

**BACK TO ROMANS 9**

## - REVIEW ROMANS 8

- The *spirit of the world* vs. the *spirit which is of God*—the ability to think **LIKE** God wants us to think (not merely to think what God thinks).

- I Corinthians 2:1-5 (:5)

- (:6-7)

- (:12) - *the spirit of the world* and *the spirit which is of God* =  
2 opposing systems of MIND CONTROL.

- The *spirit of the world* controls the mind and the way in which people think in connection with human education and in connection with their perception of things that are going on in the world and in the details of their lives—how they handle and process information in their daily life and then apply that information—and so forth.

- And Paul is pointing out to the Corinthians that they do have a love for human wisdom (the *spirit of the world*) - and he points out the faults that it has and all the problems that are associated with it—and the deficiencies and weakness that it has—all of that points to the fact that it's not going to produce *godly edifying which is in faith* (it simply doesn't have that capacity)!

- If they're going to operate upon that *spirit of the world* then they're not going to be able to handle the things that God has set forth in the curriculum for our sonship education—it doesn't have the ability to make your mind think the way God wants it to think because He's going to communicate a form of education/**edification** in the way in which He's created your mind to think—and the *spirit of the world* is going to communicate the way in which its educational system operates, and cause you to have its (s) *spirit*.

- And my understanding is that by Paul putting it the way he does—by saying that we have received *not the spirit of the world, but the spirit which is of God*—(that is, instead of saying, 'the thinking which is of God' or something like that) — that what he's driving at isn't merely an information issue—that is, it's not just thinking about information or doctrine circulating within the mind—(whether from the world or from God).

— but whether it's *the spirit of the world* or *the spirit which is of God*—the issue is that the issue of the (s) *spirit* not only encompasses the information that is working in the mind—but more to the point, it's talking about the state that the mind is in—or the disposition of the mind—and to be a little more precise, that (s) *spirit* has to do with the manner in which the mind works—and the *spirit which is of God* is talking about the manner in which God wants us to think—and that's a different issue than merely saying that it's just talking about thinking the way God wants us to think (or thinking the thoughts of God) - it's the issue of the **manner** in which God wants us to think.

- And a particular manner of thinking produces certain **mannerisms** (meaning, distinctive behavioral traits; a method of treating information in a particular way).

- Now I do recognize that in a sense, we did receive a change in our 'inner man' the moment of justification & sanctification when we believed the Gospel of Christ—but that's not what Paul is referring to here.

- He's referring to a particular point within God's dealings with us—in which He actually started to make it so that we would start to think about how He was going to be dealing with us from now on, and the things He was going to educate us in—and everything—**like He thinks about it**—and I know that that's not something you're unfamiliar with (concept wise) - but this actually goes beyond the basic concept.

- And we all, by nature, grew up in the world's system—and we all, naturally, operated upon *the spirit of the world*—but when you get to your sonship orientation and sonship establishment, the issue is that God **replaces** that *spirit* or manner of behaving toward information (of how it's received and how it's viewed and how it's handled within the details of your daily life) — God replaces that *spirit of the world* — but if you still have some of the tendencies to operate with the doctrine/information you're being given as God's son on the basis of *the spirit of the world* rather than *the spirit which is of God* (which is what happens to most Christians in their study of God's word) - then there's going to be a conflict in your inner man.

- And if you try to rely and operate upon *the spirit of the world* as the manner in which you take the doctrine/information God gives you as His son—and attempt to handle the things He's set forth in the curriculum for our sonship edification from that *spirit of the world*—then you're going to be much in the same kind of situation that the natural man is in in (:14), when in the later part of it, Paul says, *for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

- In other words—a natural man can look at the very same curriculum that God has given to us, and not only will he **not receive** them because they are *foolishness unto him*—but he’s actually in a position where he **can’t know them**—because they are (s) *spiritually discerned* (and that’s not discerned by means of God the Holy Spirit—but that’s discerned by that *spirit of God* operating within you)!

- It’s not that the natural man can’t read the words and know what they mean—but he can’t understand and appreciate what it is that God is trying to get across; why it is He’s teaching what He’s teaching; and teaching it in the order He’s teaching it; and be able to put identifying names and terms to form the doctrine and the components of those forms of doctrine, and to therefore be able to give a description to this curriculum—he can’t do that.

... and the reason why is because *they are spiritually discerned* (small ‘s’) - they’re discerned based upon that *spirit which is of God*—they’re discerned based upon the fact that you have some previous information that God has given you that comes along and tells you: THIS IS HOW I THINK; THIS IS HOW I COMPOSED A CURRICULUM; THIS IS MY UNDERSTANDING OF ORDERLINESS WITHIN A CURRICULUM; THIS IS HOW MY EDIFICATION PROCESS WORKS; THIS IS HOW THIS BUILDING PROCESS FUNCTIONS — all within God’s own distinctive method of treating information in His own particular way!

- And with only a cursory knowledge of that—or just a vague impression of it—or a simple acknowledgement of it—the truth of the matter is, you really don’t get much further with it than if you had no knowledge about it at all!

- And that’s because you’re still not dealing with the mechanics of it—you’re still not getting it based upon that *spirit which is of God* — and all you can do is say, I’ve got a system of thinking that’s different from the one the world operates on—but whoopee-do—if you don’t know the difference, then where’s the benefit?

- And the truth is, most folks look at what Paul says here—and all they can do is say, You’ve got 2 different systems here—one that is of the *world* and one that is of *God*—but you ask them to define either one of them, and they can’t.

- They can’t come along and give you a detailed description of what *the spirit of the world* even is—nor can they do that with *the spirit which is of God* — and the truth is, outside of sonship edification and how that produces *the spirit of God* within you (especially during sonship orientation and sonship establishment) - all you’re going to be left with is attaining godly information, but housing it within *the spirit of the world*!

- And most of the body of Christ today operates just this way—they may be very aggressive about Bible study and even getting Bible doctrine—but because they have denied the manner in which a godly mind works (or the godly manner in which a son’s mind properly works) - that information remains powerless to produce what God designed for it to produce—at best it only runs on a small percentage of what it could operate upon!

- And notice that last part of (:12) - we have received *the spirit which is of God*; **that we might know the things that are freely given to us of God.**—so if you don’t have that *spirit which is of God*, you’re not going to know those things that are freely given to you of God—you’re going to have trouble knowing what you ought to know!

- Now let’s look at Proverbs 1:20ff

- (:23) - **The 1st thing wisdom is going to do—is to give you her “spirit” so you can be properly taught!!!**

- see this also in II Cor. 3:6—in connection with our benefits of the New Covenant.

- Eph. 3:9— “*the fellowship of the mystery*” not ‘the dispensation of the mystery’!

- I Tim. 1:4—(which means it is possible to engage in Ungodly edifying which is NOT in faith!)

- II Tim. 3:1-5 (:5), (:6-7)

- I Tim. 6:3-5

- Rom. 9:5— ... *and of whom as concerning the flesh Christ came, ...*

- Luke 1:64ff

- Mat. 15:24

- Rom. 15:8

- II Cor. 5:16-17

- We are not to become “*highminded*” in either thinking we are assumers of God’s prog. w/ Isr.—or in throwing ‘truth bombs’ around and being arrogant about our program — (see Rom. 11:20, 25)

## - ROMANS 9:6-13

- As you come to the end of the first 5 verses of Romans chapter 9—the apostle Paul makes a clear statement to the fact that Israel does not have any of the **fullness** of the things promised to them as stated in the list of (:4).

- The 6 things listed in (:4) are all things that are indicative of Israel's future time "*to come*" when they will receive all that was promised to them.

- (:4) *Who are Israelites; to whom pertaineth ...*

1) ***the adoption*** — an issue in Israel's "*to come*" future, given the fact that they had to have the New Covenant in order for sonship edification to take place—and the remnant will receive the adoption of sons.

2) ***and the glory*** — also a "*to come*" future fulfillment issue in God's program with Israel—(see Zech. 13:7-end)

3) ***and the covenants*** — they have yet to receive the fulfillment of the Abrahamic, Palestinian, Davidic, and New covenants (just to mention a few) — they have foretastes of them & foreshadows of them, but they haven't yet come to **possess** them, **nationally!** - [there are still 4 mandates of the Davidic Cov. yet to be fulfilled!]

4) ***and the giving of the law*** — granted, Israel was given the law all the way back at Mt. Sinai—but it's listed here because the law is to be viewed as having a still, yet-to-be-fulfilled aspect to it—for there's a whole bunch of things contained in the law that God put there in promise form—such as a whole system of blessings that they're supposed to be the possessors of—but they can't get those blessings on the basis of their own performance under that law contract: instead, God will have to put His J-ness into effect and then give them those things on the basis of His grace—but the point is, those are some things contained in the law that have a future fulfillment in God's program with Israel.

5) ***and the service of God*** — that's not simply talking about the service of God that they **have** had in the temple—but there's a *service of God* that the nation Israel will yet perform to the Gentile nations **still remaining in their future**.

6) *and the promises* — it's apparent that the promises contained in their program haven't been fulfilled yet because they're still in 'promise' form—especially those promises concerning the land, the kingdom, their king, their blessings, their peace [learning war no more], and on and on...

- And Israel will never have the fulfillment of any of these things as long as they remain in that status of being *accursed from Christ!*

- So even though the apostle Paul is going to talk about the dispensational change God has brought in—and interrupted His program with Israel—and even though some things are going to have to be said about Israel as they existed in God's "*time past*" dealings with them—the focus or emphasis of what gets set forth in Romans 9-11 really has to do with the issue of what God is still, **yet** going to do, and going to accomplish in Israel's future time "*to come*" when they will receive the **fullness** of all that God promised them.

- And the focus upon Israel's future restoration and future fulfillment of all that their program calls for—that's a very important thing to recognize and acknowledge—because there are a whole bunch of folks out there that see God changing up what He was doing (by creating this '*one new man*' of the church, the body of Christ) - but they think that God got fed up with Israel and then altered His plan and purpose to include us (the church the body of Christ) - and by some really bad teaching in Romans itself, come to the conclusion that we are grafted in to God's program with Israel – and therefore we assume a roll of jointly fulfilling all of God's *promises* and *service* and *law* and *covenants* and *glory* and so forth.

- So by the time you get to the end of (:5), Paul has set forth the fact that Israel is now in the status or position of being *accursed from Christ*—and so the big issue now is, if that's all happened, and if God has now brought in something entirely new and distinct from all that, Well—what's happened to Israel? What's this all amount to?

- And beginning in (:6), Paul begins to respond to that question concerning what has happened to Israel, and what's going to happen to her in the future.

- In the 24 verse section of (:6-29), Paul takes aim at the most common, erroneous misunderstandings and objections for why God has not fulfilled His program and purpose with Israel.

- But everything Paul does here isn't merely to set forth Israel's future fullness as a certain thing—(though he does that) - but the information set forth in Romans 9-11 carefully clarifies for you as the adopted son of your Heavenly Father—it makes crystal clear that Israel is **not** us/we are **not** Israel, and we do not become 'helpers' or 'assumers' or co-workers with Israel or spiritual Israel—or in any way are we to assume that our job or our business has to do with God's program to establish His kingdom/residence on the earth!!!

- And this is a huge issue—and a critical one in regard to knowing the precise words in the Bible that we are to operate upon—[perceiving our words of understanding] - that is, the portion of God's word that forms our 'marching orders.'

- Simply put—God's program with Israel is not being carried out today (all that you encounter in the gospel accounts and the opening chapters of Acts and Heb-Rev) - but God *has* begun a distinctly new and different program with us Gentiles (in spite of Israel) that has a totally different job to do, and it operates upon different information!

- Well—there are 3 general objections and/or misunderstandings that are critical to clarify and get straight in connection with God's temporary suspension of His program with Israel—and (:6-13) is the 1st one.

### **- 1st Anticipated Misunderstanding (Rom. 9:6-13)**

- Here, in connection with getting a grip on what has happened to Israel—Paul confronts the most common misunderstanding of all—**Has the word of God taken none effect with them?** — and although that might seem to be the case—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.

### **- (read :6-13)**

- Now remember that as you go down through these misunderstandings—that you don't forget what the misunderstanding is all about—and that is: Why is Israel in the position of being *accursed from Christ*? Why/How did they get that way? - each of the 3 misunderstandings goes to that issue!

- (:6) *Not as though the word of God hath taken none effect.*

- Now when a person is confronted with the status that Israel is now in (as a nation) today—that of being *accursed from Christ*, the most general and common thing that begins running through a person's mind is: Well, there must be something wrong with the way God's word operated—it must have had no *effect* with those Israelites, right? WRONG!

- And really, this is a very powerful question—because what this is driving at is to bring into question God's very own word—in other words, Why doesn't Israel have what *pertains* to them, and why are they *accursed from Christ*? if God's word is true, and it makes certain promises along these lines—then the real issue here is: **that must mean that God is UNFAITHFUL to His word!**

- Because the thinking is—He promised all this, but He failed (and His word failed) to accomplish anything with His people that He set out to accomplish.

- And so, because of that (the thinking goes), He just got fed up with them (for what they did at Calvary), and so He just *accursed them from Christ*.

- And folks, a whole bunch of people think that's exactly what's happened—a bunch of folks think that God got fed up with Israel and cut them off—and then began again (much like He did with Abram), and started a new entity called the church, the body of Christ—and now He's going to be able to go on and fulfill all His prophesies and promises He once made to Israel, but now the fulfiller of all those things will be the Church (and any Jews who might come along for the ride).

- This is behind a lot of the thinking that the "*Bride of Christ*" is the church of today! (And a lot of Christians are just giddy about one day sitting down with Christ at the "*Marriage Supper of the Lamb*" and so forth).

- But the concept here is—that when you're talking about God not being able to get Israel to do what He wanted them to do, you're really talking about the ineffectualness of the working of God with His people—you're talking about the ineffectualness of God's word as it dealt with them! — And that's what this issue here is: *as though the word of God hath taken none effect.*

- Well—this is the most common thinking—and Paul deals with it 1st, and then he'll present information that dismisses that from your thinking as being a valid reason for Israel not receiving those things that *pertain* to them and for Israel being *accursed from Christ* — and then Paul will anticipate another objection in (:14), and he'll respond to it and dismiss it—and then he'll anticipate the final one in (:19) and dismiss it—and Paul gets all those erroneous misunderstandings out of the way so that by the time you get down to (:30-33), you get down to the fundamentals of the **reality** of the situation—and that lays down for you a solid foundation upon which to **stand** when it comes to answering the question, What has happened to Israel to get them in this situation of being *accursed from Christ*?

- So, the 1st misunderstanding—(:6) *Not as though the word of God hath taken none effect.* — has God's word failed to do anything with Israel? (Has God been unfaithful in His word to Israel?)

- And Paul actually gives the proper response in the very first 3 words of (:6) - **Not as though** — which means No, That's **not** the case at all! (And don't think that's the issue!)

- And now Paul goes on to prove that that's not the issue, and that we need to set that idea aside and dismiss it as wrong.

- (remainder of :6) *For they are not all Israel, which are of Israel: (:7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.* (quote from Gen. 21:12)  
 (:8) *That is, They which are the children of the flesh, these are not the children of God: but the children of the **promise** are counted for the seed.*

- So the objection is—The word of God must not have taken any effect upon Israel—and the proper response is, That's not true—and then Paul sets forth the proof of that not being true by coming along and saying, Here's what you need to realize about God's word taking effect upon Israel ...

- And at the outset we need to understand that God's word HAS taken effect with the people of Israel—and right from the very inception of the nation with Abraham, and on down through the entire outworking of that plan and program, God's word has been taking effect all along.

- But before it takes effect and gives them that kingdom, and all the things it promises for in connection with that kingdom—it had another job to do that had been spelled out to Abraham at the very beginning.

- And if we don't understand and appreciate that, then we're going to come up with erroneous thinking like this.

- Because if you think that the only thing that God's word was supposed to do with Israel was to get them that kingdom—then you've missed the boat!

- God's word with Israel WILL get them the kingdom (and He's put that in promise form and in covenant form) - but there was far more that God's word was to be doing with Israel than just that!

- And Paul here cites the most fundamental thing that God's word was doing with Israel—*before* He was ever going to give them the kingdom and fulfill His plan & purpose with them.

- And that issue was the fact that His word was going to call out from the physical seed of Abraham, the ones who were going to be able to be (and qualified to be) in that kingdom when it gets established.

- That's what Paul is doing in saying at the end of (:6) *For they are not all Israel, which are of Israel:* — just being the physical seed of Abraham didn't automatically guarantee entrance into the kingdom!

- There needed to be a **positive, faith response** to the plan & purpose of God with Abraham and his seed—(because the seed of Abraham **was also the seed of Adam!**) — and they needed to be **justified unto eternal life** in order to get in that kingdom when God established it.

- And from the time God began dealing with Abraham (and on) — before the word of that kingdom establishes that promised, covenanted kingdom—the word of God had been operating in and with the seed of Abraham, to call out from that physical seed of Abraham, the *children* of God, through faith in a promise that will get them into that kingdom.

- And so Paul sets forth here that it's not at all that the word of God has taken no effect—but the truth of the matter is, God's word has been taking the effect it needs to take, before that kingdom ever could be established!

- And the effect that God's word was to take before that kingdom could be established—was the calling out of the physical seed of Abraham—(*the children of promise*), like Isaac was.

- Because God made it evident to Abraham that when it came to making the *great nation* that would inherit the kingdom—it would not simply be his physical seed—but it would be a seed like Isaac was—and he was a *child of promise*, and not simply a child of the *flesh*.

*6 Not as though the word of God hath taken none effect.*

*For they are not all Israel, which are of Israel:*

*7 Neither, because they are the seed of Abraham, are they all children: **but, In Isaac shall thy seed be called.***

- God declared that very thing to Abraham—but He declared it in connection with a **contention** concerning another physical seed Abraham had: Ishmael!

- And if the issue is simply a physical/biological descendant of Abraham—then eventually enough biological seed would have come along that would have allowed Abraham to be called that *great nation*, just as had been covenanted for back in Genesis 12—and the kingdom could have been easily given.

- But God didn't simply come along and say, Because you're going to have biological/physical seed, I'll then give you a kingdom — but rather God said, You're going to have physical seed, but I'm going to **call out of that physical seed** the heirs of that kingdom on earth with you.

- And that's the issue in *but, In Isaac shall thy seed be called*.

- And there would be a similarity of process down through Israel's history to what took place in connection with Isaac's birth.

- And Isaac was not simply a child of the *flesh*—but Isaac was a **child of promise!**

*8 (here's the issue) That is, They which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed.*

- And what's been going on in God's program with Israel—from the time it was stated to Abraham and on—was the calling out of those *children of promise* to be *counted for the seed*, to whom the kingdom would be given!

- So the issue, once again, is—*the word of God hasn't taken none effect*—but the word of God has been doing its job getting the nation together in order to get that kingdom.

- But the nation that gets the kingdom is a nation of *the children of promise* of Abraham—not just his physical flesh!

9 *For this is the word of promise, At this time will I come, and Sara shall have a son.* (God states the issue of *the word of promise*—that manifests how its all going to operate—and that's stated in connection with the fact that there's more going on here than just the physical, biological issue—and when this statement was made to Abraham and Sara, it was made in the **context** of Abraham and Sara trying to produce merely a biological seed that would get the inheritance of the kingdom—thinking that the only requirement was to have a fleshly seed! — And God came along and made it clear to Abraham that that wasn't the real issue at hand—the issue isn't merely to have some children of the flesh—and God set about to teach Abraham all about that in the way in which He dealt with Isaac.)

10 *And not only this;* — (it was not only that that *word of promise* given to Abraham at that time made it clearly evident that *only the children of promise* would inherit the kingdom—but it was **repeated** again when it came to Rebecca) — *but when Rebecca also had conceived by one, even by our father Isaac;* (notice that when it says “*by our father Isaac*” - the issue is, We need to be **Isaac's** children, not **Ishmael's** children!)

11 *(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)*

12 *It was said unto her, The elder shall serve the younger.*

- God dealt with the issue again (and made it all that much more evident) when it came to Isaac's children—and there was a further separation/delineation of the fact that it's not merely a 'children of the flesh' issue!

- And if it's not merely an issue of the children of the flesh, but it's an issue of being children of the promise—(because you've got God's promise involved), then you've got God's word involved—and the reality of the situation is, God's word (His promise), far from "*having none effect*" has had enormous effect—as evidenced by the very line of the descent of the seed of Abraham, Isaac, Jacob, and on and on and on up until Jesus Christ Himself—and then the remnant that will inherit the kingdom!

- Both Esau and Jacob were both legitimate, fleshly children of Isaac—but God comes along, once again, and when Rebecca *had conceived by one*, (by Isaac), God came along and said to her, *The elder shall serve the younger*.

- And God saw 2 nations in those two boys—and He came along and made a differentiation between the *children of the promise* (Jacob), and the *children of the flesh* (Esau) one more time.

- And Paul explains by the parenthesis of (:11) that the issue in stating that was *that the purpose of God according to election might stand, not of works, but of him that calleth;*)

- God made it evident and set it down as a constituted reality that this is what's going to be going on as Israel's history proceed on, that He's got a purpose before that kingdom gets established—of calling out a *seed* to inherit that kingdom.

- **And the issue is not just being a child of Abraham's flesh (or Isaac's flesh) - but the issue is: RESPONDING TO MY (God's) CALL!!!**

- That's what's going to constitute you as a *child* to inherit that kingdom!

- And again—that's an issue concerning God's word!

13 (quote from Malachi—the last book in the OT—that has a brief synopsis of how God has responded to Israel from the time the nation began up until that point) *As it is written, (Mal. ch.1) Jacob have I loved, but Esau have I hated.* And God's love for Jacob and His hatred for Esau was on the basis of their response to His call!

- (Jacob responded—Esau didn't!)

- And, historically, down through God's program with Israel—He's demonstrated the reality of that issue.

- And He's been calling out of Israel those *children of promise* by that same process.

- And what Paul's saying, once again, here is—Look, it's not that the *word of God has taken none effect*— **but the word of God has been taking all of the effect that it's supposed to have taken!**

- Because just as He spelled out to Abraham, and to Isaac, right back at the very beginning—(as He spelled out to the fathers) — before that kingdom gets itself established, God has a purpose to accomplish in which He will be calling out the seed of Abraham to inherit the kingdom.

- And it's not just the *children of the flesh* that's going to inherit it—but there will be a ***word of promise***—and based upon their **response** to that *word of promise*: that's what will determine whether they will be counted for that *seed*, or not.

- And through the historical bringing forth of the seed of Abraham, all down through Israel's history—that's been going on.

- So it's not by any means that the *word of God has not taken effect*—but the word of God has taken the *effect* it's supposed to have taken before that kingdom gets established.

- And so when it comes to answering, What's happened to Israel?, we've got to look some place else!

- And that's the conclusion you're left with at the end of (:13) — the problem is not *the word of God taking none effect*—it's been doing that—so, what is it?

- And (:14) brings up the next issue of misunderstanding.

- Well, maybe in what's happened to Israel is that God's just being *unrighteous* with them—and that's the issue of the next most common misunderstanding.

## - 2nd Anticipated Misunderstanding (Rom. 9:14-18)

- Review—

- Israel is in this status of being *accursed from Christ*—

- God has suspended His dealings with Israel according to His program to utilize them as the mechanical means by which He would repossess the earth.

- The *things that pertain to Israel* are NOT being realized by them now—God is not fulfilling any of the things He said He would do. (Israel has not seen, nor are they now seeing the fulfillment of the things that *pertain* to them!!!) [no prophesy being fulfilled today]

- A new dispensation of Gentile grace is now underway - different and distinct from Israel's program.

- In sonship establishment, a son is to be aware of this so that he can *perceive the words of his understanding*.

- So what has happened to Israel to get them in this position of having their entire program suspended at the present time?

- Remember that all of the questions/objections/misunderstandings that are raised here—all go to answering the question of why Israel is in the status of being *accursed from Christ*, and why they are not getting the fulfillment of the things that *pertain* to them!

- Is it that God's word had *none effect* in His program with Israel? (:6-13) - No. And Paul has presented evidence that just the opposite is the truth—God's word has been having all the effect it's supposed to have all along—God hasn't been unfaithful to His promises or His word to Israel at all—and Paul dismisses that from your thinking.

- And there in (:6-13) Paul sets forth that it wasn't the only job of God's word to make out of Abraham and his seed a *great nation* and would give them a kingdom—but God's word to them also made it evident to Abraham and to Isaac and to Jacob in their days—that He had a purpose that His word was going to accomplish with them in which He would be calling out from them (by a *word of promise*) the seed that would inherit the kingdom.

- And therefore, just being the physical flesh of Abraham was NOT the issue—but there needed to be a **response** to God’s call—and the positive faith-response to His call would constitute them a seed to inherit the kingdom.

- And that effectual function of the word of God has been going on all along—from Abraham himself, all the way through God’s program with Israel.

- So therefore you can dismiss from your mind the idea that God’s word has *taken none effect*—and you’ve got to dismiss from your mind that God just couldn’t get Israel to do what He wanted them to do, so in frustration He has turned to the Gentiles—or anything along those lines—and that’s not the reason for God setting Israel aside (for them being *accursed from Christ* or not getting the things that *pertain* to them). [so you’ve got to look some place else...]

- Now once those things are dismissed from your mind—the mind goes back to work and thinking again on the matter, and tries to come up with something else — and beginning in (:14) the next matter that the mind latches on to come up.

(read :14-18)

- The 2nd Anticipated Misunderstanding/objection is stated there in (:14) — ***Is there unrighteousness with God?***

- And our summary statement on this 2nd Misunderstanding says: Is God being *unrighteous* in what He has done with Israel? No: not at all, as Paul shows. In **spite** of God’s 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.

- Now, just like we’ve often done in the past—we have to make sure that in each one of these objections/misunderstandings that we have a clear understanding and appreciation for just exactly what the misunderstanding is all about—and that we especially keep it in the context of what is going on—and keep it all connected properly with the major issue that is being put into question.

- So the context and major issue all has to do with Israel now being in a status of being *accursed from Christ* (and why they’re in that status) --as well as why Israel is not receiving the things that *pertain* to them.

- (:14) - *What shall we say then? Is there unrighteousness with God? God forbid.*

- *What shall we say **THEN*** — note that little “*then*” - Paul has just dismissed the issue of the idea that the word of God has *taken none effect*—and the sense is: Well, then if that’s not the issue THEN is this the issue?

- And the next question to arise is: *Is there unrighteousness with God?* — Is that why Israel has not yet received the things God has promised & covenanted to them—Is God being *unrighteous* in putting them in a position of being *accursed from Christ*?

- And right off the bat—that may sound like a crazy or bizarre or far fetched thing to think or that someone might come up with.

- But when you think about it—especially as a **Jew** would think about it—that’s not an uncommon charge at all—in fact, that very charge has been leveled at God by Jewish thinking already in the book of Romans.

- **Romans 3** — this is dealing with the issues surrounding the Gospel of Christ as it’s set forth in the first 5 chapters of Romans (the 1st Cornerstone of our godly edifying) - and this passage occurs within all of those self-defense tactics that Paul anticipated that men would come up with when it came to trying to justify themselves against the charge of being worthy of God’s wrath.

- And in a particular section in ch.3, Paul set forth certain and particular passages written in God’s word in “*time past*” that sets forth the natural unrighteousness and iniquity of the Gentiles—and then he set forth passages that describe the natural unrighteousness and natural iniquity of the Jews.

- But as Paul begins dealing with the issue of the Jews being naturally unrighteous (and by nature, objects of God’s wrath) in the first part of ch.3—when the mind gets confronted with that kind of truth — the mind begins to get in a state of **desperation**—grasping at anything it can get its hands on to excuse itself and make a defense for itself—and Paul realized that the **desperate thinking** would turn and start charging God Himself with: *unrighteousness*.

- (3:5)

- Note that that little parenthesis “ (*I speak as a man*) ” is important there—because Paul realizes that when men, in desperation try to figure out something that God has done; or they try to get themselves out of a position that God’s word has put them in—in that desperation of thinking, when they start having previously thought of ideas proven wrong and dismissed (like has taken place here in these self-defense tactics) — (**and just like has taken place there in Romans 9**) — Paul realizes that charging God with *unrighteousness* (such as coming along and saying, Hey, I don’t think God is fair in doing this) — that that’s a very common charge.

- And Paul realizes it’s a common charge—especially among the Jews—(but not exclusively to the Jews).

- In fact, we’ve seen that very charge come up very recently in our little survey of God’s program with Israel—remember in Micah 6, when we looked at a passage where God brings up the issue of the Balaam/Balak Incident—(in view of Israel meriting the 5thCoP)  
*2 Hear ye, O mountains, the LORD’S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.*

*3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.*  
 (Israel leveled a charge of unrighteous dealings with them as they underwent the 5 courses of punishment)

- And just like we saw in the 1st Misunderstanding—this is a common charge that occurs in the minds of most Christian folks today—maybe not in the exact same way—but again, just like in the 1st Misunderstanding, **the concept is the very same!**

- Because when most Christian folks today are confronted with the reality of God suspending His program with Israel and bringing in a new & distinct dispensation of Gentile grace—and when confronted with the ramifications of how that dispensational change affects so many doctrines that God only promised to, and dealt with, Israel and Israel only—in their resistance of all that, they inadvertently lay this same charge to God! —

- Because when a Christian's mind is confronted with any of the "hot button" topics or ramification of God not dealing with them like He did in His program with Israel in "Time Past" - a Christian's mind that has been brought up (so to speak) to think that "all of God's word is to/for/and about them—if they can't have the things God was doing with Israel as being the same things He's doing with them today, they will come up with this same charge (but in a slightly different way).

- Because they will say something like, You can't say that because God would be **unfair**—if He did it then, He can do it today— or something along those lines.

- But the issue is that they make it out to be some kind of **unfairness**.

- Usually quoting some passage like Hebrews 13:8  
*8 Jesus Christ the same yesterday, and to day, and for ever.*

- And what I mean by "hot button" topics: water baptism; tithing; physical/material blessings; and the big one—miracles/signs/wonders/physical healings, etc.

- And since they just can't imagine God's word not ALL being to/for/and about them—they conclude that if God acts any different towards them, then He'd be most **unfair**.

- And, of course, they'll level a charge against you—and go down a course of rationalization that says something like, That's blasphemy or heresy to think that God doesn't do all those things—and what you're doing is making God small—or that you're cheapening God—or limiting God's power—or something along those lines.

- But the issue isn't God's power—He still has all the power He's always had—but the issue is **how God determines to deal with us** as the members of the new creature of the church, the body of Christ.

- And the truth of the matter is—God has actually reserved the **greatest** and most **powerful** display of His power to be revealed in us as "sons" in this disp. of grace today!!!

- For example: Eph. 6:10ff—notice we're told to *put on the whole armour of God, that we may be able to **stand** against the wiles of the devil.* — we're not told, Don't worry about that old devil because I'll intervene into your situation and circumstances, and I'll put my divine hand between you and the attacks of the devil, as long as you have been good to me!

- Also Paul stacks up all the 'power' type words to make us aware of the fact that even though God isn't using His divine intervention of His omnipotent power to stave off bad things or health problems or financial problems (or whatever) from happening to us—yet, all these 'power words' come out as Paul makes us aware that God is right now putting on display the greatness of His power—(Eph. 1:19)

- And of course we have those verses that tell us that far from God warding off suffering by divinely intervening to put His hand between us and suffering—you have passages like II Cor. 1:6; II Thess. 1:4.

- But the point is, what goes on in a Christian's thinking when they're confronted with the issue of say, God not working miraculously to divinely intervene in life's circumstances to ward off suffering and bad things—they will think the very thing being charged against God right here—and it's a dispensation problem, that is, it's a problem of not being dispensationally oriented and being able to think dispensationally on the whole—and they will think that if God doesn't perform the way He did in the OT, then that would be unfair (or unrighteous) - but when their thinking comes out and is put into words—they'll claim that **you're** the problem—**you're** a heretic—**you're** being unrighteous!

- Truth is—this is far more than a dispensational problem—because this is a sonship problem—because a properly educated son would not think this way!

- Well—though the charge of *unrighteousness with God* is a common thing for all men to think—the truth is, we are dealing with the way a Jew would think about the issue of their being in the status of *accursed from Christ* and not seeing the fullness of those things that God promised to, and that *pertain to them*, here in Romans ch. 9.

- (Especially about God interrupting and suspending His program with Israel and being able to accomplish **another** purpose He has.)

- And Paul makes it clear that it would be an easy thing for an Israelite to come along and say, God's not fair in doing what He's done! It's *unrighteous* for God to cut off His dealings with us like that!

- And from Rom. 9:14-18, Paul is going to respond to that type of thinking.

- Notice once again (:14) — *What shall we say then? Is there unrighteousness with God?* — then notice the end of the verse: ***God forbid.***

- Meaning, God forbid you to ever think another thought like that— and by the doctrine He sets forth, God's going to ***forbid*** you to think like that!

- And that ***God forbid*** expression is very important—God forbid you to think that; and if you don't, and you continue to argue against that, then you're going contrary to the will of God—you're obstinately standing up against something God tells you NOT to do!

- By the way—God, in His word (and especially in His word to us in this dispensation of grace) **tells you what to think!**

- In II Corinthians chapter 10—there's a marvelous passage where Paul tells us about the warfare he's involved with when it comes to teaching this doctrine and correcting the corrupted doctrine the Corinthian saints had been operating on—and he says— *3 For though we walk in the flesh, we do not war after the flesh:*

*4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)*

*5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*

- Paul's describing the issue of the battle that goes on between the goal and intention of the word of God to effectually work within you and renew your mind—and bring your thinking into *the obedience of Christ* so that you think like He does ...

... and the battle involved in all of that is against your *imagination*s and every brilliant idea you come up with on your own that *exalts itself* against what God wants you to understand and think!

- And as you go down through a passage like Romans 9:6-29 where Paul is anticipating objections/questions/false ideas—and responds to those things by this phrase, **God forbid** you think that—that's what he's doing—he's engaged in the **battle** (and it is a battle/warfare) to get you to think what God wants you to think!

- And when Paul comes along here in (:14) and says, *God forbid*—he's not just coming along and saying, Well that's an appalling idea to think that God is being *unrighteous* (granted, it is that) — but that phrase is Paul coming along and saying, God doesn't want you to think that, He wants you to think something else: and here's what He wants you to think.... (and Paul then gives you the doctrine to change your mind and get you to think like God wants you to think).

- And the issue in this 2nd Misunderstanding is—Don't think that God is being unfair in what He's done with Israel—because, as Paul will show—the truth of the matter is, what God has done with Israel in accursing them from Christ (setting them aside temporarily and turning to us Gentiles) is anything BUT *unrighteous*!

- In fact, what God's done is something that He even prepared Israel for the possibility of way back in Moses' day!

- And God is actually doing things that are consistent with things He has previously done in His dealings with Israel!

- Now in the 1st Misunderstanding it took **one** basic issue to set forth the evidence to prove that God has put Israel in this position of being *accursed from Christ*—(Paul proved that it's not that the *word of God has taken none effect* by producing the evidence that God's word was doing its job all along as seen in calling out a **spiritual seed** [not merely a physical seed] of those who responded positively to God's call—and that spiritual seed was called out in **Isaac** and then repeated again in **Jacob**) — and the word of God **was** effectually working from Abraham all the way down through God's program with Israel.

- But now in this 2nd Misunderstanding, it's going to take **2 pieces of evidence** to fully root out this misunderstanding and dismiss it!

- Therefore after the 2nd Misunderstanding is set forth in (:14), you're going to get that all uprooted and dismissed in 2 Parts (so to speak).

- **Part 1**—is found in Romans 9:15-16, and it has to do with something God did with Moses back in Exodus 33.

- **Part 2**—is found in Romans 9:17-18, and it has to do with something God did with Pharaoh back in Exodus chapters 4:21-14:31 [end of ch.].

- (Note the words of logic in this 5-verse section!)

**- 2nd Misunderstanding:**

*14 What shall we say then? Is there unrighteousness with God? God forbid. ...why?*

**- Part 1:**

*15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

*16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

- As Paul sets forth the evidence to prove there is **not** any *unrighteousness* with God in any way—his first part of evidence is to appeal back to something that God did with Moses—God explained something to Moses that has a parallel with what He's done with Israel now—and if you understand and appreciate what God said to Moses, you'll realize that He's not in any way being unrighteous at all in suspending Israel's program and bringing in this new dispensation of grace in which we live.

- And of course, what Paul is referring to is that issue sitting back in Exodus 33:19—that we have recently dealt with in our little survey of God's program with Israel—and that we have come to identify as God's "Reserve Clause" contained in that Law contract that God made with Israel at Mt. Sinai.

- In that Reserve Clause, God reserved Himself the right to operate outside of that Law contract if He so chose to—and He declared it to Moses **in Israel's program!** — And if it were not for that Reserve Clause—God couldn't deal with Israel on the basis of His J-ness & grace! (He would have had to destroy them all!)

- And you should remember how that God used the Reserve Clause quite often—all throughout His program with Israel—( and we looked at several of those times).

- The Reserve Clause is stated in Exodus 33:18-19 — (**read**)

- Remember that if you pay attention, you'll actually see God utilizing the Reserve Clause somewhere in all 5 of the courses of punishment!

- (ex.,) 1st. CoP—in raising up judges (Judges 2:16)  
*16 Nevertheless the LORD raised up judges, which delivered them (Israel) out of the hand of those that spoiled them.*

- And the issue is—God's not being *unrighteous* in cutting Israel off and turning to the Gentiles—in fact, He's being **consistent** with what He told Moses that He reserved Himself the right to do as He dealt with Israel—and that's to be *merciful* to whom He would be *merciful*, and to be *compassionate* to whom He would be *compassionate*—**and that would include the Gentiles!**

- And by getting the context and the details surrounding Exodus 33, (which, by the way, Paul expects you to go back and get) - you should realize that that Reserve Clause is far more flexible (so to speak), or far more reaching that even those 5 courses of punishment are concerned.

- Remember that Moses is asking God here to 'show him His glory' — and that's not just the *glory* of God's countenance— (Moses has seen that already—He's been up on the Mountain with God for 40 days and nights, face to face).

- But there's another *glory* that Moses has in mind here—and when the LORD tells him that He's going to show him His *glory*, that's in connection of the LORD's *goodness*—and the *glory* that Moses has in mind, is the issue of the *goodness* of God—that is, what is it in God (Moses wants to know), that can enable God to, in view of the fact that His wrath has been provoked, and that a contract has been violated that calls for the destruction of the people that violated it—what is it in God that enables Him to come along and 'pardon' that; and NOT destroy the people who violated it?!?!?

- And the issue is: God's *goodness*—there's something in God's character and essence that, even though a law contract is in effect with His people, there's something within the character and essence of God that He's reserved to Himself **THE RIGHT TO EXPRESS**, **outside** of that law contract, if necessary!

- And this is one of those things we were supposed to have learned about our Father and who He is as our Father—by an appropriate understanding and appreciation for God's program with Israel, even though we are in a totally new and different program today—but the fact is, we're still adopted sons of our Heavenly Father!

- And so in this context, God reserves Himself the right to be gracious and merciful upon Israel—even though they don't deserve it! — even though the law contract that they just violated by the 'golden calf' incident, called for their destruction! (And God actually told Moses that He had the right to do just that and start again with him!)

- In fact, as you go through the account—the only thing that Moses can appeal to with God (so that He won't wipe them out, like He has the legal right to do): is God's **reputation** amongst the nations!

- It's really pitiful to see Moses express his thinking here, because really it's one of those rare times where you can actually *see* him come to the end of his thinking—(see Exo. 32:31-32)

- And the truth of the matter is—no contract, no covenant, no program, no dispensation (or whatever) puts God in a position that denies His goodness and mercy and graciousness and compassion to be expressed and manifested!

- Well—we've looked at this Reserve Clause and the context surrounding it recently, so I'm going to trust that you are familiar with the gist of everything going on leading up to Exo. 33:19.

- But my point here is to say that—according to what God can do with the Reserve Clause—He has the legal right to put Israel in the position of being *accursed from Christ* and to turn to the Gentiles and begin to accomplish another plan and program that He has in mind!

- And although God has never interrupted and suspended His program with Israel—He has done some things that closely parallel the issue of putting Israel in the position of being *accursed from Christ*—and that Reserve Clause does allow for the legal change in programs, nonetheless.

- Well, there are many important details all through that section of Exodus 32-34—but for now, Paul’s point in bringing it up in Romans 9:15 is to present the first part of countering the argument that God, by putting Israel in the position of being *accursed from Christ* and beginning a new program He intends to accomplish—that none of that means that you can come along and say that God is being *unrighteous* in His dealings with Israel!

- God has every legal right (without being the least bit unrighteous) in putting Israel in the status of being *accursed from Christ*—but more than that, God has every legal right at the exact same time to turn to the Gentiles, having set Israel aside, (again, without being the least bit *unrighteous*)!

(Romans 9)

14 *What shall we say then? Is there unrighteousness with God. God forbid.*

15 *For he saith to Moses, I will have mercy on whom (and that includes the Gentiles) I will have mercy, and I will have compassion on whom (and that includes the Gentiles as well) I will have compassion.*

- (:16) *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

- ***So then***—these 2 English words of logic form a kind of ‘soft’ or mini conclusion—that is, this is the conclusion to the 1st Part—but since you don’t get a “*therefore*” you know that this part is intended to go with the 2nd Part, and together they form the entire reply, rebuttal, and dismissal of the erroneous misunderstanding of (:14).

- ***it is not of him that willeth*** — if you understand and appreciate what Moses set forth concerning that Reserve Clause, you’ll realize that Israel being in the position of *accursed from Christ* is NOT due to there being not enough *will* in Israel ...

- ***nor of him that runneth***— it’s not that there’s not enough running and energy in an attempt to get things from God on Israel’s part ...

- In other words, the issue hasn't got to do with anything within Israel itself (so to speak) — nor has it got to do with anything within the Gentiles that attracted Him to them (we were twice dead)!

- But the issue is: *of God that sheweth mercy*— that is, the whole reason for Israel being *accursed from Christ* and God having turned to the Gentiles has to do with the issue of Him showing mercy on those Gentiles!

- Again, God's not being *unrighteous* or **unfair**—He's being perfectly consistent to everything He has already set forth in His word concerning both His legal rights and His gracious and **righteous character**!

**- Part 2 (Rom. 9:17-18)**— *Is there unrighteousness with God? God forbid.*  
— why? —

*17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

- Now Paul appeals back to a large section in God's word—in Exodus 4:21-14:31—but this particular passage Paul cites comes from Exodus 9:16 ( *16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.* )

- This passage backs you up to the historical account of God delivering Israel from their bondage and slavery in Egypt for 400 years.

- In Exodus 4, you have the promised deliverance of Israel as God raises up Moses to be His deliverer.

- But in chapter 5, God has told Moses in advance that He was going to harden Pharaoh's heart, but He didn't explain why He was going to do that—and instead of Moses getting a positive response out of Pharaoh, he's going to get a negative response—and more than that, Pharaoh will increase the affliction upon the children of Israel—and instead of deliverance, they go deeper into slavery.

- (5:19-23—read) — Notice (:23), Moses is beginning to have questions concerning God being unrighteous—much like Romans 9—God promised Israel a kingdom, but He hasn't given it to them yet (nor all those things that *pertain* to them)!

- And there's a parallel situation here—God promised deliverance, and it seems that He hasn't delivered—in fact, the situation just got a lot worse.

- What's going on? Is God being *unrighteous*?

- Well, in chapter 6:1, God begins to explain to Moses that—before He delivers them **He's got another purpose to accomplish!**

- (6:1—read)

- (7:1—read) - Note: "*See*" - Moses can now *see* that there is another purpose that God wanted to accomplish—more than just delivering the children of Israel—and Moses didn't realize that!

- And Moses began charging God with unrighteousness in connection with the promised deliverance—and God now comes along and says, Look, Moses, I've got some other things I'm going to do *before* that promised deliverance takes place—and now I'm telling you about it!

- (7:3) *And I will harden Pharaoh's heart and multiply my signs and my wonders in the land of Egypt.*

- God says, The reason why I'm hardening Pharaoh's heart **is to get this other purpose accomplished**—and I want my *signs and wonders multiplied in Egypt!*

- And that's exactly what you have recorded from here on.

- (9:14-16) (:16) - (read—God's talking to Pharaoh through Moses)

- (:16) is the very verse Paul quotes in Romans 9:17

- And what Moses needs to realize gets stated here—before the deliverance took place, God had another purpose to accomplish—and He was raising Pharaoh up in opposition to Him so that His power would be made known—and His name would be declared in all the earth—all before the deliverance took place!

- And in Romans 9:17, Paul is coming along and saying, If you think God's being *unrighteous* in what He's done to Israel in bringing in this new dispensation of Gentile grace—then you're failing to learn 2 things:

- 1) The reservation that God made for Himself to be *merciful and gracious* to whomsoever He will (even in connection with His program with Israel—including the Gentiles);
- 2) Just as God did with Moses in connection with hardening Pharaoh's heart—that He had **another purpose to accomplish** *before* He delivered them from Egypt—and that very principle holds true here, also!
- Before God gives Israel the kingdom (and all those things (Rom. 9:4) lists as things that pertain to Israel) - He has another purpose to accomplish with these Gentiles He now has turned to!
    - And He's made that purpose known in **the mystery of Christ!**
    - Did you notice that in both of the 2 Parts of Rom. 9:15-18, that in each one of them God's Jehovah NAME is at the core of it—and rightly so, since His character is being questioned! (i.e., Exodus 33:19 and 9:16!)
    - So then—instead of charging God with *unrighteousness*—*God forbid* you think that—instead ...
    - Romans 9:18— *Therefore* (this is the 'hard' or final conclusion to the matter at hand) *hath he mercy on whom he will have mercy, and whom he will he hardeneth.*
    - And if He's put Israel in the position of being *accursed from Christ* and not fulfilled His promises and plan with Israel—but before He does that, He's turned to accomplish another purpose He has in mind with the Gentiles—**He can do that**—He has every legal right to do just that!
    - And in fact, He's already demonstrated to Israel before this ever took place, His right to do that.
    - So then—the issue is not that God's *word has had none effect*; and the issue isn't that God is being *unrighteous* to Israel having set them aside and having turned to the Gentiles—so you have to look some place else!
    - And that takes us to the 3rd Misunderstanding beginning in (:19)

### - 3rd Anticipated Misunderstanding (Rom. 9:19-29)

- (Slide #38)— **Summary Statement:** Paul now anticipates this final objection: If this is all true (that God's word has had its effect all along; and God's not being unrighteous to put Israel in the status of being *accursed from Christ* and not giving to Israel all those things that *pertain* to her) - if that's 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 and graciousness, etc.?

Well, no one has.

But as Paul declares here, no one has the right to dispute with God about what He's doing—or how long it takes for Him to do it!

- (read :19-29)

- The most obvious thing about this 3rd Misunderstanding is that of all 3, it is the most lengthy: (11 verses).

- And as you scan down through the first few verses, you'll notice that what you have here are a whole bunch of questions. (6 of them)

- And my understanding is that you have 2 groups of questions:

- 1 Group in (:19) - [2 questions]

- 2nd Group in (:20-24) - [4 questions—{1 very long one}]

- But if you pay attention to the 'tone' of the 4 questions in (:20-24), you've actually got them grouped into 3 + 1 — that is:

- (:20-21) - 3 questions

- (:22-24) - 1 long question.

- Then you have Paul dismissing the Misunderstanding by going back and dealing with 3 quotations— 1 from Hosea; 2 from Isaiah.

- Paul deals with the Hosea quotation in (:25-26)

- And he deals with the 1st quotation of Isaiah in (:27-28)

- And finally he deals with the 2nd quotation from Isaiah in (:29).

- So we can break down this final (and most lengthy) section of the 3 Misunderstandings about God putting Israel in the position of being *accursed from Christ* and turning to the Gentiles in order to accomplish another purpose He has in mind—and in order to clear away from the mind **any** and **all** objections to God being able to do that—this 3rd Misunderstanding can be broken down like this:

(1) (:19) - Paul anticipates the final ‘straw’ that the mind latches on to—and declares what the Misunderstanding is. (And this final Misunderstanding is a rather bizarre one, but it’s really not an uncommon one.)

(2) (:20-21) - Paul sets forth a series of 3 questions that are designed to straighten out our thinking by having us answer in our mind the questions he poses.

- Much like the technique that God used with Job, Paul asks some questions that are designed to get us thinking properly (by having us come up with the answers in our mind to the questions he confronts us with, He gets our thinking in the position He wants it in).

(3) (:22-24) - Paul asks one more lengthy question that is designed, not so much to straighten out our thinking, but to have our minds to be fully persuaded by some additional information which is sitting in the answer to the question.

- Unlike the previous questions—this one comes along and sets the stage in your mind for some passages of God’s word that are supposed to be effectually working in you inner man that makes it so this final Misunderstanding just won’t stand any longer—and it has to be jettisoned and dismissed as wrong and invalid as the answer to why God has put Israel in the position of being *accursed from Christ*; and not having those things that *pertain* to them being fulfilled and given to them; and instead God turning to the Gentiles, changing their status before His eyes, and bringing in a new purpose He has in mind to accomplish. (Which we now know as this dispensation of Gentile grace).

- You go from *doctrine*, to *reproof*, to *correction*, and then to *instruction in righteousness* (corrective doctrine) all through this chapter!

- And that long question of (:22-24) actually comes along and prepares your mind for going to God's word and deal with dismissing this final aspect of thinking: that God has been somehow unfair in setting aside Israel and turning to the Gentiles in grace and mercy and longsuffering.

- And in (:25-29) Paul now takes you to 3 passages in God's word in response to this final aspect of any potential *unrighteousness* with God.

- (Actually, this 3rd Misunderstanding goes along with the 2nd Misunderstanding—and you could say that there are 2 Major Misunderstandings with this 3rd issue as Part B of the 2nd Misunderstanding that there is *unrighteousness* with God.) [it's linked to it—it's not a separate issue]

- And you know that by the *nature* of the questions—and you should see that this 3rd Misunderstanding isn't presented in quite the same way as the first 2—and that's by design—because that charge of *unrighteousness* with God not only takes what is set forth in (:14-18), but it leaves the mind with this other lingering piece of an issue that acts as the final 'root' of the matter (so to speak). [and it has to now be uprooted and tossed out]

- And the only way God would ever be *unrighteous* with Israel in what He's done—is if He never did **return to deal with them!**

- Suspending His program with them is NOT unrighteous—turning to us Gentiles is NOT unrighteous (which has all been proven by Paul) - and the only way God would be unrighteous would be to fail to resume and fulfill His program with Israel.

- And Paul goes on from (:25 down through :29) and quotes from passages in Hosea and in Isaiah in particular—that demonstrate the fact that that's NOT going to take place at all!

(4) (:25-29) - Paul sets forth proof from God's word that He fully intends and, indeed, will resume and fulfill His program with Israel, just as He always promised He would do.

- Therefore, even though it's stated very general—by the time you get to the end of Romans 9 you know (only as a fact) that God will resume and fulfill His promises, His plan, and His purpose with Israel!

- (:19) - Paul anticipates the final ‘straw’ that the mind latches on to—and declares what the Misunderstanding is.  
(And this final Misunderstanding is a rather bizarre one, but it’s really not an uncommon one.)

*19 Thou wilt say then unto me, Why doth he yet find fault?  
For who hath resisted his will?*

- Now as I stated earlier—there is something different in the nature of these questions that surround the final Misunderstanding that one could have in connection with God suspending His program with Israel and turning to the Gentiles to accomplish another thing He has in mind to accomplish.

- And what will really help you out a lot here is all the time we’ve just spent in not only going over a brief look at God’s program with Israel (as we paused to do right after Romans 9:5) — but also in the brief look we just gave to that period of time in the book of Acts and in chapters 1-11—(especially the time Peter called “*repentance to Israel*” [ch.1-7] and how God interrupted/suspended His program with Israel when He saved/raised up the apostle Paul in Acts 9—and then informed Peter that He had changed the status of the Gentiles in His sight—which legally demanded that a new program or dispensation was now in effect [ch.10-11]).

- And what I’m after there is the work we did in thinking through that time as God gives it to you in His word—and as God wants you to think about it as you approach Romans 9-11. (sense & sequence)!

- Which means that you’re not thinking “Time Past” “But Now” and “To Come” — but you’re tracking along with the information as God gives it to you—and you recognize that when God put Israel in the position of being *accursed from Christ* and turned to the Gentiles to accomplish another program He has in mind—you recognize that He didn’t inform you anywhere in His word about resuming/fulfilling His program with Israel — until you get to Romans 9!

- And with that kind of a frame of mind (thinking within the context God puts the information) - that not only makes sense out of the kind of Misunderstandings Paul has to deal with—but it should make some sense out of why the nature of this final Misunderstanding is the way it is.

- And what I mean by that—is that, while this final Misunderstanding could stand as a 3rd Misunderstanding all on it's own—the nature of how the questions are asked in (:19) makes us perceive that this final erroneous thinking is actually more closely attached to the 2nd Misunderstanding than we might of originally thought.

- And I say that because in both of the 2 questions of (:19), you don't really have a 'hard' charge (so to speak) or a new and different charge against God—like you did in the first 2.

- In (:6) you have a clear/hard charge against God's faithfulness to His word and His word having *none effect*.

- In (:14) you have the clear charge of God being *unrighteous*.

- But here, it's not so much a new or different charge being leveled against God—but it's actually an issue that comes out of that 2nd Misunderstanding (or 2nd charge against God) - kind of a lingering issue that has to be fully rooted up in order to get this kind of thinking not only dismissed—but to replace that erroneous thinking with correct doctrine and proper thinking.

- All of which is so indicative of Sonship Establishment—because you have to come to realize that, as we approach our initial instruction in our sonship decision-making skills—you should have already begun to realize that there is a difference in sonship decision-making and sonship thinking!

- And it's within the realm of sonship thinking that you're getting that *spirit which is of God* developed within you.

- Ok—so let's take up getting a proper understanding and appreciation for what this final Misunderstanding is about.

- (:19) — ***Thou wilt say then unto me***, ... well, if the issue is then that God's not *unrighteous* in His dealings with Israel—Paul says, I know what you're going to say me—I've dismissed the issue of the fact that His *word has taken none effect* (and you can't think that) - and I've dismissed the fact that He's *unrighteous* (and you can't think that either) ... but I know that you're still thinking about something along those lines, and I know what you're going to say to me ...

- And it's kind of like what we discussed in that "*God forbid*" of (:14) - where it's not simply, God forbid you think like that—but it goes beyond that to say, God not only doesn't want you to think that—but He wants you to think **this**...

- And here in (:19-29) is what He wants you to think!

- So Paul says, *Thou wilt say then unto me, ...* in light of what I just did to dismiss that charge of *unrighteousness with God*, you've got this one other issue of incorrect thinking, and here's what's going through your mind ...

- ***Why doth he yet find fault? For who hath resisted his will?***

- And to "***find fault***" here means to find a reason for not going ahead and doing something—and it's as if (especially in a Jew's mind), as if he says, Why does God still (yet) have a reason for not going ahead and fulfilling His program with Israel?

- Now in order to properly get a good grasp upon just what it is that is being objected to here—you have to understand that question within the **context** in which it sits.

- And here is exactly where the value of thinking along the lines of God's own sense & sequence will help you out—because you have to understand and appreciate that the dispensation of grace (and the setting aside of Israel's program) - by the time Paul writes this letter to the Romans—had been going on for about 20 years!

- And 20 years is a pretty good length of time!

- And if you're tracking along with how the sequence of all this information was given—it would be a very natural thing to think (especially if you were a Jew who was a member of the remnant/kingdom church of Israel), to come along and say, Alright, Paul, so God's turned to the Gentiles, showing mercy and grace to them (He's changed their status in His sight and a new program is now in effect) - **but hasn't He had enough time to do that yet???**

- Hasn't God had enough time to accomplish everything He wanted to accomplish? - *Why is he still finding fault?* — Why does He still have a reason for not going ahead and finishing our program?

- And, by the way, how much more should that question be applied today—and be meaningful today—when this dispensation of grace has been in effect for 100 TIMES 20 years!!!

- So how much more appropriate is it to come along now and say, Why is He still finding fault?

- And then the follow-up question: *For who hath resisted his will?*

- And that should ‘ring a bell’ - because wasn’t it when Peter was informed about God changing the status of the Gentiles in His sight over in Acts 10-11, (which legally demanded that a new program was now in effect) - that Peter said, “*what was I, that I could withstand God?*” (Acts 11:17) — and therefore, the issue is, Ok, God has done all this, who has resisted His will in doing it—it’s all a ‘done deal’ (so to speak), so once again, why doesn’t He just go ahead and resume His program with Israel and get them out of that *accursed from Christ* situation they’re in, and fulfill all those things that *pertain* to them?

- *For who hath resisted his will?* — no one has resisted God in bringing in this new program that He had in mind to accomplish (in turning to the Gentiles and instead of having His day of wrath, showing His mercy and graciousness to the Gentiles) - so *Why doeth he yet find fault?* — why doesn’t He put an **end** to that and go back to His former program with Israel and fulfill it?

- So really, what you’ve got in the context of this final Misunderstanding is this lingering issue that came out of the charge of *unrighteousness with God*—and especially in the thinking of a Jew—a member of the remnant of Israel who was still living at the time the book of Romans was written—the issue is one of having the right to **murmur** and **complain** about what God is doing!!!

- And so Paul begins to confront that kind of erroneous thinking in (:20).

- And from (:20-21) we are given a series of 3 questions that are designed to “set up” our thinking (so to speak) - or, by the nature of the questions—(and the portion of God’s word that it takes us to)—these questions are designed to put our thinking in the position God wants it in so that what follows it will do its effectual work.

- And you should be aware that this isn't just for the thinking of those Jews that were alive at the time Romans was written—but this has a great deal of importance for our sonship establishment—because (long before the issue is ever addressed in detail) - our Father is generating in our minds (our “s” *spirit*) the very thinking and manner in which our thinking approaches such things as the duration of this dispensation of grace in which we live—to **match** the thinking and the manner in which our Father thinks about this dispensation of grace Himself. (especially its *duration*)

- And what I mean by that is—that when most folks view this dispensation of grace (if they ever view it at all) - or should I say, when most Christian folks view the coming Rapture (if they view it at all) — most of them (including all the prophecy writers), they're mostly looking at certain historical events to take place as a ‘marker’ or ‘signal’ that the end of the dispensation of grace (or, as they say, the “church age”) is near and then can say that “*we are in the rapture generation.*”

- And, of course, that makes for great fame and fortune because a lot of merchandise can be made from fortune-telling and date-setting (or near-date-setting).

- And these folks are always on the lookout for some ‘sign’ in history—such as the ups and downs of Israel—or the building of the temple (the laying of the cornerstone) - or the breeding of the sacrificial animals for the temple worship—or the shifting of nations like China, Russia, Iran, Iraq, the USA, the European ‘common-market’ - and a whole bunch of other things they look for to indicate when the rapture is going to take place—(i.e., when God will end this dispensation).

- But part of our sonship establishment is to get the basic, and fundamental thinking of our Father as to how He views ending this dispensation of grace—and fundamentally, He is **not** thinking in terms of any of those things at all—but He is thinking in terms of **showing forth the fullness of His mercy and graciousness.**

- And we are to understand and appreciate that the answer to the question of when will God end this present dispensation

of grace has much more to do with His own character and essence than any historical ‘sign’ or ‘signal’ that is commonly looked for.

- And this may not sound like a big deal now—but really, it is—because this is going to save you a lot of time, money, and anxiety by not focusing upon the non-essentials that common Christians deal with who don’t think like sons—but instead thinking about it all like a *son* is supposed to be thinking about it—which is how your Father thinks about it!

- Now in (:20), by the effectual working of the 1st question—the apostle Paul sets forth the issue that: You really have no right to complain!

**- 20 Nay but, O man, who art thou that repliest against God?**

- When you “*reply against*” someone—you’re really **complaining** to them about what they’re doing—and Paul says, Who are you, to do that?

- And the first thing we need to realize is—we don’t have any right to complain about however long God continues to administer this dispensation of Gentile grace—and however long He continues to suspend His program with Israel.

- And neither we Gentiles, or any Israelite—has any right to complain about that or question it!

- And that begins to straighten out our thinking right off the bat!

- So now the 2nd question in (:20)— ***Shall the thing formed say to him that formed it, Why hast thou made me thus?***

- The issue is, we have no right to question God’s actions because Paul here is likening us (as Gentiles and Israelites) as being *formed* by God into a particular item—and he’s going to develop that in (:21).

- (:21) ***Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?***

- Now, when Paul asks this question in (:21) - he's not asking it in the sense of a question that is supposed to be answered based upon pure **logic**—(although you would arrive at the same answer) - but much like the 5 probing questions in chapter 8, you're not supposed to answer this based upon simple logic!

- In fact, this particular question is one that is mainly directed at those **Israelites** who are members of the remnant of Israel.

- Paul has something far more in mind that simply a logical question and answer!

- And the truth of the matter is—Paul is asking something here that would naturally 'click' in that Israelite's mind—he's actually saying something that is designed to 'trigger' something in their thinking that takes them back into God's word!

- Because God has already explained to them something sitting back in 2 of the prophets—(Jeremiah and Hosea) — and that is the fact that He treats them as **clay to a Potter!**

- And God has already—in His dealings with them—once before, **shaped** them from a 'vessel unto honour' into a 'vessel unto dishonour'! — and they're already experienced with that in their history.

- Jeremiah 18:1-10

- Hosea 8:8

- And so when Paul says, *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* — he's saying something that Israel ought to come along and say, Yeah, I know from Jer. 18 and Hos. 8 that He's got the power and the right to do that! And, therefore, I don't have any right to complain about His actions—or how long He leaves us in that vessel unto dishonour state!

- And that's the very condition Israel's in as ones who are *accursed from Christ*— in this dispensation of grace, the parallel from Jer. & Hos. is that as they are *accursed from Christ*, they are being treated by God as a *vessel unto dishonour!*

- And the Gentiles are being treated as a vessel unto honour!

- Now once the first 3 questions puts our thinking in the position our Father wants it in—in order to fully debunk and dismiss this erroneous thinking that there is *unrighteousness* with God in *yet finding fault* and not ending His dispensation of grace to get back to fulfilling His program with Israel—and so that we don't have that bizarre idea of complaining about what God's doing any more— Paul now presents us with a lengthy question that will now take your now godly-positioned thinking, and lead you to some passages in God's word that will fully prove to you that the thinking of (:19) is, indeed, wrong, erroneous, and a misunderstanding of what God has done.

- And though this is a rhetorical-type question—Paul sets forth in (:22-24) the fact, that as long as God wants to be *longsuffering* with the *vessels of wrath* that were fit for destruction—which was exactly what the situation was with Israel just before this dispensation of grace was brought in — for as ever long as God wants to show forth His *longsuffering*, and show that *mercy* unto us Gentiles that He is showing—for however long He wants to do that, Paul says, He can do it!

- And that sets the stage for us today—who are at a point of time that is 100 times longer than the 20 years that were passed when Paul wrote this—that little expression “*much longsuffering*” also applies to us!

- (:22-24)

- (:22) *What if God, willing to shew his wrath, and to make his power known*, — that's the very situation that existed just prior to this dispensation of grace being brought in—Israel was under the 5th CoP; the 5th Installment of the 5th CoP was ready to begin with the stoning of Stephen and when the Lord Jesus Christ stood up—and it was scheduled for Him to *make His power known* in its fullness.

- *What if God, willing to shew his wrath, and to make his power known, **endured with much longsuffering*** — instead of showing it; He endured it—He put up with it and held off His wrath — He *endured with much longsuffering **the vessels of wrath fitted to destruction:*** (that's Israel, the *vessels of wrath* who are now *accursed from Christ*).

- (:23) *And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*  
 (:24) *Even us, whom he hath called, not of the Jews only, but also of the Gentiles?*

- And the issue is— What if that’s what He does ... can’t He do it? (Of course He can!) — and there’s no aspect of *unrighteousness* in that at all!

- And in this dispensation of Gentile grace—that’s what He’s doing—***much* longsuffering, *much* endurance**—it’s a dispensation of God’s grace and longsuffering.

- And instead of executing His *wrath*—He’s showing *mercy* unto **us**, and making known *the riches of his glory* on those *vessels of mercy, which he had afore prepared unto glory*—which is what He’s doing with us Gentiles in His plan and purpose for bringing in this dispensation of grace.

- By the way—my understanding is that that expression, “*the riches of his glory*” — much like the expression you find over in Ephesians 1:7; 2:7 (*the riches of his grace*) and the *unsearchable riches of Christ* in Eph. 3:8 — my understanding is that that’s not simply talking about the dispensation of grace (or the *mystery of Christ*; or rightly dividing the word of truth) - [granted, it is that], but it’s also talking about the riches of His glory and grace found in our sonship edification in this dispensation of grace!

- Now—in Romans 9:25-29, Paul now responds to the final aspect of potential *unrighteousness* with God.

- And the only way God would ever be *unrighteous* with Israel in what He’s done—is if He never did return to deal with them.

- Suspending His program with Israel is not *unrighteous*—turning to us Gentiles is not *unrighteous*—(that’s all been proven by Paul) - and the only way God would be *unrighteous* would be to fail to resume and fulfill His program with Israel.

- And Paul is going to cite 3 passages from God’s word in (:25-29) that demonstrate the fact that that’s not going to take place at all—but He fully intends to, and will, indeed, resume and fulfill His program with Israel, just as he always promised He would do.

- (:25-26) - Quotation from Hosea 1:10 (and 2:23) — *As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.*

*26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.*

- And the issue is that Israel experienced a “*not my people*” declaration of being *accursed from God* in the past—but when He declared it, He also declared that He would not leave them in that position—and they would not be a *vessel unto dishonour* forever!

- But as it says there in (:26), *it shall come to pass, that in the place where it was said unto them (Israel), Ye are not my people; there shall they be called the children (sons) of the living God* — God made a promise back when He first talked about them being *accursed from Him* and being a *vessel unto dishonour*, that He would not leave them in that position—and **He made a declaration to dismiss the fact that He would be *unrighteous* in so doing that with them!**

- He promised that they would one day be called *the children of the living God* again!

- And Paul says, that’s not the only place God said that, but also in Isaiah:

(Quotation from Isaiah 10:22-23)

27 *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:*  
28 **For he will finish the work**, and cut it short in righteousness: *because a short work will the Lord make upon the earth.*

- Even when God has His day of wrath—it’s not going to end up with Him failing to fulfill His purpose with Israel—a *remnant shall be saved*.

(Quotation from Isaiah 1:9)

29 *And as Esaias said before, Except the Lord of Sabaoth (i.e., the Lord of Hosts—with special emphasis on warfare: the Lord of warfare in His day of wrath) had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.*

- But God is going to leave them a *seed*—from which will come that remnant that God will utilize when He resumes and fulfills His program with Israel.

- Therefore, He’s **not** being *unrighteous* at all in what He’s doing with Israel—and more than that, there’s not even any **potential** for Him being *unrighteous*—no matter how long of a period of time there is to His *much longsuffering*—He **will** fulfill His program with Israel—**and they have His word on that**—they will not be a *vessel unto dishonour* forever!

- Now by the time you get to the end of Romans 9:29—where before all you were thinking was that God had been running along with His program with Israel since He raised up Abraham back in Genesis 12—and then I know that He **changed** the programs (and I use that word carefully, because you really don't know [before Rom. 9] that He “*interrupted*” His program w/Isr., or that He “*suspended*” it, or any other way of thinking about it) - other than He just has **changed** from one program to another program that He wants to accomplish — but once you have covered Romans 9:1-29, **it's at that point** when you are now informed that God has, indeed, only ‘interrupted’ or ‘suspended’ His program w/Isr., — and He fully intends to, and will return to His program with Israel and resume it, and fulfill it to the last detail as set out by the prophets.

- So really, up until this point—all you could talk about is God **changing** the programs—but now you can talk about God only *temporarily* interrupting His program with Israel and *suspending* it—but He will eventually **change back** to return to Israel's program and fulfill it.

- And even though this is all very elementary, there's some important benefits that come from this—because now you know that, (for instance), this dispensation of Gentile grace isn't permanent—it will come to an end one day—also, you know that, (because God will return to His program with Israel), that both programs are equally important and vital to Him—and you know that God's program with Israel has to do with repossessing the earth from Satan, but His program in turning to us Gentiles has to do with repossessing the creature (the heavenly places) from Satan and his cohorts — and you know that the godly designed methodology for educating you, edifying you, and training you into someone who is useful for His purpose and business operations—is through the status of adopted sons (sonship, and the sonship curriculum)!

- And so—that dismisses all the erroneous thinking and Misunderstandings about what has happened to Israel—about why God has put them in the position of being *accursed from Christ* — and about why God has not yet fulfilled His plan and purpose with them and given them all those things that *pertain* to them.

- It's not because God's word had *none effect* (and Paul proved that); it's not because God has been *unrighteous* in His dealings with Israel (and Paul proved that); and it isn't because God is dragging out this new program longer than He has to and will never return to His program with Israel, because He **will** (and Paul proved that, too).

- Now we're in a position to understand what God **has** done—what has happened to Israel—and we are to take all the things we've been taught and bring them all to bear on this issue now.

- And beginning in :30 and running through the end of the chapter (:33), once all the misunderstandings are dismissed and out of the way—Paul now declares the real and valid reason for why Israel is *accursed from Christ*.

- (read :30-33)

- 30 *What shall we say then?* (what is the truth of the matter—what is the issue, then, if none of those things are? ... well, here it is...) *That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.*

- And that's solely (once again) based upon the issue of God being merciful and being gracious to us—and that's **why** it's going to be called **the dispensation of the grace of God** over in Ephesians 3:2—(and every word of how that's worded is important).

- And you should have a great appreciation now for the fact that this dispensation of grace in which you live—for how it is **typed** to that Reserve Clause in Exodus 33:19—and just like the Cross of Christ itself, just as there was a *mystery* aspect to the cross-work of Christ that wasn't revealed until it was revealed to the apostle Paul—so too, there was a *mystery* aspect to the Reserve Clause that wasn't revealed by God until He brought in this dispensation of grace in which we live, and He revealed that aspect of it to Paul as well.

- In other words, the fact that we're in *the dispensation of the grace of God* didn't just come 'out of the blue' (so to speak). But it has a legal basis for its operation that's sitting in God's word—but the thing is, it just wasn't spoken about by God anywhere in His word or His dealings until He saved and raised up the apostle Paul.

- And I'm harping on this point simply because it proves to you just how vital **ALL** of God's word is to you!!! — which is something many 'grace folks' don't properly understand, or is something we're often accused of by those who don't properly handle/rightly divide God's word!!!

- We Gentiles who were objects of God's wrath—who God *gave up to uncleanness; gave up unto vile affections; and gave over to a reprobate mind*—have now *attained to righteousness, even the righteousness which is of faith*—that is, God turned to us Gentiles with the gospel of Christ given to the apostle Paul, and we have now become justified unto eternal life by grace through faith—and as a result, we have *attained to righteousness* (we have been made the righteousness of God in Christ).

- And it wasn't given to us by way of a covenant—it wasn't because God gave us the Law of Moses—but just as Paul later on describes us in Ephesians ch. 2, we were *aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world.*

- But God has turned to us Gentiles in His mercy and grace.

- 31 *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

32 *Wherefore? (Why is that?) Because they sought it not by faith, but as it were by the works of the law (the law of Moses). For they stumbled at that stumblingstone; (they tried to produce their own +R)*

33 *As it is written, (Quote from Isa. 8:14 [read :13-14]) Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

- This is a major doctrine in Israel's program—and is dealt with repeatedly—(beginning with the issue of Christ being Israel's *Rock* back in the Song of Moses [Deut. 32] and then in Psa. 118:22; Isa. 28:16; Mat. 21:42; and I Pet. 2:6).

- (read I Peter 2:1-8)

- And **this** is the issue that God responded to—(not any of those other issues brought up in Romans 9:6-29) - rather it is the issue of Israel *stumbling* over the *stumblingstone and rock of offence* (the issue of the negative response of Israel to Jesus of Nazareth being their Christ/Messiah and their Redeemer—and they viewed Him as an *offence* and stumbled over Him—and God responded to their stumbling by putting them in the position of being *accursed from Christ*—and He set them aside and turned to us Gentiles by His mercy and grace!

- Now that's the fundamental issue—that's getting the issue of **why** God has put Israel in the position of being *accursed from Christ* laid on the table (so to speak)—and the time when that all happened occurred in its finality at the end of the time of *repentance to Israel* (the 1 yr. period of forbearance and mercy given to them between Pentecost [when Christ was seated at the right hand of the Father until His enemies would be made His footstool] and the stoning of Stephen [when Christ stood up to judge and have His day of wrath]).

- That's the truth of it—and the reality of it—with no misunderstanding about it—(all misunderstandings are now dismissed).

- And now that we've got the proper and basic understanding and appreciation of what has happened to Israel—now Paul can go on in chapter 10 and start dealing with the details of Israel and her status and her condition as ones who have stumbled over the *stumblingstone and rock of offence*.

- And in chapter 10, Paul will begin to describe Israel's stumbling in more detail.

- And Paul is going to amplify on this issue in (:32 & :33) and deal with Israel's present situation in view of that *stumbling*—and he's going to explain that Israel alone is responsible for that *stumbling*—and therefore God had every right to set them aside because of that *stumbling* and turn to the Gentiles in mercy and grace.

- And that will lead to the first part of ch. 11 where the apostle Paul will pick up on the issue stated here—that Israel will have a future fulfillment of their program—and Paul will describe the details of God being able to resume His program with them and fulfill it in every detail, just as He promised to do.