

(Read Romans 9:1-5)

I. Romans 1:1-15 INTRODUCTION which contains information about the design and purpose of Romans.

II. Romans 1:15-5:21 THE FIRST CORNERSTONE - Establishment in the doctrine of our **Justification** by grace through faith. The goal being the complete knowledge of our perfect judicial standing before God having trusted Christ as our Savior, and total assurance in the eternal nature of that judicial standing.

III. Romans 6:1-8:39 THE SECOND CORNERSTONE - Establishment in the doctrine of our **Sanctification** by grace through faith. The goal of this second cornerstone is the complete knowledge of our sanctified standing before God “in Christ”- including our status, orientation, and establishment as adopted sons of God which enables us to live as those who are ***“alive unto God.”***

IV. Romans 9:1-11:36 THE THIRD CORNERSTONE - Establishment in the doctrine of the dispensation of Gentile grace now in effect. The goal of this third cornerstone is to understand and appreciate what God has done with Israel now that His program with them has been temporarily suspended, and that we live in a new and different dispensation formerly kept secret. And not only that, but it provides for a particular and needed aspect of sonship establishment so that a son can begin to think dispensationally ‘on the whole’ and therefore solidly *perceive the words of understanding* and properly handle the word of truth.

V. Romans 12:1-16:20 THE FOURTH CORNERSTONE - Beginning our sonship education in earnest by receiving our fundamental instruction as sons of God, and thereby walking worthy of who we are now as justified, sanctified, members of God’s new creation in this new dispensation of grace.

VI. Romans 16:21-27 CONCLUSION - in which the apostle Paul underscores the design and purpose of this epistle.

- Romans chapter 8 ends what we might call “typical” sonship establishment.

- And as we have gone through Romans 8:14-15 and had our Father properly orient us as the adopted sons that we now are “*in Christ*” - we now have completed all that our Father (as well as any natural father would do with his natural son), all that our Father has designed to accomplish in the very critical and time-consuming operation that fully establishes us as His sons and daughters—from Romans 8:16-39.

- And if everything has effectually worked and done its job properly, all of the godly virtues; all of the godly attitudes; and all of the proper levels of commitment to successfully getting and accomplishing your sonship education—has been produced in your inner man by means of this “typical” aspect of sonship establishment.

- And when I say ‘typical’ - I don’t mean to imply that what gets accomplished in Romans 8:16-39 is second-rate or mediocre or unexceptional or anything along those lines.

- In other words, Romans 8:16-39 isn’t in any way inferior to Romans 9, 10, and 11.

- But I mean to say that what takes place in Romans 8:16-39 is the **normal** type things and the **natural** type things that a son would have to have establishment-wise regardless of what dispensation he’s in—or what the nature of his Father’s business was all about.

- Granted, our sonship establishment information in Romans 8:16-39 is all geared to our particular aims, goals, and objectives in regard to what our Father’s business is all about with us as His sons in this present dispensation of grace in which we live—but the kind of attitudes, virtues, and commitment levels are all indicative of what has to be accomplished in the heart of any son no matter what program or dispensation or business his Father is about doing.

- But because of the nature of us being sons of God our Father in this particular dispensation of grace in which we live—it becomes vital and necessary to go beyond the normal, typical aspects of sonship establishment—to include another body of information that deals specifically with ‘non-typical’ type issues—issues that are specific and critical and vital to complete a son’s establishment as a member of the new creature of the church the body of Christ who is going to labor with his Father in the particular business at hand that all has to do with this dispensation of grace—and this dispensation of grace **ONLY!**

- And one of the big reasons for this—and for why the body of information is so lengthy—is due to the kind of dangers that can arise if you, as a son, do not properly perceive YOUR words of understanding—and thereby could **mishandle** God’s word of truth!

- And just by virtue of how much information is dedicated to your ‘non-typical’ sonship establishment—that should be an indication to you of just how critical this is—and how you mishandling God’s word (the curriculum for your sonship education) is likely to be ***the*** most dangerous and most common way you as a son will get into problems—and could actually end up thwarting your own success to being a fully educated son of God your Father!

- And the truth is—NOT pleasing your Father—and end up **DISPLEASING** Him! (And being a foolish son!)

- So then, while my intention is to go through these 3 chapter of Romans 9, 10, and 11 in a kind of ‘survey’ form—we nevertheless have to get the major issues from these 3 chapters that fully establish us in God’s dispensational change of programs so that by the time you get to the end of chapter 11, you will never ever think about putting yourself under Israel’s program and operating upon the information that is specifically written to and for the members of the remnant of Israel!

- Because if you do—you will put your sonship life to death!
(That’s how critical and how important this is!)

(Slide #29)

- Now by way of a general introduction to Romans chapters 9, 10, & 11—the apostle Paul provides for us to have a clear and proper fundamental understanding of what has happened to God’s former program with Israel—seeing that long after the Lord Jesus Christ returned to heaven following His resurrection and post-resurrection work—God made a great dispensational change.

- And nothing indicated He was going to do that in any of God’s word in what is commonly called the Old Testament—nor was it ever even hinted at or ever mentioned in any way in the gospel accounts of Mat., Mark., Luke., and John—nor was anything new or changed in any way at all in the opening 8 chapters of the book of Acts.

- But following the murder of Stephen in Acts chapter 7, God suddenly and unexpectedly broke off His ***prophesied program*** and dealings with His nation, Israel.

- (He unexpectedly ceased His operations with His nation!)

- And that means that God **ceased** any and all operations for the continuation and fulfillment of **all** of the prophetic aspects of Israel's program—there is **no fulfillment of any of those prophecies today!** (Not even over in the Middle East—not even in all the terrorist activity today—nor in how the United States or any other nation [including Israel, itself] is acting or operating!)

- So then, after the recorded events of Acts chapters 7 & 8, God then saved and raised up Paul to be His brand new apostle (as recorded in Acts chapter 9), and he then brought in this present unpropheesied dispensation of His grace to us Gentiles with it's new and different program altogether.

- And as Paul explains, God did all of this **intentionally**—as a result of **deliberate forethought and planning!**

- Because He did it in accordance with fulfilling “*the mystery of Christ*” — the secret purpose that He has in Christ, which He had kept hid in Himself **since before the world began**—until He revealed it to and through the apostle Paul.

- Now in view of God making this unprecedented and unpropheesied dispensational change—it's imperative that we have a clear and accurate understanding of what has happened to Israel and to their program.

- It's needful and necessary for us (as sons) to know exactly what this dispensational change means—(both to Israel and to us).

- Because if we do not clearly know these things, we will not only **misunderstand** what has happened to Israel—(and be **confused** by the dispensational change) - and we will also end up mishandling the things in God's word that strictly pertain to Israel's program.

- And more than that—we will end up being *fools* in God's sight—**and living in direct disobedience to God** by misapplying such things in Israel's program to ourselves today.

- So it's absolutely critical and essential that, right from the very beginning of our Christian lives—to possess a proper and precise dispensational awareness and understanding and viewpoint—that is, that we become **dispensationally established and oriented!**

- And the specific **form of doctrine** the God has designed to give us this awareness/understanding/viewpoint is Romans 9, 10, & 11!

- Now turning from the basic concept of *why* it's needful for our Father to take us through these 3 chapters—you need to have a healthy appreciation for **how they are designed to effectually work for you as a son**—a son who is in the unique position of being involved in sonship edification as a member of the new creature of the church the body of Christ.

- First of all, becoming dispensationally established and oriented prevents us from becoming confused by what God *has* done in “*time past*” — as well as preventing us from engaging in any of the common mistakes that most Christians get into by mishandling the Bible (as we noted earlier).

- But Romans 9-11 provides for much more than that—for example, it provides for us to **think about the Bible's entire teachings in accordance with how God has composed them!**

- And the result of that is that we actually learn to think **Biblically!**

- And that stands in stark contrast to what Christians so commonly do today—which is to think about what the Bible teaches in either a topical, devotional, or categorical, or even systematic manner—according to **man-made** systems of teaching, learning, and theology.

- And the tragic affects of man-made systems of Bible learning and Bible study have ravaged the body of Christ today—resulting in most Christians having a **disjointed, or disconnected, or compartmentalized** understanding of things—usually amounting to nothing more than a few ‘fundamentals of the faith.’

- But his is **NOT** how God wrote the Bible—nor is it how God has designed for us to think about the Bible—nor is it how God has designed for His word to be handled and/or taught!

- And so—as the effectual working of Romans 9-11 dispensationally establishes us and orients us—it also provides for us to both think and learn Biblically as well!

- But more than even that—the effectual working of Romans 9-11 also provides for us to learn to begin to think dispensationally ***on the whole*** — just like or Father does! (That's exactly how God thinks!)

- In other words, it provides for us to think expansively in accordance with the outworking of God’s overall plan and purpose—and to have our awareness; our viewpoint; our understanding; and all of our thoughts and decisions **conform** to it. (i.e., to thinking dispensationally, on the whole.)

- Now I know that most of us have been thinking dispensationally for a long time—and most of us understand the “Time Line” chart—and most of us already have a basic and working understanding of God’s dispensational programs — but we have to come to understand and appreciate it now in connection with our sonship establishment—and recognize **why** our Father would (just when it seems that we’re all set to present our bodies as *living sacrifices*—and get our sonship education underway) - why our Father, instead of that, sets in front of us 3 big chapters that all deal with this issue of dispensational awareness and what happens to Israel.

- And what I’m after is that even though you’ve probably got a pretty good grasp on God’s word ‘rightly divided’ and the whole dispensation issue—you can’t think of it (and your Father doesn’t want you thinking of it) merely as a **fact**—or merely as a doctrine, unattached from anything else—but you are going to have to recognize that your Father wants you now to appreciate that whole issue as a part of sonship establishment.

- And that means that He has some reasons for bringing it up—and for including it as part of your sonship establishment.

- And remember that sonship establishment is all accomplished so that **the entirety of the rest of godly edification gets built upon it!**

- So, evidently, there is a whole bunch of things that are going to be built upon this fundamental dispensational awareness & dispensational thinking! (and there are!)

- And the truth is, there are a number of reasons why thinking dispensationally *on the whole* is needful for us in our sonship edification.

- And one in particular is that — when we think like God our Father does, it enables us to learn to comprehend the genius of what He is now doing—it enables us to perceive and discern His masterful, detailed planning, purposing, and wisdom in formulating, and then carrying out, His complex dispensational scheme (and I use that word in a good sense) - along with being able to perceive how everything within it fits together, works together, and makes sense!

- (And this is exactly what God wants us to do as His “sons!”)

- And this is absolutely essential for our godly edification—because this is the **key** for us to be able to intelligently rejoice with Him in “*the depth of the riches both of the wisdom and knowledge of God*” (as Paul will say in ch. 11) — and to do so not only in connection with what He has been doing in the *past* and is doing *now*, but also with respect to what He will yet be doing in “*the ages to come.*”

- Now it should be noted that all of the doctrines that are designed to produce this full measure of our dispensational understanding and thinking **are not** taught to us here in Romans—but they are given to us later on.

- Nevertheless it is the doctrines of Romans 9-11 that initially produce within us the **capacity** to eventually deal with that fullness of knowledge when we come to it!

- So therefore the impact of thinking dispensationally *on the whole* by means of the information contained in Romans 9, 10, & 11 effectually working within us, is far-reaching—and affects so many things that extend throughout the entire curriculum for our sonship edification.

- And even though it may seem rather elementary—to get this accomplished, you have to take it on a “First-things-first” basis—and that’s exactly how our Father goes about establishing us, dispensationally.

- One of the first things our Father does in Romans 9-11 is to pointedly confront us with the great dispensational change that He has made.

- And in doing so, He not only provides for us to acknowledge it—but also to **honestly deal with it!**

- And this, in turn, equips us to be “*rightly dividing the word of truth*” in accordance with it—hence, throughout the doctrines of Romans 9-11 we find Paul teaching us things that are essential to the formation of our fundamental dispensational understanding and handling of God’s word.

- And this “first-things-first” issue means that we deal with issues that range from things pertaining to the proper understanding that we need to have about God’s dealings with Israel **before** He suspended His program with them—to things pertaining to what Israel’s situation is **now** in view of the suspension of their program—to specific details about both the **resumption & fulfillment** of their program yet **to come**.

- So in connection with our sonship establishment—especially in light of the business we are in with our Father—and especially in view of the fact that we are to be “*perceiving the words of understanding*” (as a Table of Contents issue) — our Father first of all provides for us to clearly and properly identify the portion of His word pertaining to “*time past*” - along with the portion that pertains to what He is doing with us right “*now*” - and then the portion that pertains to what is yet “*to come*” when He resumes and fulfills Israel’s program.

- This (once again) enables us to be “*rightly dividing the word of truth*” - and by doing so, to be properly handling the Bible so that we do not misapply any of its teachings that do not apply to us today!

- And with this, our proper dispensational understanding gets underway.

- And as I have pointed out before—there are some real **dangers** in mishandling God’s word—and just from what we’ve said here, you should begin to see the value and the basic practicality of our *dispensational establishment*—and just how essential it all is as a portion of our overall *sonship establishment*.

- Because by these simple truths of Romans 9-11, and its effectual working within us—we are going to be able to understand and appreciate many things that just foul up and confuse most believers in Christ today!

- For instance—we will be able to understand & appreciate that we, in this present dispensation of grace **are neither assume-ers or fulfill-ers of God’s program with Israel!**

- Because we are plainly taught that we have **NOT** replaced Israel in God’s plan and purpose—and therefore we are not to think of ourselves as if we have!

- Nor are we to think of ourselves as ‘spiritual Israelites’ or any other such thing—as if we are somehow *spiritually* fulfilling Israel’s role, but just not *literally* doing so!

- On the contrary! Romans 9-11 teaches us to understand and appreciate that God’s plan & purpose with Israel remains **unchanged!**

- In other words—God hasn't changed his mind about Israel **at all**—nor has he altered His intention with them **one whit!**

- Instead, God's program with Israel is not only **still intact**—but it will yet be **fully resumed** and **completely** and **perfectly fulfilled**—just as God has always promised and covenanted!

- And as Paul teaches—that will all take place after God concludes His new and different program with us today, who are His *new creature, the church the body of Christ*.

- So therefore the effectual working of Romans 9-11 is highly **practical** for us—in fact, **our functional lives as Christians actually depend upon it**—as much as they depend upon the effectual working of Romans 6, 7, & 8!

- Because, most fundamentally of all, Romans 9-11 is designed to ensure that we do not corrupt our Christian lives by misunderstanding, mishandling, and misapplying the portions of the Bible that expressly pertain to God's program with Israel.

- More to the point—their doctrines ensure that we don't fail to *rightly divide the word of truth*—by preventing us from either not acknowledging the reality of God's two different programs—or from making no attempt at keeping them **separate** and **distinct!**

- And—the doctrines of Romans 9-11 also prevent us from failing to *rightly divide* God's word **precisely**—by preventing us from mistakenly thinking (for example) that this present dispensation of God's grace began **before** it actually did—and thereby misapply things to ourselves that still pertained to Israel's program!

- And of course—the doctrines of Romans 9-11 prevent us from taking the portion of God's word that pertains to the **resumption** and **fulfillment** of Israel's program and mistakenly apply it to ourselves as well.

- So in view of the vital, practical nature of the dispensational doctrines of Romans 9, 10, & 11, it shouldn't surprise us that God has Paul teach them to us immediately following our 'typical' sonship establishment at the end of Romans chapter 8. And we should see something of the wisdom of our Father in having them immediately precede the actual commencement of our sonship education in Romans 12.

- Because, obviously, before we can ever begin our sonship education in earnest—we must have it firmly settled in our minds that we know exactly who we are in God’s plan & purpose—

— and we also must know exactly where God’s specific curriculum for our education today is to be found in the Bible!!!

- And by being able to know how to ‘*rightly divide*’ God’s word *precisely*—only then are we able to clearly identify that it’s **Paul’s epistles** that is the portion of God’s word that expressly pertains to us today in this present dispensation of grace.

- Paul’s epistles contain the curriculum for our sonship education today—and Romans 9, 10, & 11 provides for us to have that clear understanding!

- Now with that introduction of what these 3 chapters are designed to do—let’s begin looking a little closer at chapter 9.

- And it’s important (as I’ve said before) that we approach these 3 chapters from the standpoint and within the context of our sonship status and as an extension of our sonship establishment.

- And that we’re not just coming along and merely seeing Romans 9-11 as a ‘change of topic’ that the apostle Paul takes.

- Or that these 3 chapters are kind of isolated in and of themselves—or that they kind of occur in a vacuum.

- As if Paul just says, Ok, that’s enough about sonship establishment for now—let’s change the whole subject and begin talking about this dispensational change God has brought in for us in this new dispensation of grace...

- No—you have to appreciate the **naturalness** and the **needfulness** of why it would be natural and needful for our Father to address (in some real detail) what has happened to Israel and His program with them—and how they got to the point where God suspended His program with them –and then what God is going to do to resume and fulfill His program with them when this present, new dispensation comes to an end.

- And it’s not that we merely need to know this information—but ...

there is a reason that is already sitting in our sonship establishment— (and that should already exist in our minds) - for our Father to **have** to address this issue—and to further our sonship establishment in this body of information sitting in Romans 9-11.

- And that **natural** and **needful** reason to go into all this at this time is due to the fact that we are not supposed to come to the book of Romans with a ‘blank slate’ (so to speak) in our understanding of God’s word!

- The truth is, we’re supposed to already have a grasp upon what God has been doing with the nation Israel from all that is said about it before you get to the book of Romans.

- But more than that—we were told some specific things right in the information that composed our sonship establishment in Romans 8:16-39 that has informed us that our Father’s business with us right now has NOTHING to do with what His business has been about with the nation Israel!

- Our *inheritance*—our *hope*—our *glory*—our Father’s business—our *love of Christ*—our being adopted as sons in the first place — all has to do with **the creature** (with the **heavenly** realm), and not with the earth—it all has to do with *liberating* that creature from *the bondage of corruption* it is presently in!

- Well—if you already know about God’s program to repossess the earth from the Adversary and his cohorts—and you already know that Israel is the means through which God is going to repossess the earth—and you already know about God’s intentions to make this earth His residence in the universe—and you’re already familiar with the information and doctrine that composes Israel’s edification process—and that that information is all geared for an eternal “*kingdom of heaven*” on this earth — then you’re naturally going to have to have your Father tell you something about Israel and this new dispensation of Gentile grace that He has brought in — and at the same time, you **need** to have your Father say something to you concerning **where** the doctrinal, edificational information you’re going to operate upon is located—(because, since it was all *kept secret since the world began*—you already know that you **can’t** operate upon Israel’s information—because it doesn’t contain the information for sons who are members of this *new creature*!)

- So therefore—if ever there was a **natural** and **needful** thing to attach to the information you've already gone through in sonship establishment (for a son in this present dispensation of grace) - it's information concerning what God has done with Israel having suspended His program with them—and what God is going to do to resume & fulfill His program with them—and to become fully established concerning perceiving and knowing **where** in God's word your sonship curriculum is located—and to make it so that you will **never think** of operating on any other information in God's word that is geared for God's program for repossessing the earth through Israel!

- So (once again) - that is the position your thinking should be in—that this isn't just a mere 'change of topic' - but you **naturally need** this information in order to **properly function as sons** in this dispensation of grace in which you now live!

- So let's get an overview of Romans chapter 9—and see how it naturally breaks down into it's component parts.

- 9:1-5—Declaration of the fact that God has not fulfilled His program and purpose with Israel.

- And then you have the apostle Paul doing something that he often does when dealing with issues that may have opposing questions or common misunderstandings surrounding them—and because of the nature of what he now sets forth concerning God no longer dealing with His plan and purpose for Israel, Paul **anticipates** a series of questions and misunderstanding that would naturally arise—and Paul answers those questions/objections/& misunderstandings.

- And as Paul answers those questions & objections—he **dismisses** the kind of misunderstandings that someone can have—but he also sets forth the **proper & fundamental understanding** that we do **need** to have.

- And to just gain an appreciation for how critical all this is—come over to a passage and notice that this subject is one of those doctrines that are the “pet doctrines” of the Adversary—that he has specifically marked out for attack today—so as to get believers in Christ thrown off—and to render their sonship life and/or their sanctified, functional life dead and ineffective to make any impact—and use God's word itself; Pastors & teachers of God's word; churches; Bible studies; Bible Institutes & Seminaries and so forth, **to do it!**

- Rom. 11:25 - This is one of those “Essential Doctrines” - critical to your proper edification in this dispensation of grace—and specially marked out by the Adversary for attack—because of how critical it is to your success as a son and as a believer in Christ in this new and different dispensation in which you live. (Slide #17)

- Notice that you haven’t encountered this terminology since Romans 1:13!

- 9:6-29—Paul addresses the common, erroneous misunderstandings and Objections for why God has not fulfilled His program and purpose with Israel.

- And there are 3 general objections and/or misunderstandings critical to understand in connection with God’s **temporary** suspension of His program with Israel.

- 9:6-13—1st Anticipated Misunderstanding.

- What has happened to Israel? Has *the word of God taken none effect with them*? Though this might seem so—Paul shows that this is NOT the case at all. In fact, God’s word all along has been calling out those in Israel who will fulfill His plan and purpose.

- 9:14-18—2nd Anticipated Misunderstanding.

- Is God being *unrighteous* in what He has done with Israel? No; not at all—as Paul shows. In **spite** of His program with Israel, God has the right to be merciful and gracious to whom He will—including the Gentiles—and God even has the right to delay fulfilling His declared purpose with Israel in order to accomplish **another** purpose He has.

- 9:19-29—3rd Anticipated Misunderstanding.

- Paul now anticipates this objection: If this is all true, then why does God still *find fault* and not go ahead and fulfill His program with Israel? For who has resisted His will and prevented Him from showing His mercy & graciousness, etc.? No one has. But as Paul declares, no one has the right to dispute with God about what He is doing, or how long it takes, etc.

- And then the final component to Romans chapter 9 is:

- 9:30-33—Conclusion—What has happened then? God has turned to the Gentiles in mercy and grace in response to Israel’s stumbling over the Lord Jesus Christ.

- And then chapter 10 will go on and amplify on the issue of Israel’s stumbling—why they stumbled over Christ, and why they continue stumbling over Him.

- Now let’s begin looking in more detail at the 1st component of chapter 9 —

- Romans 9:1-5 (read)

- This is the apostle Paul’s declaration of the fact that God has NOT fulfilled His program and purpose with Israel.

- And this is the normal and natural thing to declare in view of what we have been told as sons in our sonship establishment—because we were informed there that our Father’s business is now turned from the repossession of the earth to the repossession of the heavenly realm.

- And on top of that—we were told in the information that comprises our sanctified position that we now possess “in Christ” that we are *not under the law, but under grace* — which, when taken all together with everything you’ve been told from Romans 6:1-8:39 would make you have to consider what has happened to Israel and to God’s prophesied program with them.

- **1 *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,***
- 2 *That I have great heaviness and continual sorrow in my heart.***

- Here in the opening 2 verses of Romans 9, you have the apostle Paul making this very grave opening sentence.

- And he’s saying it with all this gravity and all this kind of emotional outpouring for a reason—and that is because of the seriousness of the issue at hand; as well as the **dangers** that it poses to you as a son if you don’t properly understand and appreciate God’s suspension of His program with Israel—not to mention how that this will be one of the major areas that the Adversary will utilize in order to trip you up!

- And by saying it this way—(*I say the truth in Christ, I lie not,*) — what are you supposed to think when you hear that phrase?

- Well, you would tend to think that what Paul is about to say is—in light of everything you’ve been thinking and tracking along with in God’s word, and in light of how much of God’s word and God’s plan and purpose has been disclosed that all has to do with Israel and with the law and with the covenants and with establishing His kingdom of heaven on this earth—**that anything to the contrary would assumed to be A LIE!**

- And in fact—so **different** and so **distinct** is this dispensational change from what God was previously doing with and through the nation Israel—and so radically different is the way in which you are supposed to put your sanctified, functional life you now have in Christ into practice as adopted sons under grace—that anything that runs counter to God’s program with Israel according to all that He has set forth in the prophets and in the gospel accounts and in the opening chapters of the book of Acts—so different and distinct is all this from that, that saying anything other than God continuing on with the fulfillment of His program with Israel and operation upon their promises and covenants and the law system and so forth—would all be considered **a lie**—untrue! (ex., prayer of Jabez)

- And it should be pointed out **that it’s no small matter**—because there are issues contained in the law (especially) that, if they’re **not** obeyed will result in you being put to **death!**

- Not to mention the way in which blessings are supposed to come upon you (and cursings)—not to mention the way in which divine protection is supposed to surround you—not to mention the way in which suffering is supposed to be eliminated—and we could go on and on.

- So even though this may seem like Paul is going overboard in what he says in verses 1-2, the truth of the matter is, **this is one of the most serious issues that could ever be stated!!!**

- And to all **but** those who have been established and edified by the effectual working of Romans 1:1-8:39, the normal and natural thing to conclude by **any** statement that God is **not** now fulfilling His plan & purpose with Israel, but has *suspended* that program: **is almost naturally considered a lie!**

- It seems Paul is always having to underscore his giving of *the mystery of Christ* by underscoring the fact that he is NOT LYING! — (this is the **1st** of 4 times that he has to attest to the fact that he's not lying: "*I lie not*")

- And in fact, so serious is this issue contained in the extension to our sonship establishment (here in Romans 9, 10 & 11)—so serious is it to our **success** as sons—and in view of how overwhelming it is to a person's thinking that has been tracking with God's word (*according to prophesy*) up to this point—that to say that God has suspended His program for the repossession of this earth with/through Israel and brought in an entirely new and distinct program for the repossession of the heavenly realm (one that He has never mentioned anywhere in His word up to this point)—so serious is that matter **that Paul has to actually call in another witness other than him to testify to that fact!**

- Due to the grave nature of what God has done in bringing in this new and distinct dispensation of grace—it's not enough to have Paul (as the only witness) to swear an oath (so to speak) of the reality of this dispensational change—but he has to appeal to the custom of the courts of law to settle a matter by the testimony of 2 witnesses.

- And though you can easily go back to the law of Moses and find the issue of having at least 2 witnesses to settle the gravest of legal matters (such as those concerning the death penalty) — this was also the standard procedure in most courts of law at that time—and is still used to this day.

- In fact, you will find Paul doing this very thing in I Tim. (5:19) when dealing with accusations against an elder or pastor of the local assembly.

- And so you have: *my conscience also bearing me witness in the Holy Ghost,*

2 That I have great heaviness and continual sorrow in my heart.

- And if my understanding is correct—the reason why I say that Paul brings in the 3rd Member of the Godhead as a second witness for this matter he's about to present concerning God's change in programs—is because of the use here of "*Holy Ghost*" rather than 'Holy Spirit.'

- In other words—Paul isn't focusing attention upon the operation or ministry of the 3rd Member of the Godhead—(he's not focusing upon the mechanics of what went on in his inner man [his *conscience*] - which, if that's what he's after would be indicated by 'Holy **Spirit**') — but he's focusing upon the agreement of the 3rd Member of the Godhead—the very **Person** of the **Holy Ghost Himself!**

- No doubt, through the direct means of the Godhead in revealing to the apostle Paul *the mystery of Christ*—as well as through intelligent sonship prayer—so fully demonstrated, and so fully convinced and persuaded by all of the evidence presented to Paul—and so confirmed in his *conscience* [his inner man] of the reality of what God has done in suspending His program with Israel and bringing in this new and distinct dispensation of grace—that Paul can actually call upon the Holy Ghost as a witness to testify and attest to the truth and reality of what he is about to say!

- So therefore, no less powerful witness are going to testify and attest to the fact that God has suspended His program with Israel, and brought in this brand new dispensation of grace—no less powerful witnesses are going to affirm 'under oath' (so to speak) to that fact: than the apostle Paul himself—and the very 3rd Member of the Godhead, the **Holy Ghost!** (that's how big all this is!)

- And then (:2) ends the first sentence—***That I have great heaviness and continual sorrow in my heart.***

- And what's all this *great heaviness and continual sorrow* in Paul's heart about?

- Well, you have to read on through (:3) and into the first phrase of (:4) - 3 *For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:*

4 **Who are Israelites:** ...

- And so it's very evident & clear that the particular ones that Paul is thinking about here—and the ones he has in view here are *Israelites!*

- Paul doesn't have you and I in view here—he's now shifting away from us (who he's been talking about since the beginning of the book) — to now talking about *Israelites*—talking about Israel, talking about *his brethren and kinsmen according to the flesh* and what has happened to them.

- And Paul expresses what has happened to his *brethren, his kinsmen according to the flesh: Who are Israelites* in strong and passionate language!
 - Since Paul himself is a natural born Israelite (from the tribe of Benjamin) - not to mention that he was the rising star of the Pharisees—Paul understands and appreciates what happened to Israel just prior to the interruption of their program—and the sorry state of affairs that they have put themselves in, in connection with it, and when he thinks of it—it causes Paul to have *great heaviness and continual sorrow in his heart*—just as (:2) says.
- And this is one of those places where the reading of the passage in the English language just naturally expresses it so that as you get to the end of (:2) - you just naturally ask the question, “Why?” — it’s worded so that it ‘begs the question’ Why?
- And Paul tells us why in (:3) - which is again, in very passionate terminology.
- **3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:**
 - And note that we have (:3) ending with a colon—so we need to pause here long enough to get the effectual working of what’s being said here before going on.
 - And more often than not—I believe that this verse is really not properly handled or understood very well at all.
 - My understanding is that what’s going on here is—Paul is being very passionate, for sure—but he’s got a purpose behind it—and what he says in (:2) and in (:3) [while all being the **truth** of the matter] — is a technique of expressing in very strong & passionate terms ones love and affection for someone who is now in a **different** state of affairs than you, yourself (as the one speaking) are currently in.
 - And at the exact same time, express the actual state that the ones who are the object of the love & affection are in at the present time.
 - And Paul gets that accomplished, primarily by that first phrase of (:3) - *For I could wish that myself were accursed from Christ*

- And the real beauty in the way this all gets said by Paul, is that the actual state of God's program with Israel gets stated in very specific terms: *accursed from Christ*

- And let's just make sure that we're not confused here—because Paul is NOT saying that he'd rather be 'sent to hell' if it meant that Israel could be saved.

- Being *accursed from Christ* is **not** talking about being sent to hell or the lake of fire! (I know that the Greek word is [anathema] - but like always, the Greek won't do you any good here to know what it means to be *accursed from Christ*!

- And note the word "*could*" - that tells you that the thought has crossed Paul's mind, but he's not really wishing himself *accursed from Christ*—but it does get the point across—and it does get the current state of Israel's affairs stated and put before us as the subject that's going to be dealt with throughout the 9th chapter!

- Now I want to zero in on that very important expression in (:3) - *accursed from Christ*—because of all that he says so far, this is critical for you to grasp as to the current state that Israel is in.

- In fact, most folks think that the **only thing** Paul is doing here is expressing his burden and love and affection for Israelites who are lost and haven't responded positively to the gospel of Christ and gotten saved.

- Well, that's not only NOT the only thing going on here—and my understanding is that's not even the most important thing going on here— or that he's driving at here!

- Because if you really pay attention to what's going on here—when Paul gets to this phrase (*accursed from Christ*) - that's really a phrase that is terminology right out of God's program with Israel—and describes exactly what **has** taken place with those who are *Israelites*!

- In other words—*accursed from Christ*—isn't going-to-hell terminology—it's **program** terminology—it's **dispensational** terminology!

- And Paul realizes that the position that those Israelites are now in, is one of being *accursed FROM Christ*.

- And the preposition is critically important: it says *accursed* **FROM** *Christ* — it DOES NOT SAY: *accursed* **BY** *Christ* !!!

- And while Paul's love and affection for his *brethren, his kinsmen according to the flesh* is such that he *could wish* that he could trade places with them in that sense — but the real point that he's after, and that needs to be acknowledged is that he's acknowledging the fact that **THAT IS INDEED THE VERY POSITION THEY'RE IN— THAT'S THEIR STATUS!**

- They are *accursed from Christ!*

- And the truth of the matter is—that IS the status and position of the nation of Israel right now at this present time in connection with the change in programs that has taken place in God's dealings with them!

- It all comes down to getting put on the table (so to speak) what the condition and state Israel is now in—due to the fact that a son would naturally need to know about all this because of what has already been said to him in his sonship establishment—and needs to naturally be cleared up before the son's first class/lesson by his Father in Romans 12!

- And Paul is expressing his understanding and appreciation in (:3) for the fact that a great change has taken place in God's dealings with Israel.

- And there's been a **separation** (so to speak) in connection with God's dealings with them—and there really has!

- The program/operations of God—the outworking of the plan and purpose of God has shifted its focus and attention from the nation Israel TO the Gentiles!

- And there's been a **judgmental separation** of Israel ***FROM*** Christ!

- Christ came unto them (as Paul cites there in :5) - and then He left Israel waiting at His Father's right hand to return—but at the time for the readiness of the Lord's day of Wrath to begin—the Lord Jesus Christ unexpectedly returned to earth and saved & raised up Saul of Tarsus as the brand new apostle Paul, and declared the issue of now dealing with the Gentiles—and God's purpose in doing so has to do with *the creature*, not the earth!

- And Paul understands that when that time came—when God left Israel and came unto the Gentiles—that this *accursed from Christ* issue has happened to them—a judgmental separation took place of Christ **from** them!

- (See new Slide #37)

- Christ was **with** Israel.

- Now He's operating **with** the Gentiles.

- And there is a marvelous way in which that issue gets expressed over in the book of Acts.

- Acts 11 — here we have the historical account of what began to take place after the Lord Jesus Christ raised up Saul of Tarsus to become a brand new apostle [the apostle Paul] back in Acts chapter 9.

- But when you're here in Acts chapter 11—there's an account given that reflects back to that time—and when that's all given, you're given a description here of what **GOD** was doing once that event took place.

- And there's an expression that's used in order to indicate the fact that God has shifted the focus of His activities — and a very unique expression is used to refer to that.

- (:19-21) - (:19) - this was being done according to, and consistent with God's program with Israel—that is, preaching to *none but the Jews only*.

- (:20) - notice: *spoke unto the Grecians* — there's now a **departure** from the norm—because when they come to Antioch, they speak unto **Gentiles**!

- Well, is this ok? is this the right thing to do?

- (:21) - and the expression I'm after here is that one that says, *the hand of the Lord was **with** them—the idea for them to preach to the Grecians wasn't simply something that they came up with on their own—as if they said, I think this would be a good idea to do!*

- No—this was the direct result of *the hand of the Lord being with them*—**God Himself was the One that produced this change** and wanted the Greeks spoken to— (some Gentiles spoken to)!

- And that wasn't at all in accordance with how God's program with Israel was originally supposed to work—this was a **huge** change in the program here.

- But what I'm after is that expression that gets used here to not only indicate the fact that God's behind all of this—but also to indicate the fact that God is **WITH** them doing it—*and the hand of the Lord was with them!*

- Note that the last time that expression was used was back in Luke 1 in connection with the birth of John the Baptist: (Luke 1:66) - in connection with the climatic stage getting underway.

- But the next time you come across that expression in Acts chapter 11—the *hand of the Lord* is now **with** some people who are now preaching unto the Gentiles in a way that's **different from what God's program with Israel called for!** (And **after** the brand-new apostle to the Gentiles has been raised up!)

- That's a very significant expression—and one that not only indicates the change in programs that has occurred—but also indicates what Paul is saying in Romans 9:3—whereby Paul realized that the issue of Israel now being “*accursed from Christ*” has now taken place!

- A judicial separation has taken place **from** Christ! (God had actually judged them and put them in that position!)

- And the result is that Israel is left “*accursed from Christ*”!!!

- A judicial separation has taken place—and God is no longer dealing with Israel—He's now dealing with the Gentiles in an entirely **new** and **different** and **distinct** program—with an entirely **new** and **distinct business** that He's focused upon!

- And when you put it that way—(in light of what God has said in His word **up to the point** of raising up the apostle Paul in Acts 9)—it **does** sound like you're lying, Paul—that's a dirty lie!

- (And you see **why** Paul had to start off the way he did in Romans 9:1!)

- Now after Paul expresses his understanding and appreciation for God (not merely changing His program from Israel to the Gentiles) - but puts it in terms that's designed to bring to your attention the '**legalness**' of it (to coin that term) - or to say it to you so that the focus is upon the fact that Israel being "*accursed from Christ*" is because of a **judicial judgment** that God rendered upon Israel and that He **legally** put them in that position — after stating the present status that Israel is in—Paul now goes on to finish saying some things about Israel that sets the stage for him to go on and talk about the issue of: "What has happened to Israel now that God has changed His program with them and brought in this new and distinctly different dispensation of grace?"

- But before we go on to (:4-5) - I want to come over to something that Paul says later on in this 3-chapter section—and that has Paul amplifying upon this stated fact—and he's going to describe the ramifications of Israel being in this position of being *accursed from Christ*—and what it means to Israel for Christ having left dealing *with* them and now dealing *with* the Gentiles.

- (11:7-10) - (:7) - that's a judicial blindness!

- (:8-10—that's a judicial response that God has brought upon Israel—instead of blessing coming upon them that they were in a position to receive, they **don't** get those blessings—and instead they get a judicial response, just as David said!)

- That's a further description of what it means for them to be *accursed from Christ*.

- So, Romans 9:1-3 describes the position that Israel is now in—whereby their program is no longer being carried out and fulfilled—but Christ has now moved (so to speak) from dealing *with* Israel to dealing *with* the Gentiles—and now His plan and program has to do with us Gentiles.

- And the important thing for you to understand and appreciate right here is that the things that pertain to them in God's program and purpose with them: they have not realized!

- And that's what the last 2 verses (Romans 9:4 & 5) in this first component to chapter 9 set forth.

- After expressing Paul's understanding of the current position and status that Israel is now in—even though it produces that *great heaviness and continual sorrow in his heart* — Paul now expresses in (:4-5) that the things that **pertain** to them: they have not been made the realizers of yet—that Israel **hasn't** realized the fulfillment of being the possessors of these things yet.

Romans 9:4-5

4 *Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;*

5 *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.* (note the order: all future!!!)

- Paul lists some things that “***pertain***” to Israel — and they're given in a particular order—but the main issue here is that he doesn't say, “to whom **possess**” these things—but that they only ***pertain*** to them!

- **They have yet to possess the fullness of all these things!**
(They have all been **promised** to them [such as *the adoption, and the glory, and the covenants* (such as the fulfillment of the mandates of the Davidic covenant)] — they've have foretastes of them and foreshadows of them, but they haven't come to **posses** them, **nationally!**

- And *the giving of the law*—they do have the law, but there's a whole bunch of things contained as promises in the law itself—such as a whole system of blessings that they're supposed to be possessors of—but they can't get those things on the basis of the law contract—but the blessings are still resident in the law!

- And as he says, *the service of God* — and that's not simply talking about the *service of God* that they **have** had—but there's a whole *service of God to the nations* that they have yet to possess.

- And it's apparent that they don't have *the promises* contained in their program because they're still in 'promise' form!

- And every thing that Paul is citing here are all things indicative of the things **that they don't have yet!** — And the reason they don't have them now—is because they are *accursed from Christ*.

- And then, as (:5) says, *Whose are the fathers* — these *Israelites* are the children of *the fathers* (of Abraham, Isaac, and Jacob) - and so are the things mentioned in this list cited by the apostle Paul.

- And by mentioning *the fathers*—that’s important due to some things sitting back there in the prophets that God has said and promised to *the fathers* concerning the fulfillment of His program with those *Israelites*—and concerning them being the recipients (and getting the fullness) of the things listed/cited here by Paul.

- And then you get that expression there in (:5) - ***and of whom as concerning the flesh Christ came***, — and that’s another huge issue in God’s program with Israel.

- (And be careful with that phrase—because it’s very carefully and specifically stated).

- And what I’m after here is that phrase, “*as concerning the flesh*” Christ came.

- That’s a big deal because of how the nation Israel was supposed to view and perceive their Messiah, the Christ—as one *coming in the flesh*—as God, Himself coming into this world and enfleshing Himself into the line of the seed of David. (Davidic Covenant)

- And in fact—that’s a dispensationally distinctive issue—and note that over in the book of II Corinthians.

- II Cor. 5:16-17

- But there are some **legal** issues that specifically surrounded the coming of Christ into this world –and into the line of the seed of David—that had to be carefully and legally followed out—and which had to be carefully recorded in God’s word (viz., in the Matthew genealogy and in the Luke genealogy) that all has to do with Israel realizing the fullness of all the things listed here—and that has to do with the legal right of Christ to sit on David’s throne and to get, and set up, and reign in that kingdom of heaven out there in the fulfillment of God’s program with Israel—just as He promised them.

- And so, the issue is that Israel doesn’t have any of the fullness of any of the things promised to them here in this list—things that are all indicative of their future time *to come* when they receive the fullness of what was promised them—and so the big issue now is: if that’s all been changed—and if they are now *accursed from Christ*—and God has now brought in something entirely new and different from all that—the issue now becomes, What’s happened to them? What’s this all mean and amount to? — and beginning in (:6), Paul begins to respond to that question concerning what’s happened to Israel.