself: **It is true — I do love my sins, my lusts and pleasures;** but what good will they do me at the day of death and of judgment? Will my *sins* do me good then? Will they be able to help me when I come to fetch my last breath? What good will my *money* then do for me? And what good will my *vanities* then do, when death drags me away? What good will all my companions, fellow-jesters, jeerers, liars, drunkards, and all my harlots do for me? *Will they help to ease the pains of Hell?* Will these help to turn the hand of God from inflicting His fierce anger upon me? Nay, they will rather cause God to show me no mercy, to give me no comfort; and to thrust me down into the hottest place of Hell, where I will swim in fire and brimstone!

O consider, that your doom is forever, forever! It is unto . . .
everlasting damnation, eternal destruction,
eternal wrath and displeasure from God,
eternal gnawings of conscience,
eternal continuance with devils.

O consider, that just the thought of now *seeing the devil*, makes your hair to stand straight up on your head. O but this — to be damned, to dwell among all the devils, and that not only for a short time — but forever, to all eternity! This is so astonishingly miserable — that no tongue of man, no, nor of angels, is able to express it!

~ John Bunyan

Calvary Baptist Church

Sunday, June 7, 2020

Making Disciples for the Glory of God

Order of Service

Call to Worship ~ Genesis 12:1-3

Song #108 ~ Jesus, Draw Me Ever Nearer

Prayer

Scripture Reading: Leviticus 14:33-57

Song #291 ~ O Church, Arise

Prayer

Sermon ~ Romans 11:28-29

Prayer

Lord's Supper

Song #64 ~ Wonderful, Merciful Savior

Romans 3:26

"for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus."

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Text: Romans 11:28-29

Theme: Gentiles should not be conceited, but fear.

- I) Soon God will graft ethnic Israel back into the natural olive tree to enjoy the Gospel and cut off Gentile nations.
 - A. From the standpoint of the Gospel, ethnic Israel and Gentiles are enemies (v. 28a).
 - 1. Paul is not referring to the message of the Gospel.
 - 2. Paul is referring to the progress of the Gospel between ethnic Israel and Gentiles. God primarily deals with either ethnic Israel or Gentiles.
- Note: “For your sake” refers to Gentiles—namely because “your” is plural. Also, the context suggests Gentiles (cf. v. 25).
- 3. Jacob and Esau were at enmity because they were two nations (Genesis 25:19-22).
 - B. From the standpoint of election, they are beloved of God (v. 28b).
 - 1. God chose Abram out of a long list of people on the earth (cf. Genesis 10-12:1).
 - 2. Again, Jacob and Esau portray this truth—Jacob have I loved and Esau have I hated (cf. Rom. 9:13).
 - 3. God’s love towards ethnic Israel is not based on anything other than His gracious choosing of the patriarchs.

- II) The gifts and calling of God are irrevocable (v. 29).
 - A. The gifts of God are unchangeable.
 - 1. There are 3 options for the gifts of God.
 - > Romans 9:3-5 gives a list.
 - > Faith (Eph. 2:8) and repentance (2 Tim. 2:25).
 - > The promises that God promised the patriarchs Abraham (Gen. 12:1-3; 17:4-8; 22:16-19), Isaac (Gen. 26:3), and Jacob (Gen. 28:13-15).
 - 2. Since the patriarchs are mentioned in verse 28, Paul intends the gifts to refer to the promises given to the patriarchs—land, seed, and a blessing to the nations.
 - B. The calling of God is unchangeable.
 - 1. Calling is as sure as future glorification (Rom. 8:29-30).
 - 2. The calling specifically refers to God’s calling of Abraham, Isaac, and Jacob (cf. Heb. 11:8-10).
 - C. In what way can Paul refer to Gentile Christians as “descendants of Abraham” (Gal. 3:29)?
 - 1. Christ Jesus enabled the promises given to Abraham to come to the Gentiles (Gal. 14).
 - 2. The promises were given to Abraham and to His seed—referring to Jesus (Gal. 3:16; cf. Gen. 22:17).
 - 3. Since Christ inherits the promises, Gentiles participate through Christ.
- III) Let us marvel at God’s plan of redemption that includes Gentiles!