"A BURDENED HEART"

Romans 9:1-5
HRM - 10-26-2024

INTRODUCTION:

When we realize what we have in Christ (Romans 8:28-39) and consider the lot of those who don't have Christ (9:1-5), we should have burdened hearts.

***We need a burdened heart for the souls of men!**
(like Paul had!)

I. Paul had a <u>SINCERE</u> burden for his people (v. 1).

II. Paul had a <u>GREAT</u> burden for his people (v. 2a).

III. Paul had an <u>UNCEASING</u> burden for his people (v. 2b).

IV. Paul had a <u>COMPASSIONATE</u> burden for his people (v. 3-5).

A. Paul's compassion made him willing to make any sacrifice (v. 3).

B. Paul's compassion was stirred up when he saw what others <u>had</u> and yet did <u>not have</u> (v. 4-5).

CONCLUSION: Do you care for the souls of people?

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The contrast between the end of chapter 8 and the beginning of chapter 9 is astounding.

After triumphantly exclaiming the blessing of being partakers of the inseparable love of Christ, Paul now abruptly is caused to lament over those who are not partakers of such love.

He goes from rejoicing to lamenting. From being exhilarated to being full of sorrow.

Why? Because he knew that what he had others did not have. He felt sorry for them.

ILLUS: Although dwelling on our wonderful, amazing, indescribable salvation causes our hearts to rejoice, it also causes us to think about those we love who don't have it. This is a natural response.

"It is moments when our joy in Christ is brightest. . . that this sadness comes to us with greatest bitterness." (Beet, cited by Thomas, p. 248).

When Paul turned to Christ, many viewed him as a traitor to his people Israel (Acts 21:33, 22:22, 25:24).

Even though Paul previously (chapters 3-8) disproved the notion that salvation came through the Jewish Law, that does not mean that Paul did not love the Jewish people. Indeed, he had a great love for them.

When we realize what we have in Christ (Romans 8:28-39) and consider the lot of those who don't have Christ (9:1-5), we should have burdened hearts.

***We need a burdened heart for the souls of men!**
(like Paul had!)

I. Paul had a SINCERE burden for his people (v. 1).

"I lie not" - Paul is saying, "I am not being false when I tell you about my burden."

Paul did not fake tears. He did not tell others he had a burden if indeed he did not.

Paul's conscience and will both agreed together. They were literally "witnessing together" - convincing Paul that his burden was no mere fleeting, superficial, fake burden, but that it was real!

Paul is saying, "I have no second thoughts or uncertainty about what I am saying" (Stitzinger notes, p. 56).

Note: the phrases "in Christ . . . in the Holy Ghost."

Two persons of the Godhead are appealed to in order to substantiate (prove) Paul's testimony of his burden.

Paul was one with stern convictions, yet he had a tender heart (II Cor. 2:4).

He served Christ with "all humility of mind, and with many tears" (Acts 20:19); and he said to the Ephesian elders: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:31).

How do you know when someone's burden is real? ANSWER: They do something about it! Their burden moves them to action!

Someone who says, "I have a burden for souls," but never witnesses, never hands out tracts, etc., is a liar!

II. Paul had a GREAT burden for his people (v. 2a).

"Great heaviness" = a great grief, or sorrow that weighs upon Paul (hence, we use the term "burden").

Like Paul, Jeremiah (Jer. 9:1), and Jesus Christ (Mt. 23:27; cp. Jn. 11:35, Lk. 19:41) wept over the souls of men.

--Jeremiah, knowing the judgment to soon fall upon his people, cried out: "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1)

--The Lord Jesus, knowing that Israel had rejected Him as being her Messiah, cried out: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Mt. 23:37).

SEE Luke 19:41-44.

Having a "<u>great</u>" burden will motivate one to go to "great" lengths to see someone saved!

A great burden will propel one to:

a. continual fervent prayer
b. traveling many miles to give the Gospel
c. be willing to witness anytime, anywhere, and to anyone.

III. Paul had an <u>UNCEASING</u> burden for his people (v. 2b).

"Continual sorrow" = <u>unceasing</u> pain.

Paul never became cold to the need of his own people.

Apathy for souls did not get a foothold in Paul's life.

As Paul writes to Rome, he has already faced much opposition and persecutions from his people (the Jews) on his first and second missionary journeys, yet that did not quench his concern for Israel.

I fear the Adversary is making God's people <u>insensitive</u> to the need of men.

I fear that we are being <u>distracted</u> from what really matters!

I fear that we have <u>lost sight of the eternal torment</u> that awaits all who die without Christ!

I fear that our <u>love</u> is about to "wax <u>cold</u>!"

Paul's sorrow is said to be "in [his] heart" (the word Heart refers to both the rational and emotional make-up of man.

Both thinking (Mt. 9:4, 13:15; Heb. 4:12) and feeling (Lk. 24:32; Acts 21;13) flow from the heart.

When Paul woke up, he thought about the lost condition of his people. When Paul traveled, he could not stop thinking about souls. When he went to sleep at night, he was burdened with the need of the lost.

The only time our tears for souls should cease flowing is when we get to heaven. Only then will we have no more "sorrow...crying...or pain" (Rev. 21:4).

IV. Paul had a <u>COMPASSIONATE</u> burden for his people (v. 3-5).

A.Paul's compassion made him willing to make any sacrifice (v. 3).

"For I could wish. . ." = imperfect tense, meaning: "<u>In the past and up to the present</u>, I have reached the point of wishing that [if it were possible, which it is not], I myself might be accursed away from Christ on behalf of my brothers, my kinsmen according to the flesh."

"Accursed" = lit. "Anathema" - devoted to destruction; damned to eternal ruin; cut off from eternal life, and placed under divine wrath.

Paul is saying: "If I could die and go to eternal hell so that my people (Israel) might take my placed and go to heaven with Christ - I would be willing to do it."
What love!

"What a man this Paul was! He was willing to stay out of heaven for the sake of the saved (Phil.1:22-24), and willing to go to hell for the sake of the unsaved" (Wiersbe, p. 543).

Moses had the same sacrificial compassion for Israel (Ex. 32:31-33).

"My brethren, my kinsmen" (<u>relatives</u>)

Other than the fact that God wanted Israel to get the first chance at hearing the message of salvation in Christ (acts 3:26; Ro. 2:10), one reason Paul often described God's salvation as being "to the Jew first" (Ro. 1:16) and the reason why he brought the Gospel to the Jews first (Acts 13:5, 46; 18:6) was because he was <u>one of them</u>! They were his people!

"According to the flesh" - Paul realized that his relationship with his people (Israel) was only physical (not spiritual). Christ, like Paul, viewed His relatives (those in a vital relationship with Him) as being not his flesh and blood family, but spiritual family (Mt. 12:46-50).

B.Paul's compassion was stirred up when he saw what others had and yet did not have (v. 4-5).

Verses 4 & 5 are ironic. It is hard to imagine how a nation which had so many privileges could miss out on the salvation of God.

Notice 8 privileges Israel had:

1.Israel had the privilege of "adoption" - out of all nations on earth, God adopted this nation as his "son."

Moses said to Pharaoh, "Thus saith the LORD, Israel is my son, even my firstborn" (a position of pre-eminence - cp. Col. 1:18) (Ex. 4:22).

God said through the prophet Hosea, "When Israel was a child, then I loved him, and called my son out of Egypt." (Hos. 11:1; cp. Mt. 2:15).

2.Israel had the privilege of seeing God's glory - the Shekinah glory (a manifestation of God's presence) appeared to the Israelites on numerous occasions (Ex. 16:7, 10, 24:17, 40:34; Num. 16:19, 20:6) and filled their Temple (II Chron. 7:1-3).

3.Israel had the privilege of the "Covenants" (God's binding agreements were with the Jews - Eph. 2:12).

a.They were recipients of the Abrahamic Covenant (which promised them a land, a seed, and a blessing - Gen. 12:1-2; 15:1ff)

b.They were recipients of the Mosaic Covenant (which promised them blessings and life if they obeyed God's commands - Deut. 28-30 *30:19).

c.They were recipients of the Davidic Covenant (which promised a king to sit on David's throne forever - II Sam. 7:12, 22:51).

d.And they were promised the New Covenant (which would provide them with God's Spirit and a new heart. A covenant that we partake of today, and one that will in the future have literal fulfillment to Israel as spoken of in Jer. 31.)

4.Israel had the privilege of having the "Law."

[A guideline for morality, worship and service (Deut. 4:13), and a standard that showed man his crooked, law-breaking nature, which would reveal to man his need for the grace of God (Rom. 3:20, 4:15)]

No other nation had as righteous a law as Israel did.

5.Israel had the privilege of being a part of God-honoring religious "service" (or Temple worship).

A worship and service which was a foreshadowing of What Christ would accomplish.

What an honor it was to know how to serve God, when the surrounding nations did not have such guidance.

6.Israel had the privilege of having God's "promises" (thousands of promises of blessings).

7.Israel had the privilege of having such great ancestors ("fathers" - patriarchs) like Abraham, Isaac, Jacob, Moses, David, Solomon, Isaiah, Jeremiah, Ezekial, Elijah, Daniel, etc.

8.Most importantly, Israel had the privilege of being the vehicle through which Christ came!

Christ the Messiah was a Jew in regard to His human nature. Note the phrase: "as concerning the flesh" is significant. It proves that Christ received only a human nature from Israel. His divine nature is eternal. He did not receive His deity from Israel, only His humanity.

[SEE Romans 1:3]

The only thing Jesus received from the Virgin Mary was His "flesh." A body that would house His deity (Col. 2:9).

What an honor! What a privilege to be the nation through which God would enter the world!

This is Paul's point in tying in Christ's deity by the phrase: "Who is over all, God, blessed forever" Or more literally: Christ. . . "the one being God over all [to be] praised unto the ages, Amen (truly)."

Christ is God very God, as the Scriptures clearly indicate: Mt. 1:23; Jn. 1:1, I Jn. 5:20; Rev. 21:7; Jn. 20:27-29, 5:18, 10:30; 14:9; Heb. 1:3, 8; Acts 20:28; Phil. 2:6; Col. 1:15, 2:9; I Tim. 3:16; Titus 2:13).

The Jews had a privilege that no other nation had!

Yet, the divine Christ came to His own (the Jewish nation) and His own <u>did not receive Him</u> (Jn. 1:11).

This is why Paul weeps with tears of sorrow!

To understand the irony of verses 4 & 5, picture this:

Picture someone who owns a Bible; more than that, one who is so wealthy that he gives away Bibles by the millions to those who are hungry for the Word. This man not only has the Scripture, but he knows much of the Scripture, and he tells others about the true God. Many have come to receive God's salvation because of this man. Not only that, but he faithfully serves in his church and meticulously can be counted on for his attendance at worship services. Largely due to this man's influence, he had five sons who all turned out to be outstanding Christians who lived exemplary lives. One of these sons turned out to be a renowned preacher of the Word who had the greatest impact upon the world that any man ever had. This man, however, though he knew the Word, shared it with others, served faithfully, and fathered exceptional sons, finally dies and goes to hell! Why? Because though he had the form of religion, he did not have the substance. He had not Christ.

Paul, no doubt recalling his lost condition as a Pharisee, puts himself in the sandals of his people and with tears rolling down his cheeks, he sorrows over the fact that his people had so much; they were blessed so highly, yet they missed the whole point of it all. They never realized the purpose of it all, they never saw the fulfillment of it all, as Paul had seen.

CONCLUSION: Do you care for the souls of men?

"We don't reap because we don't weep."

Ps. 126:6 - "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bring his sheaves with him."

Out of the multitudes who call upon God for the salvation of their loved ones, friends, relatives, and neighbors, god knows a burdened heart!

The fervent prayer avails much (Jms. 5:16).

One time a life guard was asked this question: "How can you tell when anyone is in need

of help if thousands of swimmers on the beach or in the water are all combining their voices in a veritable hubbub of noise?" He replied, "No matter how great the sound of confusion may be, there has never been a time when I couldn't distinguish a cry of distress above them all."

God responds to a burdened heart.

What causes one to become cold? What is it that robs our compassion?

1. Lovelessness (no love) - no concern for anyone other than self - "lovers of self" - No love to bear one another's burdens.

2. Faithlessness (no faith) - no belief in God's Word (Ex: regarding Judgment Day)

SEE Jude 20-23. Faith and love are needed for one to have compassion that will make a difference in the life of one who is not sure what to believe.

Pastor Doug Lowery in a hymn entitled "Burning Hearts" said: "Many hearts today are very hard and cold, And millions of Jesus have never been told. Oh, how could our hearts be so unbroken and cold! Dear Lord, give us burning hearts. Burning hearts are what we need today; burning hearts for those who've gone astray. Compassion, tears, for these we need to pray. Dear Lord, give us burning hearts!"