

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-1**

Paul tells us in Romans chapter 6 how we are dead to sin and alive unto God, walk consistent with your position in Christ.

In Romans chapter 7, Paul says that we are under grace, not under the law, walk consistent with your position in Christ.

In Romans chapter 8, Paul says we are in the Spirit, not in the flesh, walk consistent with your position in Christ.

Then in Romans 8, verse 14, he begins to give us a statement about the sonship position that we have, and tells us about it—about this wonderful position of adoption—and he indicates here that there are things that we have by virtue of the Spirit of God's ministry to us.

1. We have guidance in verse 14. Guidance is the mark of sons.
2. We have adoption in verse 15. Adoption is the position, the privileges and the rights of sons.
3. We have the witness of the Spirit in verse 16. That is the Spirit's acknowledgment of us as sons.
4. We have heirship in verse 17. We are joint heirs with Christ, and that is the inheritance of sons.

Those four things are what we have through the Spirit—this wonderful position, and all these wonderful blessings—spiritual blessings in Christ. Paul says these things are ours in order to motivate us to a worthy walk. We should live consistent with our position, and with our privileges. Let's begin reading in Romans 8, verse 14 again.

**Romans 8:14-18**

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

What Paul is beginning to do in verse 18 and following is take the knowledge that we have of our inheritance and the glories of our inheritance as a motivation, a motivating factor to cause us to endure the pressure of this present time; and that the sufferings of this present time, the trouble, the pressure that comes upon us in this world isn't worthy to be compared. In another words, it isn't even worthy of being considered; it isn't worthy of equal time with the glories that are ours in Christ. None of these sufferings ought to stop us, if we understand our sonship position in Christ, and the fact that we have been made, verse 17 says, an "heir of God." But not just that, a "joint heir with Christ," if so be that we suffer with Him that we may be also glorified

together. In other words, if you are a member of the body of Christ, if you have been baptized into His body, then you were baptized into His death and into His resurrection. Everything that belonged to Him, belongs to you. You understand that we have already learned that in Romans 6: we are one with Him. That means that we are “joint heirs.” You see, we are not just “heirs of God”, we are heirs of God, but we are also joint heirs with Christ. We are not just heirs with Christ. Do you understand the difference between being an heir and being a joint-heir?

Here is an example of being an heir. There is a father, and he has three sons. This father has an inheritance to give to his boys, and say that inheritance is three million dollars. These three boys are heirs, they are going to get the money. He says alright, son #1, I am going to give you \$2.00; son #3, I am going to give you \$5.95; son #2, I am going to give you the two million, 9 hundred thousand, 9 hundred and whatever else the rest is. Now they are all equally heirs, but they don't get an equal amount. You understand, they are all heirs together of the father's inheritance; they all share in it according to the father's will that he writes out.

But now say we come along and you and I are joined to son #2—we are joint-heirs with him. We are not just heirs. The other two sons are heirs with him of the father, but we are made joint-heirs with son #2. Do you know what that means? That means that we get everything that he gets; we get an equal part to his. That is what is called *coparcenary* in legal jargon. That is, it is not just simply joint tenancy, it is not just simply being an heir and owning it; it is to have equal shares. Everything the two million, 9 hundred and 9 thousand and whatever else that he got, I got it too. It was as much mine as it was his. You see, we are not just heirs of God and get some of the things God is going to give us, we are joint heirs: everything that Jesus Christ inherited from God the Father, we inherited.

Now, *whee doggy*, that is a real big inheritance. Do you remember when we were studying Romans 4, how we went over there in Hebrews 1 and we saw the inheritance that is laid out? God the Father gave to the Lord Jesus Christ in Hebrews chapter 1, an inheritance, do you remember that? Shake your head *yes*. You remember that, don't you? Go back in your notes and study that. We have already been over that, you ought to know it. That just gives you a little idea of that inheritance, and that is an inheritance just in the prophetic program. It isn't even clearly identified in that passage, all the things that are involved in the mystery program—a wonderful array of categories of inheritance—everything that belongs to Him, belongs to me.

Paul says, hey, you take all that stuff when you begin to understand all this wonderful inheritance. Over in Ephesians and Colossians, you see laid out for you on the pages of Ephesians and Colossians, that inheritance that Jesus Christ has received from the Father that we share in. That is what he is saying here in Romans 6, 7, and 8. He is saying, hey, He has given you a position and privileges of sonship, a joint heirship with Christ. Do you know what you should do? You ought to walk worthy of who you are, and the little bit of trouble you have down here, hey man, that isn't even worthy to be compared with what you have up there. It isn't worthy even to be given equal thought with that up there, much less sitting around worrying about it all the time. Occupy your mind with who you are in Christ, and what you have in Christ—think about that—and when you do, do you know what it will do? It will motivate you to endure.

Romans 1-5 deals with justification; and talks about wrath and justification. He concludes that issue of justification by demonstrating in Romans 5 that that

justification, that position of justification, is something that is adequate to keep you secure. Now if you understand the issue of justification by grace through faith plus nothing, and the fact that God's justice will impute eternal life to those who have perfect righteousness, which you have in Christ, then you understand the issue of eternal security, and you have the ground work and the basis of it, and you are not going to be tossed to and fro. And when tribulation comes in your life—problems and difficulties—it does not throw you off, it works now. The justice of God takes it and produces positive things in your life out of it and you understand that and you don't all of a sudden think: God is against me and God hates me and God is mad at me. You understand what is going on, and you understand your security in Christ, and you are stabilized by that. Justification produces stability, and understanding of security.

In understanding our sonship position, Paul is saying: hey, it isn't just all that pie in the sky by and by. That life is yours now and it affects your walk right now. That understanding gives you the ability as a believer to walk worthy and to serve the Lord. If you go out and serve the Lord, do you know what is going to happen? “Yea and all that will live godly in Christ Jesus shall suffer persecution.” That's the verse. You begin to get rebuffed, you begin to get negative feedback, and Satan comes against you. The religious system comes against you, the world's system comes against you; your friends, your relatives, your neighbors come against you. Everybody comes against you and tries to make you feel ashamed and dirty for serving the Lord, for not being under the law system, for not being under legalism, for not doing all that stuff. That is exactly what they do, and he says: “hey, that is no big deal.” In the passage here, you begin to suffer pain, you get sick, your old body wears out, and what do you begin to do? Are you going to begin to cry, moan, groan, and squall? That's what the average believer does.

I listened to this dude this past week when I was driving the Citation back and forth to work, because the other car had broken down. When it breaks down, my wife lets me drive the Citation, and it has a radio in it. The other car doesn't. So I was listening to this so called “Christian psychologist,” Focus on the Family, James Dobson; and all that week, he had a series of talks by this guy about suffering. They sat there on that show and bared their absolute ignorance about why believers suffer—why godly people suffer, why this happens and what to do about it. I was appalled listening to those guys. I thought: “*My heavenly days, somebody needs to get them off the radio, get them a Bible, teach them some Bible, and teach them what God is doing today. Then let them get on there and share some truth instead of all this dim-witted human viewpoint.*”

Listen, God Almighty expects you and me to live in light of who we are. And when you begin to realize just who you are, Paul says, “I reckon,” that is a mental attitude dynamic. I have a mental attitude—I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. He is saying: I understand some things about my inheritance, and I understand some things about who God has made me in Christ.

Jesus Christ dies at Calvary, [drawing the chart on the chalkboard], ascends into heaven, sits down at the right hand of the Father on high, and is declared to be the Son of God with power, and Jesus Christ receives from the Father an inheritance, and that inheritance has to do with the ages to come out over there. Here is the church, the body of Christ in here, [But Now], and we are made members of that body. One day the Lord Jesus Christ is going to come here and catch the body of Christ up, and take us out to be

with Himself. He is going to set us in the positions of rank and authority in the heavenly places. Notice if you will, that that verse says in the last part of it, “the glory that shall be revealed to us,” right? No, it says: “the glory that shall be revealed in us.” God is going to show the exceeding riches of His grace in His kindness toward us through Christ Jesus in the ages to come. We are going to have that glorified body that Ephesians, Philippians, and Colossians talk so much about—that inheritance out there [Ages to Come], that Paul is anticipating. Here are some things that he is going to explain in detail over there.

Paul is laying the foundation for our understanding. Romans explains to you how to walk down here now, and how you have been equipped to live here now as a member of the body of Christ, and how God has equipped you with divine operating assets that give you stability and success in your service and walk for Him now. Ephesians, Philippians, and Colossians lay out that eternal glory for you. Paul says, when I begin to understand who God has made me in Christ, the glory that shall be revealed in us over there, the reason God saved us, and the reason that He is forming that body, and what He is going to do with us out over there, he said, “I reckon.” He said, “Here is the way I look at it, here is the mental attitude that that kind of an understanding gives.” When you keep that eternal glory out there in front of yourself, and that privilege of sonship position, and joint-heirship with Christ, here is what it does: it lets you look at this over here and you say, this light affliction is but for a moment and it works for us a far more exceeding and eternal weight of glory. He said: this thing down here, is not even worth talking about. Let’s talk about that up there. We don’t want to talk about this and that in the same breath.

Listen to me. God Almighty wants “tough sons.” Write that down, will you please? God Almighty expects you and me to be tough, and he has fixed it so we can be. Get two passages: II Timothy 2 and Hebrews 12. Hey folks, when you stub your toe and you go crying to the Lord, it does not mean He is mad at you. It does not mean that He won’t listen. But God has equipped us, and expects us to be grown up believers. And when you understand the issue of your sonship privilege and position in Christ, it is going to give you the stability in your Christian life and in your walk to get through the difficult places, to get through the hard places, to get through the tough areas of life so God can use you.

**2 Timothy 2:1** Thou therefore, my son, be strong in the grace that is in Christ Jesus.

What is he talking about? “Be strong in the grace that is in Christ,” what is that? *The grace that is in Christ Jesus* is the position that God has given us in Christ. Grace is all that God is free to do for us on the basis of that cross, and he says: stand fast, be strong, not in yourself, but in the position that God has given you in Christ. Recognize who it is that God has made you, recognize what it is you are, and live consistent with that.

### **2 Timothy 2:2-3**

- 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
- 3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

Now, “the things that thou hast heard,” is the grace that is in Christ Jesus. It is the doctrine that Paul communicates to us. “Among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou, therefore.” Listen, in order to communicate the doctrine to other people, Timothy, do what? Endure. Oh, look at that would you. Endure what? Endure tough times, folks. He did not say that it was going to all be lace pants and sunshine. He said, in order to get the job done that I put you there for in that body of Christ, be tough, endure hardness as a good soldier of Jesus Christ.

## **2 Timothy 2:3-4**

**3** Thou therefore endure hardness, as a good soldier of Jesus Christ.

**4** No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

Be tough. You know what a soldier does. The old enemy comes along and takes a pot shot at him. Does he go squalling back to the battalion leader? Somebody would kick him in the seat of the pants or lock him up on a section 8. What does he do? He shoots back. You expect a soldier to be able to endure hardness. Tough times come along for you. Do you know what Christians do? They get sick, the baby gets sick, grandma dies, their kid gets run over by a car—yeah, it gets tough, it gets tough. Tough times come, and what happens? It just jerks the rug right out from under them, and they say: Huh? Why me Lord? You know what God is saying. He does not say you don't feel. He said we sorrow, but not as others which have no hope. He said that we sorrow, we feel, we have emotion, but we are tough. We are not just thrown around by them, we know how to endure, why? We sorrow, but not as those who have no hope. We have a hope. We know something. We know that the worst thing that happens down here to us, in the end, it is just glory, brother.

Talk is cheap, gentlemen. Talk is cheap. It is easy to say that, but not so easy to do it, and live it, and walk in it, unless you are strong in the grace that is in Christ Jesus. How do you do it? Hebrews 12. Here is an example.

**Hebrews 12:1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Do you know something fellows? In your ministry, you don't have to fear poverty. You don't have to fear war. You don't have to fear the deacon board or the congregation or denominational bosses. You don't have to fear relatives and in-laws. You don't have to fear but one thing, and that is sin. You don't have to fear the government. You don't have to fear some business man getting you locked up on a false complaint, or somebody betraying you. The only thing you have to fear is sin. He said: “let us lay aside every weight and the sin that does so easily beset us.” The only thing that you need to fear is sin. I hope that will sink into your head. The sin that doth so easily beset us—that is the one that comes along looking innocent, looking like it might be so easy. “And let us run with patience the race that is set before us.” You can not run with patience with that sin out there. It messes you up, it messes you up.

God isn't going to be mad at you and kick you out. You are messing yourself up, that is what you are doing. "Let us run with patience the race."

**Hebrews 12:1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

How are we going to run with patience? Notice now:

**Hebrews 12:2** Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

You want to endure the suffering—"the fellowship of His sufferings," Paul calls it. How? He said: "who for the joy that was set before him." If you want to endure the sufferings, you do what Christ did. He kept some information in His mind at all times that allowed Him, and helped Him, and motivated Him, and empowered Him to endure. Jesus Christ, for the joy that was set before Him—for the joy of that inheritance—endured the cross, despising the shame that Satan tried to cause Him there. He kept some information in His mind all the time that made Him endure. That is exactly what Paul is telling us. He is saying: you keep that information about the glory of your inheritance, your joint heirship with Him, your participation in His program of total victory, and hey, you won't have any problems enduring down here.

You will make it, and you won't be tossed to and fro when problems and difficulties come your way. You keep your mind occupied with what you have in Christ, and sufferings and pressure and trouble won't be a problem for you. You will just patiently wait them out as you go about serving the Lord Jesus Christ. That is what he is going to say in the next few verses. This down here, we can wait it out. We have got something coming out there, [in the Ages to Come], that makes it worth waiting, and motivates us to do it. Go back to Romans 8.

### **Romans 8:19-22**

- 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
- 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 22 For we know that the whole creation groaneth and travaileth in pain together until now.

Notice several things about the passage. First, a technical note: notice how he says in verse 19, "the earnest expectation of the creature;" and verse 20, "for the creature was made subject;" verse 21, "because the creature itself also shall be delivered;" verse 22, "we know that the whole creation." Do you see how he uses that word *creature* and

*creation* interchangeably? *Creature, creature, creature, creation.* The word *creature* in this passage, is the same word as in II Corinthians 5:17:

**2 Corinthians 5:17** Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

That word *creature* is a reference to creation, not just little critters running around, but to the creation around us. People sometimes carp at your Bible, and say: “Well, it is a bad translation,” and that kind of thing. It is not a bad translation, and it is not an unintelligible one. That is something that you can learn. There is a passage that demonstrates the interchangeableness of those two words, and the recognition of that interchangeableness on the part of the translators. So that is a technical note that you need to be aware of when someone throws that at you sometime. You can just throw that back at them.

**Romans 8:19** For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

“The earnest expectation of the creature,” –that is, creation around you—has an earnest expectation. The idea there is, it is like a kid with his head stuck out the window, looking for his Daddy to come home. He is eagerly anticipating the earnest expectation, the eager anticipation of the creature waits for the manifestation of the sons of God. In other words, creation out here is waiting, for what? Man is waiting for the time when the Lord Jesus Christ comes back from the position of heavenly places up there. He comes back to the earth and sets up His kingdom on the earth and then the whole shooting match out here is brought under the headship of Jesus Christ and is liberated. Creation, the globe out here, the whole universe, is waiting for the time when the Lord Jesus Christ comes back and takes up His inheritance, which, as you will recall in Hebrews 1, has to do with universal dominion over the heavens and the earth.

### **Romans 8:20**

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Verse 20, “for the creature;” now this is why the creation waits. “For the creature was made subject to vanity, not willing, but by reason of him who subjected the same in hope.”

Now what is he saying there? He is saying that the creation is subject to vanity, to emptiness, to the nothingness, why? Well, “not willingly,” they did not volunteer for it. “But by reason of him who hath subjected the same [creation] in hope.” Creation is going through undeserved suffering, why? Why does creation bear the curse? Who sinned? Adam sinned. Did the cows sin? No, but they die. Do you remember what God told them in Genesis 3? Cursed is the ground for your sake. So God puts the creation out here in subjection to the curse of man's sin. Therefore creation needs deliverance, so they are having to wait for deliverance too, because...

### **Romans 8:21**

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

You see folks, one day, when Christ comes back, the whole creation is going to be liberated.

Go back with me to Isaiah 35, just for a minute. The passages are just too multiple to read back here. When you studied through "Things that Differ," you studied the chapter about the kingdom, universal peace, the vegetation life, the animal creation, and all those things being restored into perfect peace and harmony. That is exactly what he is talking about. He is talking about creation one day walking in perfect harmony with itself and with man and with God. Today it isn't. Today it has been put in a groaning situation.

### **Isaiah 35:1-10**

- 1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
- 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.
- 3 Strengthen ye the weak hands, and confirm the feeble knees.
- 4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. (It is right there, saving Israel out of that tribulation, when your God will come.)
- 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
- 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.
- 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.
- 8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.
- 9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:
- 10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Now isn't that a wonderful day? Doesn't that sound fantastic? It ought to.

### **Revelation 21:1-4**

- 1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

- 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
- 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Folks, out in the heavenlies, there is going to be liberty. There isn't going to be any more sorrow, sighing, death, pain, suffering, or any of the consequences of sin. It is all going to be removed.

**Romans 8:21** Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

The creation itself waits to be delivered from that bondage of corruption, sin, and death, into the glorious liberty of the children of God. Paul says listen, you need to realize something: You live in a creation that is decaying and dying, and waiting for the manifestation of the sons of God over there. By the way, that is the condition of the world in which we live; it is held in the bondage of corruption.

**Romans 8:22** For we know that the whole creation groaneth and travaileth in pain together until now.

“For we know that the whole creation groaneth and traveleth in pain.” Do you see that? Folks, when somebody comes along and tells you that God doesn't want you to have pain; or if you are walking with God and you are serving God and you are pleasing God, you won't have any pain in your life, just blow the smoke out your ears and go on down the road. Paul said, we know something by our experience in this life. The whole shooting match out here groans and travails together in pain. Notice those last two words: “until now.” That is “the great *until*.” You see, the great promised change hasn't yet come. Why hasn't it come? Because in order for the liberation out here to come, Christ has to come back and set up His kingdom. Why hasn't Christ come and set up His kingdom? The tribulation day hasn't taken place. It has to take place first, right? Why hasn't the tribulation taken place? What is keeping the tribulation—the 70<sup>th</sup> week of Daniel—from happening? We are not working on the prophetic time schedule today, are we? The tribulation is prophecy. Today [But Now] is mystery.

What has to happen before we can get back in the prophetic time schedule? The dispensation of grace has got to end. The rapture has to take place. In other words, the reason that the prophetic program hasn't been executed and fulfilled is that it has been interrupted by the mystery program. As long as the mystery program of grace [But Now] is being carried on, and as long as God is forming the Body of Christ, He can not do those things over there in the tribulation. So in order for the Body of Christ and the ministry today to be executed, and for the Body of Christ to be completed, the creation's liberation has to wait.

Paul says we understand that the whole creation groans and travails in pain together until now. It is going to come, but it hasn't come yet. And we know why it hasn't come. It is this interruption in the program, and we are living in this interruption period here [But Now]. Because of that, the whole creation is groaning until now. The fact that it is still groaning tells you that we are still in the interruption, and the prophetic program has not taken up yet.

**Romans 8:23** And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

“And not only they,” (the creation), “but ourselves also.” Ourselves also do what? We groan in pain together with them. We also groan in pain with them. We also “which have the first fruits of the Spirit, even we ourselves groan within ourselves.”

We have the “first fruits of the Spirit.” What does that mean? What is a first fruit? A first fruit is a promise of the thing that is going to come over in the future, right? Farmers would know this. When you get the first fruits of the harvest, the first fruit is the first little crop that you get. You know: hey, these are the first ripe tomatoes. I know that there are more coming. These are the first; it is the promise of a bigger harvest coming. These are the first ripe strawberries. This is the first ripe corn, or wheat, or whatever, of the harvest that is coming. We have the first fruits of the Spirit. Hold your hand here and come to Ephesians 1:

#### **Ephesians 1:13-14**

**13** In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

**14** Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

“Which is the earnest”—the down payment. In Romans terminology, the *earnest* is the first fruits. The Spirit of God by which you and I are sealed into Christ in Ephesians, is called in Romans 8, the Spirit of adoption, the Spirit of Christ. He is the first fruit. He is the earnest. He is the down payment. He is the foretaste of our inheritance. He is the promise given to us that God is going to make good on us getting the inheritance.

If I buy a piece of property and make a down payment, I have put down earnest money. It is called earnest money in the contract that is used today to buy a house. It is not an archaic word that nobody understands. Some people will tell you that it is. They just never bought any property or they never used a sales contract in DuPage County, Illinois. It is a down payment. We put that money down and we say: this is earnest money; it is our pledge to come across with the rest of it at the appointed time.

God puts His Spirit in us, and He seals us with His Spirit into Christ. He puts His Spirit in us and He says: my Spirit is the earnest—the down payment—of the inheritance that will be yours.

Notice what it says: “which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.” The rapture is called *the day of redemption*. That is the day when He comes back and takes His body out of this world, and takes it up there to be with Him. The Holy Spirit is God's pledge that He is going to keep you and take you up there. Romans 8:16 says:

**Romans 8:16** The Spirit itself beareth witness with our spirit, that we are the children of God:

The Spirit of Almighty God bears witness to you, His presence in your life bears witness to the fact that you are a child of God, that you are going to get the inheritance, that you are a joint heir with the Lord Jesus Christ. The Spirit beareth witness, not to our spirit, but with our spirit. We have the new nature that bears witness of who we are, but God's Spirit bears witness. His presence in our bodies, indwelling us, bears witness that we are going to get that inheritance.

### **Romans 8:23**

**23** And not only they, but ourselves also, which have the firstfruits of the Spirit, even we [we people who are going to get the inheritance and be delivered,] groan within ourselves, waiting for the adoption, to wit, [what is the adoption?] the redemption of our body.

Get this now. Don't miss this. The issue in the adoption is: God placing you in His family as full grown sons, not just positionally now, but in reality—giving you a resurrected body, and putting you in His Son literally—physically making you an absolutely perfect reproduction of the Lord Jesus Christ in every sense of the word. Hey folks, there is something fantastic out there ahead for you. He is going to change your vial body according to His working, and fashion it like unto Christ's glorious body. He will change your vial bodies, and give you one like His, according to His power whereby He is able to subdue all things, (all those positions), to Himself. The adoption that you and I have received—the Spirit of adoption—is the Holy Spirit, who seals us until that day. Ephesians 1:5 again:

**Ephesians 1:5** Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

God, when He put us in the body of Christ, predetermined—predestinated—you and I as members of the body of Christ, to that adoption—to receive that redemption of our body. Therefore, He gave us the Spirit of adoption, the Holy Spirit, who seals us and is the pledge that we one day will receive that position in reality. We have it now spiritually, and we have now, over here [But Now] the privilege of living as those who are alive from the dead. We have the privilege now of living as though we were already in the inheritance. One day we are really going to be there, but right now we have the

fantastic privilege of living like we already are—resurrected from the dead, and living up to our position in Christ. Do you know what God is going to do with you? God is going to take you out of here one day, and put you in the positions of rank and authority out there [Ages to Come]. He'll say: there is my Son, and you are going to be a joint-heir with Jesus Christ, and He is going to use you as members of the body of Christ to extend His authority throughout the whole universe. No doubt He'll extend it by using you to actually do that extension work.

I teach that, and I get frustrated because I don't see you jumping up and down and shouting: *GLORY!* But it makes my heart beat 90 miles an hour when I begin to contemplate the wonder of that. Then it frustrates me so when I see how few believers ever see the reality of it. Paul says: Do you see all that? Look man, we are groaning along here right now with all of creation; but you know that what the whole creation is waiting for—what we already have. Hey man, the whole creation out there is waiting for us to be declared, publicly and openly, as who we are. One day God is going to take you and declare you to be His son, a joint-heir with Christ with power, by the resurrection from the dead. You have the Spirit of adoption right now. You have the privilege of not living under tutors and governors, of not having somebody be your boss and run your life, but living under His grace—living now as though you are already there. One day you are going to be up there. Hey, all there is for you isn't just dying and going to heaven, folks.

Paul says: here is how I look at it: I understand what God has made me in Christ. I understand how He has equipped me, how He has fixed me as a member of His body to live right now, down here consistent with my position in Christ. I reckon that the sufferings of this present time, they are not even worthy to be talked about in the same breath with the glory. There isn't any comparison. Man, there is not any reason to quit because you get sick or because you suffer a little pain and trouble along the way. You write down by that verse, II Corinthians 4:16-18.

## **2 Corinthians 4:16-18**

- 16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
- 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
- 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Read that passage carefully, and think about that passage. Because that passage says, in essence, that because of the sufferings that we endure now because he leaves us here as part of a groaning creation—the undeserved suffering that we experience as the natural result of the degenerative processes around us and in our bodies—we are going to get an exceeding eternal reward. We are going to get rewarded for even that. Do you know what that does? Roman 8:24.

**Romans 8:24** For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Now understand that when he says *saved* there, he does not mean saved from hell and from sin. What he is talking about is that we are saved from despair and depression over our infirmities and sufferings, by hope—the blessed hope of getting a resurrection, a redeemed, body. “We are saved by hope, but hope that is seen is not hope.” If you see it, it is not hope, folks. It is an earnest expectation now; but when we get there it won't be hope anymore, it will be reality. “For what a man sees, why doth he yet hope for?”

**Romans 8:25** But if we hope for that we see not, then do we with patience wait for it.

You see folks, because of that prospect out there, Paul says we can wait. We can wait out this little time period down here. We realize that the reason that we are still stuck in this suffering creation isn't just to put us through the torture test. God put us down here, and gave us something to do to serve Him. He put me in the body of Christ to accomplish something that only I can accomplish in His purpose.

In order for that ministry to be accomplished, He has to hold off that liberation process [Day of Redemption], and if He holds off the liberation of creation, I am going to suffer the natural degenerative process of sin. I am going to suffer the problems of a decaying world. I am going to suffer; and when I suffer and have tragedy, I have a consolation. I have a good hope through grace. I have something that tells me I can be tough; I am tough. I've got glory ahead; so no matter what the suffering is now, it does not stop me. I patiently wait. I can just wait it out. That doesn't mean it doesn't hurt. It says we suffer in pain together. Hey, pain hurts. But I recognize that the pain does not mean that God is mad at me. It means that I am doing what God has given me to do, and there is a reason.

I can walk in light of my sonship position, and that prospect of one day receiving the adoption—the redemption of the body. That is what everybody is waiting on, and I am going to get it. It is going to be revealed in me, and God in His grace even takes that little suffering that I get to do here, and is going to reward me even for that. And Paul says: hey, you see that? That will give you stability.

Now you listen. You are going to minister to people in your ministry, who are suffering. You are going to have suffering happen in your life. There is no way that you are ever going to minister to anybody, and be able to give comfort to anybody, and comfort them with the comfort wherewith you are comforted of God, unless you have gotten some comfort from God. You are not going to be able to stand at a coffin, you are not going to be able to put a baby into the ground and stand there with the daddy as they shovel dirt in the face of his kid; you are not going to be able to stand in the hospital with a mother with 6 kids after the doctor has just told her that she has cancer and is preparing to go under the knife, she has a drunk husband off somewhere in the ditch and doesn't know where he is at; you are not going to be able to stand in those kinds of

places and do any ministering unless you have gotten some comfort from God firsthand, and know how to give it to them.

We have already been through those verses in Thessalonians about “giving my soul.” So when you go through those things, don't get all bitter and all bowed up against God. Learn to follow the Lord Jesus' example. Learn to follow Paul's instructions to Timothy. Keep that knowledge and that information about that glory out there in your mind at all times so you can endure and patiently wait it out serving Him. See the issue. Here is your service; and the issue is not to be thrown off the track and stopped and stymied in His service because of suffering that you are going to endure once you begin to walk worthy of the calling that you have in Christ Jesus.

I hope you can see how Paul is building and capping off that higher road. He is going to go through the rest of this chapter, and tell you about the fantastic ministry that God the Holy Spirit has to help you with your infirmities. He'll tell you about the purpose of God, and how that purpose of God has fixed it so that even in these sufferings, and these difficult times you are never separated from Him. He'll tell you how you can have confidence and boldness and go ahead with it.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-2**

**Romans 8:19-23**

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

We talked about that passage last week at some length, and I tried to show you the issue there: [see Rightly Dividing the Word of Truth chart] Christ comes on the scene, the earthly ministry of Christ, He preaches in Matthew to John about his 2<sup>nd</sup> coming and the kingdom. In that kingdom over there [Ages to Come] the creation will be liberated from the curse that was placed on man and on creation back in Adam's time. That creation curse will be lifted over there. John the Baptist preaches, the Lord Jesus Christ preached, the twelve preach: "Repent for the kingdom of heaven is at hand." Christ is rejected, He is crucified, He ascends into heaven, the Holy Spirit comes back on the little flock and they go out and minister, offering that kingdom. Israel rejects Christ, not just in His incarnation, but also in His post resurrection ministry through the apostles; and the fall of Israel takes place.

Christ saves the Apostle Paul, gives to Paul a new system of knowledge: the mystery—about the Church, the body of Christ [But Now] the dispensation of grace. This mystery program in here [But Now] interrupts the prophetic program back here [Time Past] and over there [Ages to Come]. In order for the kingdom to come, the mystery has to end. Paul is saying there, in essence, that he is talking to them about their sonship privilege and sonship position. I am just trying to remind you about what we talked about last week.

**Romans 8:24-25**

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

The thing that you are waiting for is the manifestation of the sons of God. Christ is going to come back one day in what is called *the day of redemption*. We call it *the rapture of the church*. He will catch the church, the body of Christ, out to be with Himself and take us back into the heavenly places with Him. At that point we will receive our glorified, resurrection bodies. People die today and go to be with Christ. They don't get their glorified bodies; they don't go on to their reward as you hear people

say so often: “Ya know old John, he died, and has gone on to his reward.” No, he hasn't gone on to his reward. The rewards are passed out at the judgment seat of Christ, which takes place right after the day of redemption, in the air when we meet the Lord. The idea is that we are down here as sons. We have a position. One day we are going to be placed on display before the universe as the sons of God. One day we are going to be manifested before the universe as joint heirs with the Lord Jesus Christ—that is our privilege and our position. We have the position of sonship. The Spirit of God that is going to accomplish that in us dwells in us now, and gives us the privilege right now of crying “Abba Father.” We now can enjoy this position that we have—this prospect of future manifestation and adoption out there. The adoption in the passage is the redemption of the body. We now can live as those that are alive from the dead. We can take that position that we will have in the Ages to Come, and live right now as though it were a present reality; because it is a reality positionally.

We can experientially, day by day, live our lives in line with the position that God has given us in Christ, that is, the position of full-grown sons. As we live down here, we groan and travail in pain together with creation until now. In other words, that promised kingdom, when the creation is liberated from the curse, hasn't come yet. Why hasn't it come? Because it has been interrupted. The age of grace has interrupted the fulfillment of that prophetic program. Therefore we groan along with creation, and we have a hope just like creation does. We have the hope of the manifestation of our position in the heavens as the sons of God.

He says we are saved by that hope. He is not talking about being saved from hell. He is talking about being saved from despair over the infirmities of this present time. The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us out there [Ages to Come]. In other words, Paul says, when you get into your understanding, when you get into your soul, when you get into your mind, a clear grasp and understanding of the inheritance that you have in Christ—of that glory that is going to be revealed in us—when you fully understand that inheritance, and you utilize it properly, it is going to give you the capacity to endure down here—to wait out the sufferings down here. Paul said that the things that happen to us down here are not even worthy to be compared with that. That is, they don't even take up our time to consider them.

The sufferings that we have down here because Christ leaves us here, the sufferings that we have for His sake, oppose us as circumstances befall us. I mean look here folks, if you get sick and you get decrepit from old age and death strikes, has anything uncommon happened to you? No. There are hundreds of people every moment losing loved ones. There are thousands of people every hour dying. There are hundreds of people every hour getting in car wrecks, and being told they have cancer, and going under the knife, and having heart surgery, and having their kids disappoint them, and having all kinds of things. It is the natural course of life. Do you suffer that? When you do suffer the natural consequences of living in a corrupting society, God says: “Hey, the reason that this is coming on you isn't that I am bringing it on you. No, no, no. You understand something, and know better than that. You are here not because I don't love you and want to take you to heaven. I left you here to serve me. I left you

here with something to do, and if you have to suffer a few little things along the way, you can wait it out, can't you?" Sure you can. Why? Because you have that information about your inheritance out there that says: Hey man, I can be tough, I can endure this present suffering, because that stuff out there just wipes this stuff off the board and makes it look like it is nothing.

That mental attitude is what Paul is dealing with here. As he concludes this section—chapters 6, 7, and 8 in Romans—about our sanctification, about our sonship position, by saying: Hey, our sonship privilege is something that ought to motivate you to a consistent walk in your life as a believer. You ought to be consistently walking under grace; not living under sin, not living under the law, not living in the flesh, but walking under grace. When you walk under grace, do you know what is going to happen? You are going to have some problems in the world, individual circumstances are going to come at you, and the adversary is going to try to convince you that it would be better to do the other. When you have an understanding about our inheritance out there, and when you utilize that information properly, the sufferings and afflictions that come from either individuals, circumstances, or whatever, instead of tossing you to and fro, actually give stability to your life, because you understand why they are there. You understand how God has equipped you to turn those things from burdens into blessings.

Paul is going to go on now. He has made the point in verse 18, and he illustrated it in 19-25. Now Paul is going to tell you some other things about the helpful ministry of the Holy Spirit who comes along and helps us in the circumstances. We have the information about our inheritance out there to motivate us to endurance. He says, not only do you have that doctrine, but you have the helping ministry of the Holy Spirit.

**Romans 8:26** Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

“Likewise,” you have something that the Spirit of God is going to do. What does He do? He is going to make intercession with groanings which cannot be heard. In other words, just like we groan in pain together, (verses 22 and 23), likewise the Spirit groans too. And He is groaning in order to identify Himself with us, and to help us in our experience. Likewise the Spirit also helps our infirmities.

Let's talk about the infirmities just for a minute. What are our infirmities? He tells you in the verse. The Spirit also helps our infirmities for we know not what we should pray for, as we ought. The infirmities that we have are just that. You see, we don't know what we should pray for. We pray with limited knowledge, and limited resources; we don't have complete knowledge about everything. We have very incomplete knowledge. We pray dumb, ignorant, stupid, incomplete prayers—can I say it that way? It is kind of a hard way of saying it, but it is right. And we have a problem: we have limited knowledge. The Holy Spirit comes and helps our infirmity, our problem, our weakness. What does He do? The Spirit itself makes intercession for us, He prays for us with groanings which cannot be uttered. You see, the groanings that the Holy Spirit prays for us are the things that we are unable to express. That helping

ministry of the Holy Spirit making intercession for us, ought to tell you something. Gentlemen, that ought to tell you how deeply interested, and how personally involved in your life God Himself is; because the Holy Spirit is the third person of the Godhead. God the Holy Spirit who indwells you is concerned that you pray correctly. Gentlemen, God does not just give you a bunch of information, and say: learn it, and go out. He is there. He is intimately involved and active in your life to the point that He makes intercessions for you when you don't even know what to pray for—with groanings that you could not express. He is active, He is that deeply interested and personally involved in your life. You don't need to forget about that, you need to learn to cry with the Spirit, “Abba Father.” You need to learn how to pray as He does. Notice verse 27:

**Romans 8:27** And he that searcheth the hearts [God the Father] knoweth what is the mind of the Spirit, because he [the Spirit] maketh intercession for the saints according to the will of God.

You see, God searches our hearts as we pray, and He knows what in our prayers, is merely the expression of our fallible mind and understanding. He knows what is the expression of the mind of the Spirit. The Spirit prays. You see, God the Holy Spirit knows why God the Father put you in the body of Christ, what He put you in the body to do, and He is down here in you to motivate you, and to empower you to do what it is that God put you in the body to do. He knows what the will of God is, and He knows how to pray in tune with it; so He can pray in line with that, and give activity to your prayers. That passage is a description of the mechanics of how prayer operates today.

You have to pray, because it says that the Spirit helps our infirmities, it doesn't say that He does it for us. You and I are required to pray. *Help* is somebody who comes along and gives aid in what you are doing. He doesn't do it for you, He doesn't do it instead of you, He does it with you, He helps you. As you pray, there is that active ministry of God the Holy Spirit both to will and to do in your life, to be operative in your life, and to adjust your prayer life to make it match what God the Father is doing in your life.

Come with me to Philippians 4:6-7. Here is a passage that is real important. People say: what should you pray for? What is legitimate subject for prayer today?

**Philippians 4:6** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

What are you supposed to pray about? Everything. Folks, there is not anything that is on your heart that God doesn't want you to come to Him with, because if it is on your heart, He already knows about it. If it is a problem to you and it is bothering you, or whatever it is, if you are thinking about it, He wants you to talk to Him about it, because He knows about it already. What He is after is the communion between you and Him, the openness, the intercourse back and forth, because then you by prayer and supplication, (those next two words are important), with thanksgiving, let your requests be made known unto God. That is how you pray, folks. Philippians 4:6 is the active reflection of Romans chapter 8.

How can you pray about whatever it is that you have to pray about, the problems, the burdens, and the things that you are supplicating about, (asking for), with thanksgiving? How can you look at the sufferings of this present time, the persecution, the afflictions, disappointments, sickness, sorrow, blessings, whatever it is, and pray with thanksgiving? If you know that issue of the sufferings of this present time being not worthy to be compared with the glory that shall be revealed, and if you are praying in light of who you are in Christ and what God is doing, then you go back to Romans 8:28, and you know that God is working in the things. Therefore, you understand what the real skinny of the situation is. You know exactly what is happening, and you see that these things are not separating you from God. They are really an opportunity for God to add benefit and blessing and good into your life.

Now when you get that mental attitude, when you utilize the information concerning who you are and what your inheritance is, properly, you can be grateful. When we go back to Romans 8, you are going to see how you can actually be grateful to God even for the sufferings of this present time; because God has changed you in such a way that the very character of those sufferings is different than it ever was before. Now it is actually a benefit—something good—where before you would have thought it was something bad. You have to have that knowledge, and you have to know those things, and operate on the basis of that knowledge. That is what he is saying here. Be careful for nothing, but in everything by prayer and supplication, with thanksgiving—he is saying: just turn the thing over to the Lord and say: “Thanks Lord, I know what you are doing, and the sufferings of this present time are not worthy to be compared. I am not going to be bothered with stuff down here. I know you can take care of it. I am going to focus on that.” Now what happens?

**Philippians 4:7** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The peace of God that is better than understanding everything about what is going on, the peace of God that is better than being able to know what to pray about in every given situation, the peace of God that is better than knowing why, shall keep your hearts and minds through Christ Jesus. You have peace. Go back with me to Ephesians 3:20-21.

**Ephesians 3:20-21**

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

That is what God is able to do, folks, exceedingly abundantly above all we ask or think. Does that mean you don't ask or think? You know better than that. But what it means is that you know that you can go ask Him, and if it isn't the right thing, you will get the right thing. What am I talking about? Look over at Ephesians 6:10-17. Do you see the armor of God? How do you wear that armor? Verse 18.

### **Ephesians 6:18-19**

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Notice that he is talking about their prayer and supplication in the Spirit. Praying in the Spirit is not speaking in tongues or something like that. Praying in the Spirit has to do with praying in line with what the Holy Spirit is praying. You pray, but you don't know what to pray for as you ought, so the Spirit of God comes along and helps. He knows what God is doing. You don't know how God can best be glorified in every given situation in your life, but the Holy Spirit does. So you sit down, and you pray for this, and you say: "But Lord, I don't know what is best. This is what I see, but nevertheless not my will but thine be done." You have acknowledged your situation. The Holy Spirit is praying with groanings that cannot be uttered—that you can't express. He is praying the right thing. He knows what God the Father wants you to be doing down here, what He put you in the body for. So as you begin to pray in line with what you know the Holy Spirit is doing, He, the Holy Spirit, begins to adjust your prayer life to bring about in you synchronization between what you are praying and what He wants you to pray. That is an active ministry that the Spirit of God performs in your life.

He doesn't come into the back of your head and say, "Psst, psst, psst, pray this instead of that." That is not how He operates. You know how He does it—through the Word. He does it through that capacity that you build up with sound doctrine in your soul—that discernment. You are no longer under tutors and governors having somebody tell you what to do. Now you are an adult son, and what is an adult son supposed to do? An adult son is supposed to be able to make his own decisions, make his own choices, to discern for himself what the will of God is in a given situation, and operate on the basis of it. So as you pray for this and it does not materialize, what do you do? Do you get all mad and toss to and fro and say: "Well, God forsook me"? No, you know how to choose the good, the better, and the best—the good, the acceptable, and the perfect will of God in your life; because you have had your agape love abound more and more in all wisdom and judgment, so that you can approve things that are excellent.

As you exercise that sonship privilege of discernment, living consistent with your position, not living in sin, not under sin's authority, not living under the law, not living in the flesh, but living in grace; then you begin to take these details in life and know how to handle them. That is praying in the Spirit. That is having God the Holy Spirit active in your prayer life. That is how prayer operates today. It is that helpful ministry that the Spirit of God has with us as we operate on the basis of our sonship privilege, as we store up that doctrine.

This is another one of these details that Paul is laying out for you in order to lay that foundation, so that you can operate successfully on the earth right now, as a child of God—a son of God. One of the assets that God has given you, one of the operative functional assets that you have, is this activity of the Holy Spirit whereby He increases

that discernment ability that you have. One of the ways that that thing helps and works is by His helpful prayer ministry and support in your life.

As you do all that, (verse 28), as you are praying, the Holy Spirit is working, and the Holy Spirit has that helpful work of making your experience match your position. It is the Holy Spirit's job to make your position a reality in your life. You don't have to do that. That is what God the Holy Spirit is there to do—that is His function. You don't have to work it up, He produces it as you walk in the light of who you are in Christ.

**Romans 8:28** And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

That is our confidence: all things work together for good to them that love God and to those who are called. Ol' Henry Grube used to call that the "*soft pillow of the Bible*" and that indeed is what that is. That passage is a very important passage to consider in your life. It is an abused passage too, so look at it carefully. We know that all things work together for good—the "all things" in the passage are the all things in the context of the passage. What is the context? It goes back to verse 18. The context is the present sufferings that we are experiencing as believers because of the grace of God to us. In other words, we suffer; we are experiencing sufferings now because of the grace program that we are a part of. Therefore, those sufferings will come upon us. All these sufferings that he is dealing with in the passage here work together.

Notice that it says that they work together for good, it does not say that they are good. Notice that. It says they work together for good—they produce good. That word *good* there is important. That word *good* means *beneficial, helpful, profitable*. All these things that come into our lives—the various details and so forth—God now takes those things, mixes them together with His purpose in our lives, and causes those things to produce, or to be beneficial, or to be helpful in us who are called according to His purpose. That is an important part of that verse—the *all things* become good, helpful, and beneficial when His purpose in us is accomplished. He is not saying, and the idea is not, that every detail that happens in our life, we right now are going to get good from them. He does not say that the things that happen to us are good. The suffering and the tribulation are bad as far as our experience is concerned, but he says they work together with God's purpose. And when His purpose is completed, which is at the rapture, we look back and we say, "Hey, this stuff over here worked out for a benefit to us; it was profitable for me when I get out here." Do you know when you find whether something is profitable or not? They call it the *bottom line*. The *bottom line* is up here at the judgment seat of Christ, not down here in the middle of the walk.

We know that all things work together for good to them that love God, to them that are called according to His purpose. God uses the things that happen because He leaves us here, and the things that happen in our lives because He leaves us here to serve Him. A lot of things that happen in your life, you don't deserve—like just plain old undeserved suffering. Just like creation, those things that just come because you are here: the natural degeneracy of age, for example. But there are other things that come into your life that you do deserve: the natural consequences of wrong choices, wrong

decisions. God can take all of those things, (that is the key), and mix those things together with His purpose, so that they work something beneficial and profitable for you and for me at the judgment seat of Christ, when His purpose is accomplished.

Notice who are called. “To them that love God, to them that are the called according to his purpose.” Those are two ways of saying the same thing. People that love God, people who are the called according to His purpose—two different ways of identifying saved people. In I Corinthians 16:22, the Apostle Paul says that if any man love not the Lord Jesus Christ, he is none of His. When he talks about those that love God, he is talking about people that are saved people. Saved people are those who are the called according to His purpose. His purpose is identified for you in Romans 8:29.

**Romans 8:29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Christ] might be the firstborn among many brethren.

The idea in verse 29 is that we are going to be made conformed to the image of His son. What is that a reference to? The resurrection—the redemption of the body back in verse 23. It is a reference to getting a glorified body. You see, when he talks about us being the “called according to his purpose”, he is saying that in the day that we receive our inheritance, in the day that we get our resurrected body and go stand at the judgment seat of Christ, these things down here that come along have turned out for our benefit up there in the heavenlies. The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. God has fixed it so that these things down here in the present time—what would have been a hindrance and a problem—turn out to be a benefit, an advantage for us. Now that puts an entirely different kind of a perspective on problems in life. Do you see? That kind of an understanding puts a perspective on problems here that gives you the ability to endure them. In fact, you need not just endure them, but rejoice in them—thank God as you receive them, and say with Paul: “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

Those who are “the called according to his purpose”—notice the word *called* there. We will get into that in a minute. Let's go down through verse 29 and let you see the purpose there.

### **Romans 8:29-30**

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Christ] might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The issue there is that Paul is saying that God has a purpose, and you are part of it. God has purposed to give you the adoption, to put you in the position, and place you as sons. God is going to do that, and there is nothing, not anything, that is going to stop Him. The present sufferings down here are not going to stop Him. You are in the grace program, a program of absolute total victory; and that is what is going to win. And the purpose that God has for us cannot be thwarted even by present sufferings. So do you

know what we can do? We can not be thrown and tripped up by the present sufferings; we can see those things for what they are. God has turned them into things that we endure and get blessing and benefit out of. Come with me to II Corinthians 4:15.

## **2 Corinthians 4:15-18**

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause [that is the cause of the glory of God] we faint not [we are going to endure, we are not going to stop]; but though our outward man perish, yet the inward man is renewed day by day.

Why? He said: now we have something here: the glory of God. This glorification of God out here motivates us, and we don't stop; we endure. If our outward man perishes—suffers—our inward man is renewed day by day. How is it, Paul, that you can be so encouraged?

17 For our light affliction [But Now] which is but for a moment [it's just temporary] worketh for us [and that is that same thing over there in Romans 8:28: all things work together for good, these light afflictions work for us] a far more exceeding and eternal weight of glory;

Paul says: we know something: these light temporary afflictions that we have down here are actually working for us. Do you know what happens when somebody works for you? They are supposed to be making you money, providing something for you. They are supposed to be providing something beneficial for you; and if they don't, what do you do? You fire them, right? These things are working out an eternal weight of glory. These things are working some rewards up there at the judgment seat of Christ. Two things that you want to notice there: the sufferings are temporary down here, and the inheritance is eternal. The reward up there lasts forever. The other thing in the passage is that the light afflictions work, they work together for profit and good in that day out over there.

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

“While we look not at the things which are seen”—in other words, we keep our eyes up there. That is Romans 8:18: the sufferings of this present time are not worthy to be compared with that. We don't pay any attention to this stuff down here, we are looking at that stuff up yonder. That is where the issue is, and that is where our thinking should be. We have that same spirit of faith, we have that mind of believing what God is doing, and understanding what He is doing, so we keep our affection and our mind set on that. As for this stuff down here, we know that what is going on around us isn't going to stop what God is doing. Can you understand how Paul is using this to motivate the Romans and you and me to endurance now?

Go to II Corinthians, chapter 5. If you can see what is going on during present sufferings, you can actually, (*endure* is not the right word, and *waiting out* is not the right word either), you can rejoice in the thing.

## 2 Corinthians 5:1-12

1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

You see, he knows that he is going to get a glorified body. He knows that though the outward man perishes, he is going to get a brand new glorified body. He knows that there is an eternal glory ahead for him, but he also knows that this service down here counts for something.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

You see, there is an issue of the inheritance, and he knows that he is going to get it. But there is also the issue of the reward of the inheritance. That is a reward that goes hand in hand with the inheritance that God desires to give to us. You see folks, in that day, up there, God Almighty is not going to take our service down here lightly. Being saved by grace does not mean that God is not interested in how you live, it means that He doesn't save you on the basis of how you live and He doesn't keep you saved on the basis of how you live. God saved you so you can serve Him down here, and when you get to the judgment seat of Christ, your service isn't going to be a light thing to God. You are going to stand before the judgment seat of Christ.

Do you see that word *judgment* there? The Greek word is *bema*. You hear that word occasionally. That is the athletic contest, it is not the court room scene. And the reason that I mention that is because with *judgment*, sometimes we think of it as just a court room. The court room was taken care of in Romans 3. The court room, the judicial scene, the justice of God, is satisfied in Romans 3. In Romans 8, you are before the *bema* seat. You go into an athletic contest and everybody runs, but just a few get the prize. Think of the Olympics: three people: gold, silver, and bronze medals. Is

everybody that runs honored? Sure they are. They all parade, they are all honored. It is a fantastic privilege to run in the Olympics, isn't it? Is anybody thrown out on their ear because they don't win? No, they are all honored participants. But then there are those special ones that run and get the crown, and they are especially honored.

That is the picture of the *bema* seat, the judgment seat of Christ. That is the picture that you get in I Corinthians 9. He says we're in a race, and everybody runs; but only the winners get the crown, and they are especially honored. That is the picture of the crown. It is a privilege to be in the race and run, to be a member of the body of Christ. You want the crown. Everyone can get one—one that never fades away—but you have to run, you have to take the service down here seriously; because when you get up there God is going to review it, and there are going to be special honors given.

It does not have anything to do with getting the inheritance. You've got that. It has to do with getting the reward. It is a reward that goes hand in hand with that inheritance. Paul is aware of that, and Paul is talking about that. What he is saying, in essence, to the Corinthians, is: “Hey, it is worthwhile to serve the Lord down here because it is going to be profitable for us up there, and not profitable just for us, but for His glory up there.” Verse 11.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

There were a bunch of people that were glorying in their own appearance, in who is who, and who they were, and what they could get people to do, and that kind of thing. Glorying in your flesh, he said over there in Galatians 6—making a fair show, and that kind of stuff—instead of glorying in the heart, and in service to God. That is the idea here. Folks, Paul is saying to them, in essence: Hey, it is worthwhile serving Christ now because it is going to be profitable in that day up there.

That is the issue back there in Romans 8; and the issue in Romans 8:29 and 30 is the security. Paul is demonstrating the security of God's purpose. There is nothing that is going to stop God's purpose that you are part of. The sufferings that go on around you aren't going to stop you, so you should not stop. Christian people that you are going to minister to are going to be tossed to and fro by circumstances.

I want to get through the chapter, and then come back and deal with the technicalities of the theological terms that are used in verses 29 and 30. We will do that next week. People that you minister to are going to be tossed to and fro by circumstances. Paul said, get them established in justification, and then they have security. Then they go out and start serving, and they begin to walk consistent with their position, and they are not living under the dominion of sin, and they walk under the grace principle—this new program of the newness of the Spirit, not under the law.

Then they learn not to walk in the flesh but in the Spirit and what is going to happen? “All that will live godly in Christ Jesus shall suffer persecution”. You are going to begin to suffer persecution, you have been appointed to trouble, Paul says in Thessalonians. When that stuff happens, and people begin to say: “Well what is happening now? I am serving the Lord and look at all this trouble that I am having. I am serving the Lord and look at the problems. I mean, I go out here and I serve the Lord and it causes me trouble. I mean now I have got bills I can't pay. Before, I had \$5,000 worth of camera equipment. Now I can't even get a Kodak.” You know that kind of stuff, and you begin to whimper and cry, and Paul says: Listen, you need stability when that comes, and if you understand the basis of your service, and the inheritance that you have out here, that is the thing that ought to motivate you to serve. Knowing that makes this stuff down here easy to endure, it makes you tough. You can get through it. You are not always squalling and throwing your hands up and wondering why. You are saying: “Come on man, I can take it. This stuff is profitable for me and I can endure, and I can wait it out.”

That doesn't mean that you are going to enjoy it. Nobody enjoys a toothache. You can wait it out, knowing that there is a sure thing coming. Hey folks, that everlasting consolation through grace—in the end it is just glory for you; and there is not anything that can thwart that; there is not anything that can stop that. That is the whole issue in the rest of Romans 8. It is going to work. If God's purpose is going to endure, and it is going to work, can't you? Sure you can. Verse 28:

### **Romans 8:28**

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

His purpose there is the eternal purpose which He purposed in Christ Jesus in Ephesians chapters 1 and 3. By the way, *prothesis* is the Greek word for *purpose*. Do you remember another word that I gave you just recently like that word? Do you remember the word *uiethesis*, the word for adoption? What did it mean? *Uieos*—son, *thesia*—to place or to put. Put it together: *placed as a son*. Well this word is *pro*—before, *thesia*, to place. The word *purpose* means *to place before*, and the root in the word is the same as the word over there in adoption—to place as a son. You see, God planned before hand to place us as sons, to give us a glorified body, an inheritance with His Son, the Lord Jesus Christ, before hand. God purposed that, and you are called according to His purpose to give you that position—that glorification and that inheritance in the Lord Jesus Christ.

You are called according to His purpose. What Paul is saying is: “Recognize that about yourselves. Recognize, in your service here, that you are called according to God's purpose. View your present suffering in that light, and remember that nobody can damage God's purpose; nobody can stop what God is doing. He is God, and you know what your calling is according to His purpose.” When you view life as that, then you begin to see that all these things, (God lets things happens or takes the things, however you want to say it), He takes the things that happen in your life, and He turns those things for good. He works them together for His purpose so that they become beneficial

and profitable and helpful and good when His purpose is accomplished. An illustration of this is a sculpture. In verse 29, he says:

**Romans 8:29**

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. That is talking about the resurrection body, but there is an issue there in life. One time I was in Tennessee in a meeting, and there was a wood sculptor in the meeting. He goes out in the woods and cuts down trees. He will cut down a big stump, and start whittling with a wood chisel. He made some of the most beautiful figures and furniture that I had ever seen. I just couldn't get over that. I asked him: "How do you do it?"

He said: "What do you see there?"

I said: "Well, I see a piece of stump."

He said, "No." And then he began to tell me what he saw. He saw the piece of furniture all carved out. He said: "That is what I see. I just cut away everything else."

You know, I thought, that is the way the Lord is; and that is the way that we ought to be. Those things just come along, and they just chisel a little away here and chisel a little away there; and we say "Ouch, what do you mean by doing that? Why are you doing that?" We should say: "Okay, praise the Lord, get rid of a little more." Hey man, that is the stuff that is going to be profitable for me up yonder, and you can't stop God's purpose. Suffering and opposition—hey, they just work for me.

## GRACE SCHOOL OF THE BIBLE Romans 202-3

We are in the last part of the chapter, and I have told you before that Romans 8 is a fantastic passage. It is a favorite chapter of a lot of people. He has talked to you about your sonship position, and in the last part of this chapter, Paul is talking about enduring.

Chapter 6, you are dead to sin, alive unto God;  
Chapter 7, you are dead to the law and you are under the grace principle;  
Chapter 8, you don't walk in the flesh, you walk in the Spirit.

You have total absolute victory over sin and everything else. You are in a total victory program. You are sons. You have been given the sonship position with the privileges right now of exercising the position that one day you will occupy in Christ Jesus in the Ages to Come.

Paul comes down to the end of chapter 8, and he does what he did back in chapter 5 after he discussed justification. Do you remember that he talked about justification in chapters 3 and 4, and then in 5, he says: "Wait a minute, this doctrine of justification, will it stand the test of time and eternity?" Paul talked to you about your security, and he says: "Yes it will, we rejoice in hope of the glory of God, and we have this access by grace, and nothing can bar us." And he says: "By the way, we even rejoice now in tribulation." Paul talks about this present time not being able to negate justification any more than eternity future can.

Well, that is what Paul is going to do here in Romans chapter 8. He talks about your sanctification—how you can live a fruitful Christian life, and walk worthy of the Lord unto all pleasing—walk worthy of the position that you have. Then Paul gets down to the end, and he says: "Hey, this glorious position that you have in Christ will stand the test of present suffering also. It will give you the capacity to endure." And that is the issue when you get to verses 28 and following.

You have been dealing with it since verse 18. "and we know that all things..." The *all things* are the all things in the context, which has to do with the sufferings of this present time that come from the grace that we have received from God. We suffer because we are a part of the grace program. The kingdom program hasn't come, so we have problems in the flesh now. We groan and travail with the whole creation until now. Paul says, "we know that all things work together for good to them that love God, to them that are the called according to his purpose." All these things, even the present sufferings, work together.

Now, it says that they work together for good, it doesn't say that they are good; please remember that. It says they work together for good; that is, they produce good. They work for good, they produce it. It is not saying that when suffering happens to you that it is good to suffer or that the suffering is good. It says that suffering is working a far more exceeding and eternal weight of glory.

I say to you again, [refer to Rightly Dividing the Word of Truth chart] Christ dies on the cross and He ascends into heaven. We, the body of Christ, are here, and one day He is going to come back over there, set up His kingdom, and take away all of the suffering and the groaning and so forth. Christ will call us out, and we go will up here to the judgment seat of Christ in the air when He comes for us, and then go back out and take up the positions of rank and authority in the heavenly domain. This present suffering is not worthy to be compared with the glory that shall be revealed in us. He says “all things”—everything that comes into your life—God mixes together with His purpose, and it produces good. It does not say that those things are good, or that they are enjoyable, but the light affliction which is just for a moment, works for us a far more exceeding and eternal weight of glory out there; so they work together for good.

That word *good* is *benefit, profit*. These things that happen to us are beneficial, they are profitable, they are good, they are helpful. These things are beneficial when God's purpose is accomplished. They work together for good to those who love God, that is saved people—those who are the called, according to His purpose. You are participating in God's purpose that is being executed today—the purpose of forming the church, the body of Christ. In order to form that body, He had to postpone the kingdom. He had to postpone the deliverance of creation from the bondage of corruption. In order for Him to give you the ministry, and use you for His glory here, and form the body of Christ, you are going to suffer; if nothing else, just for the fact that He leaves you here.

The bodily suffering that you experience now on the basis of having been left here, Paul says, is just light affliction which is but for a moment, and works a far more exceeding and eternal weight of glory. The sufferings that you take now for Christ's sake, as you are serving the Lord, as you are walking in the Spirit, as you are doing what God gave you to do, and you get sick, work for you. Now I am not talking about you getting out of the will of God and going out here and getting drunk, and getting in a car wreck, and somebody cutting your leg off. You didn't get that for Jesus' sake; you got that as a natural consequence of your rebellion and sin. Now being sick isn't good, it doesn't feel good, and it causes you problems, and all the rest of that stuff. But he says: hey, even that, God rewards you for out here. It works. It is producing something, so what do you do when sickness comes and you are serving God? All of a sudden you look at it from a different view point. You don't look at it like: “Huh? Why this? Why me Lord? What did I do to deserve this?” Oh, don't ask that question, not you.

You begin to say: “Hey, wait a minute, none of this stuff that is happening to me is going to stop God's purpose. I am in God's purpose, and all these things that come on me and against me, trying to hinder and thwart what God is doing, none of them can, in fact don't, hinder. They are going to make God's purpose out here even better, even more rich. You see, your ace in the hole is that no matter what happens here, in the end, it is just glory for you. And brother, if you need anything else up your sleeve, you are in the wrong game. Look with me at II Thessalonians 2:16:

## 2 Thessalonians 2:16-17

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

Notice that God has given you an everlasting consolation and good hope through grace. Do you know what that hope is? When you read about “the hope” in Paul’s epistles, when he talks about “the hope” over and over again, he is talking about that blessed hope: the rapture. That is one of those *category* words, one of those words that describes a category of doctrine in Paul’s epistles; and “the hope” is the rapture—the resurrection. Hope is the receiving of the inheritance that God has promised you—that is our earnest expectation. What are we looking for? What is our expectation? Our expectation is not a hole in the ground, it is not just to die and go to heaven; it is to get a glorified body, and to receive the inheritance that God has promised to us in Christ. God has given us an everlasting consolation and good hope, and that everlasting consolation and hope does two things:

It comforts your heart. An everlasting consolation—you know what a consolation is, that is comfort. Hey, do you know what? That is your ace in the hole, if you will allow me to use that terminology. Do you know where your comfort down here is? It is in knowing that all of that [rapture, resurrection, inheritance] is a sure thing.

Second, it will establish you in every good word and work. Do you know what establishes you in every good word and work down here? Knowing that [all that is involved with “the hope”] is a sure thing is what does it. Hey folks, it does not make any difference what happens to you. In the end it is just glory, because you are the called according to His purpose. This ought to be a lot of comfort to you, and it ought to make you established in serving the Lord; because no matter what comes against you, God takes that and mixes it together with His purpose today, which is forming the body of Christ, and preparing a perfect people to represent the Lord Jesus Christ in the ages to come. He mixes that together in the details of your life so that it comes out over here for your good. Brother, that is fantastic! That is wonderful!

That is why Romans 8:28 is called *the soft pillow of the Bible*, and that works on the basis of sound doctrine. Do you remember Romans 5? He talks about security, he says: we know that tribulation works patience. He says: the way you know that that stuff back there, (God’s dealings, the things back in chapter 5), isn’t God being angry, is that you operate on the basis of what you know about justification. The way you know as a believer that the present suffering isn’t going to stop you, is that you operate on the basis of your sonship privilege and position. You know some things, and as you operate on the basis of sound doctrine about who God has made you in Christ, it gives you stability.

We have some knowledge about our inheritance in Christ that when properly utilized, gives us stability and endurance in present suffering; in fact, we are tough. Didn’t I tell you last week about being tough? God wants you to be tough, He wants you to be comforted and encouraged and established—stabilized. He does not want you to

be tossed to and fro, He wants you stabilized. That is just another way of saying: be tough man, tough it out. You have the assets to do it. Verse 28.

### **Romans 8:28-29**

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. [God's purpose is identified in verse 29.]

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Whom he did foreknow—this group of people, the body of Christ—He predestinated these saved people to be conformed to the image of His Son. That is the reference to resurrection; it is a reference to the rapture, the conforming to His Son. That is Philippians 3:20-21, getting a body fashioned like unto His glorious body. He is talking about a resurrected, glorified body.

### **Philippians 3:20-21**

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

In the day folks, that we receive our inheritance, all these things that have happened down here—these light afflictions—are going to work out for a far more exceeding and eternal weight of glory. They work out for our profit. That is what he talks about in Colossians 3—about the reward of the inheritance. You see, we acquire the reward of the inheritance at the judgment seat of Christ. There is a reward that goes hand in hand with that inheritance that we get out there, and that is acquired right there at the judgment seat of Christ, which we will get into later on as we study. Verse 29.

**Romans 8:29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.” Did we talk about that word *purpose* last week? That word *purpose* is *prothesis*. Do you remember the word *uiethesis*? Do you see that the last part of both words is the same? That word *thesis* means *to place*. *Uieos* is the word *son*. When we talked about adoption, the word meant *to place as a son*. This word means: *to place before*. Folks, God's purpose in the body of Christ is to take a bunch of people and place them as sons. God has determined beforehand to do that with these people who are in the body of Christ. God's purpose is that back here before the foundation of the world, God chose the church, the body of Christ, and He purposed to take that group of people, and conform them to the image of His Son, and place them in the heavenly places as absolute perfect reproductions of His Son. God purposed to do that, and that is the purpose that God is accomplishing today, and that is the purpose that you are part of. So when he is talking here about the purpose of God, he is talking about what God planned before: to place us as sons, to glorify us, and give us an inheritance with His Son, the Lord Jesus Christ, in the ages to come.

You are “called according to his purpose,” in verse 28. In other words, you and I are to recognize these things about ourselves. We are to know who we are: we are the called according to God's purpose. We are to recognize that about ourselves and we are to view our present situation in light of that; if it is suffering or if it is ease, whatever the situation is. Frankly, in the United States right now, we don't go through a lot of suffering. There may be a day when we do, but we have brethren all over the world tonight that are in tremendous straits, physically suffering for their faith. If it is them in physical suffering or if it is us in relative physical ease, no matter what our situation, we are to look at ourselves circumstantially in light of the fact that we have been given a position of sons; and that is God's purpose.

God didn't save us just to make us happy and wealthy and all this business down here, or to put us in physical comfort. He put us down here to represent Him in light of what we are going to be up yonder. Nothing is going to stop that purpose. Therefore folks, it pays to serve the Lord Jesus Christ right now, no matter what the cost; and if you have it easy right now, as most of us do, then you ought to use your liberty and your freedom not to satisfy yourself, not as an occasion to the lust of the flesh, not just to gratify yourself, but to equip yourself so that you can go serve Him better, and so that you can serve Him more, and you ought to be busy doing that now.

Verse 29 is going to demonstrate the security of His purpose—that is the purpose to put you up here as sons. What is going on down here now, He is just going to work out that present suffering, (verse 18-28). He is just going to make it better out there, it is not going to hinder it, it is not going to stop it; it is just going to be better for us, and that purpose is secure. Notice how he says it: “for whom he did foreknow [the body of Christ] he also did predestinate to be conformed to the image of his son, that He [Christ] might be the first born among many brethren.” Nothing is going to stop, nothing is going to thwart, nothing is going to hinder God's purpose. Therefore folks, if God allows us to suffer now; if we have problems now; if we have this present suffering that verse 18 and following talks about; then it must be for our benefit, for our profit, for our good. It isn't for our hindrance, because it isn't going to stop Him. Now that ought to be an encouragement. That is a consolation. And good hope ought to comfort you, it ought to encourage you, and ought to stabilize you in faithful service to Him.

There are some terms in verses 28 and 29: *foreknowledge*, *predestined* and *called*. This is some unique terminology that Paul uses here that has caused some people to have some real strange and kooky doctrines. And we are going to spend some time next week dealing with some of those strange and kooky doctrines. Tonight I am not interested in getting into the theological wrangling about it. We are going to spend the whole class next week doing that, and “sufficient unto the day is the evil thereof.” I want you to see what Paul is doing here tonight, because most people get balled up in the theology, and forget about the context. What Paul is doing here, in these terms, is showing the method whereby God is going to accomplish His purpose; and He is demonstrating the surety of it. He says first in verse 28, that we are called according to His purpose. To be *called* means to be given an invitation.

Come to 2 Thessalonians again. When you are called, you are called by the gospel; you are called by the gospel that Paul preached. 2 Thessalonians 2:13

### **2 Thessalonians 2:13-14**

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto [that is, unto salvation] he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

You see, God calls you by the gospel that Paul preached, to the obtaining of the glory of the Lord Jesus Christ. In other words, He called you by the gospel to be a part of this group of people here [the body of Christ] who are going to obtain the same glory that Christ obtains out here [in the heavenlies] to be made joint heirs with Him. So how are you called? You are called by the gospel.

Romans 8:28-29: "called according to his purpose, For whom he did foreknow". That word *foreknow* is *proginōskō*. The word *ginōskō* is the word *to know something*, and *pro* is *before—to know before hand—to know something in advance*. Whom He did foreknow—whom He knew ahead of time. And notice it says: for whom He did foreknow, not what, but whom. It isn't that God knew things, He knew you. God knew you. That ought to encourage you to know that God knew you, he foreknew you. He foreknew that you were going to believe the gospel if you heard it. I know a lot of people who don't like that kind of an idea; but you recall, I trust, 1 Corinthians 1:21, where Paul says "in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." We will talk about the theology next week. In the Bible, God's purpose is to save them that believe. God knew you would believe if you heard the gospel. Now that ought to be an encouragement to you in your ministry in the future. God knows if one hears the gospel that he will believe, so do you know what God does? He gets the gospel to the guy.

Whom He did foreknow, He also did predestinate. Look at the word *predestinate*. The English tells you, it is *to set the destiny of something before hand*. Notice it is based on God's foreknowledge, the fact that He foreknew that you would believe the gospel when you heard it. Predestination is based on the fact that God knew these people here [the Body of Christ, But Now] would believe the gospel. There isn't any way to be a part of this group, [the Body of Christ], except believing the gospel. That is how He foreknew you would believe the gospel. These people who would believe the gospel, God fixed their destiny ahead of time. He predestinated them to be conformed to the image of His Son. That is a reference to resurrection. That is Philippians 3:20-21, that Christ might be the first born among many brethren. Get Acts 13 in one hand and Colossians 1 in the other and Hebrews 1, also.

### **Acts 13:29-33**

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

What I want you to see there is the resurrection of the Lord Jesus Christ—resurrected from the dead. The Lord Jesus Christ is crucified, He is buried, and then He is resurrected on the 3<sup>rd</sup> day. When He is resurrected from the dead, He is said to be, in the passage there: “This day,” God the Father says, “have I begotten thee.” That is: Jesus Christ is born from the dead, He is resurrected from the dead, He is said to be the 1<sup>st</sup> begotten from the dead, He is born from the dead. He is a child of the resurrection.

### **Luke 20:35-36**

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, [physically they are the children of God] being the children of the resurrection.

In other words, here is a bunch of people that are begotten from the dead, resurrected, and they are physically the children of God. That is exactly what happens to Christ. That passage in Luke 20 is a reference to the tribulation saints’ resurrection over here [in the kingdom]. Christ is said to be born from the dead.

Hebrews 1:5—talking about the inheritance and the adoption of Christ.

**Hebrews 1:5** For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Folks, at the resurrection of the Lord Jesus Christ, he was declared to be the Son of God with power by the resurrection from the dead. What is the significance of His being declared to be the Son of God? What is the significance of having God the Father say unto him, “Thou art my Son”? What is the issue of being declared to be a son? Adoption. The adoption is the time when the inheritance is declared His. He is adopted, and He is given that position there. He learns obedience as a child, under tutors and governors, and He is declared to be that Son who gets the inheritance. The inheritance is appointed to Him.

**Hebrews 1:2** Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

When is He appointed heir of all things? He is appointed heir of all things when He goes up and sits down at the right hand of the Father. “This is my son.” He is

declared openly and publicly to be the inheritor. Now, when He comes up here [at the resurrection] He is begotten from the dead. Notice verse 6 of Hebrews 1.

**Hebrews 1:6** And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

You know that there is a difference between being the only begotten and being the first begotten. If you are the only begotten, you are the only one that there is. If you are the first begotten, the implication is that there is going to be some more begotten after you, right? Jesus Christ, in his incarnation, is the only begotten Son of God, a unique birth that will never be repeated. But in His resurrection, He is the first begotten. Why? Because there is a group of people that are going to be born from the dead, just like Him: there you are folks. That is you.

**Colossians 1:18** And he is the head of the body, the church: who is [Christ is] the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Jesus Christ is the firstborn in a line of brethren who are going to be born from the dead just like Him. We come up with glorified resurrected bodies, bodies fashioned like unto His. That is God's purpose for you. God's purpose in forming the body of Christ is to give you a part in the inheritance, to make you a joint heir with Christ, for you to share equally in the inheritance that He has given to the Lord Jesus Christ. That is God's purpose, and it is a sure purpose. He said back in Isaiah: "The thing that I have declared, that I will do." He said, I have declared it; it is going to be accomplished. It is sure, folks. Go back to Romans 8.

**Romans 8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

"Moreover," it is not just that He predestined and got the purpose, but He has been working. "Moreover whom he did predestinate," (this group of people in the Body of Christ), "them He also called." Hey folks, God predestinated this body of believers to get out there, but they don't just get saved automatically, He called them. Listen people, it was no accident that you heard the gospel. It was not just a lucky break for you that you heard the gospel. God the Father called you based on His foreknowledge and sent the gospel out to you. He called you by His grace, and whom He called, He justified, and whom He justified, them He glorified.

Do you see that the word *glorified* is in the past tense there? That is an interesting thing. God says it has already happened. You are already up yonder. That is security. That is why suffering just works to our profit, it doesn't stop anything. This thing is sure. The mechanics of how it is going to be done are sure; they are all in God's hand, and God has made it sure. And folks, what shall we say then to these things? Boy, that is a good question! Just say: Glory to God, Hallelujah!

Paul begins to ask some questions and give some answers to anyone that is going to object, and try to create unrest and discomfort in your mind, and come along and say: “Yeah, yeah, but...”

He says: “Okay, lets ask some questions.” What he does is bring up four different aspects of the character and the essence of God, to demonstrate that this thing is settled; so let’s not argue about it. “What shall we say then, to these things? If God be for us, who can be against us?” Listen man, if God is for you, who is going to stop it? That is a reference to the power of God. People, if God is for you, who is going to stop Him? You have to get something bigger than Him. That is like the old argument in science: what happens when an immovable object meets an irresistible force? That is an impossibility. Listen, God purposed; the power of God is there.

**Romans 8:31** What shall we then say to these things? If God be for us, who can be against us?

Now he says: “Who is going to be against us?” If God is for you, it doesn't make any difference who else is against you. Do you know what we do? We talk ourselves into discouragement and defeat so easily. Paul said: “Hey, you are part of God's program; God is for you. A little suffering isn't going to stop that.” I learned years ago a formula for depression that I have used through the years in the ministry. Let me give it to you. You take an obstacle, some kind of an offense: injury, insult, rejection, whatever it is. You add to that your response, which is always anger. You are hurt, you are angry, you have been injured, you have been insulted, you have been rejected; and you respond in anger. Anger is a good response, it is a healthy emotion, it is not sinful necessarily. It is how you handle it, where you direct it—that decides whether it is sinful. You respond in anger. Paul says: “Be angry and sin not.” You can handle anger without sinning. The way you do that is to channel the anger—it is a motivating emotion—you channel it at the problem, not at the person.

Now what our sinful nature does is get mad at the person, and channel the anger at the person that has insulted or injured or rejected us, and defend ourselves. So what do we do? We take the insult, injury, rejection, opposition, problem, obstacle, and we add anger; and instead of focusing the anger on the problem, we multiple it by self pity; and that equals depression. If you take self pity out of the formula, you won't have the depression, and you will get some answers.

But we put self-pity in there: “He didn't have the right to do that to me.” And you begin to feel sorry for yourself and you either blow up or you turn inward. That is the way that people handle anger the wrong way. It is either clam up or blow up, and you either turn inward when you do that, you begin to brood and become resentful, and that old root of bitterness gets you, and pretty soon you are not good for anything; or you just blow up and splatter yourself all over. But the problem in that thing is self pity, and Paul is saying: “Hey, let me show you how to get rid of all that self pity. There is nothing to pity yourself about. Look what you are in for, you have an ace in the hole. There is glory in the end, and if anything happens to you, it is just going to make that glory all the better; it is not going to stop it.” Verse 32.

**Romans 8:32** He that spared not his own Son, but delivered him up for us all, [question] how shall he not with him also freely give us all things?

That is a reference to the grace of God. Folks, if God didn't spare His own Son, but handed Him over for you, how shall He not willingly, freely give us all this up here? Do you think if God turned His Son over in order to save you, that He would hold anything back? What is more valuable than His Son? You know what he is saying; he is saying: "You have this thing by grace, and brother, you are going to get that up there by grace too." Your life operates on the basis of grace. Now watch the justice of God come into play. Verse 33.

**Romans 8:33** Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Who is going to charge you with anything? It is God that justifies. That is grace. Who is going to charge you? If somebody comes along and says you are not good enough to obtain an inheritance, he says: "Hey, God justified you. You know what God says, you can't argue with God. As far as God is concerned, you are just as righteous as the Lord Jesus Christ is." Has that sunk in yet?

Paul said: "Let this mind in you which was also in Christ Jesus who being in the form of God, thought it not robbery to be equal with God." Do you know what Jesus Christ thought? He said: "I am as righteous as God is, I am God." You are not God, but you are in Christ, and you have been made the righteousness of God in Him. You are as righteous as He is, and He tells you to remember that. Think about that. Before God, you have a completely adequate standing. God Almighty considers you as righteous as Jesus Christ; and therefore you deserve, and are worthy to receive everything that Jesus Christ receives.

**Romans 8:34**

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who is going to charge you with anything? I mean, it is God that settled it; that is how God looks at it. The justice of God is not going to listen to any charge laid against you. Who is he that condemneth? Somebody is going to come along and say: You did so and so, so you don't deserve it; you did something unworthy; you are disqualified. Paul said, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us." You see, Christ died, and is raised again. The propitiatory sacrifice of Christ settles forever the issue with God, and it is settled. It is eternally effective, folks. The fact that He rose again and is seated at the right hand of God Almighty making intercession, makes His sacrifice at Calvary eternally and forever effective. How do you know? As long as He stands there, all you have to do is point to Him; because as soon as your payment is not effective, He has to die again. As long as He is up, He is the receipt—paid in full. When Paul talks about Christ making intercession for us, the idea is that He is eternally committed to our cause; and as long as He is there, He is the answer to every accusation that could ever be

made against us. If somebody tried to re-condemn you, look at Him. People you can never be disqualified and condemned again. The justice of God, (I hope you get a hold of that.), is on your side. Why? Because God has justified you, because Christ has died, because He is eternally effective. Verse 35. Now here comes the love of God.

**Romans 8:35** Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

He is saying: “Look how much God values and esteems you.” Look how much Christ values you and esteems you in spite of the various ways that tribulation can come. Tribulation, distress, persecution, famine nakedness, peril or sword: those are all the different ways that trouble can come. In spite of all that, look how much Christ values you.

**Romans 8:36** As it is written, [it is written back in the Psalms, the same thing is true of the Psalmist as is true of us] For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Folks, he said we are suffering, but we are not suffering because we are separated from the love of God, we are suffering because we are under the love of God. Do you get that? For thy sake are we killed. This present suffering doesn't mean that God is mad at us. It means we are in the purpose and God is using us and doing something with it. Come to I Thessalonians 3:2

### **1 Thessalonians 3:2-3**

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

He said: “I don't want the afflictions that you are suffering—the problems and the pressures that come on you—I don't want them to throw you, and flip you, and flop you, and toss you about; because you know that you are going to have them. We know that we groan and travail together in pain with the whole creation until now; we know that we are here in God's purpose, forming that body, carrying on the ministry. We know what He put us in the body for, and we are here serving Him, and we know that we are appointed to problems. Why? Because he has not taken away this program yet. He hasn't brought in the kingdom. We are in the Body of Christ. We know what God is doing.”

That is what he is saying. That gives you stability. Problems come along, cancer strikes, kids get run over by a car, you get laid up with gout and rheumatism, arthritis, or some of these other various things, and what do you do? “What is going on Lord? What is happening?” Quit whining, and be tough. That sounds like cheap talk, talk is cheap. But that is not cheap talk, it is what works. You know what God is doing.

You see, when you begin to get this edification down in your soul, you get built up here in class, and you get this far in Romans, Paul says: “Hey, you know what God put you in the body to do.” So you begin to get some confidence in who you are in Christ, what you are doing, and he says: “We know what is going on.” God does not want you tossed to and fro, running around trying to figure out everything. God wants you to know who you are, know the program you are a part of, know the surety of it, know that His power, His grace, His justice, and His love are on your side. God wants you to know that if you are having problems, He knows all about it. He left you down here to serve Him. If you are having problems, it is because He left you here to serve Him. It pays to serve the Lord Jesus Christ and you can get on with it with confidence that it is going to pan out in the end. Come with me to Philippians 1.

### **Philippians 1:27-28**

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

Do you know what unsaved people think when they see Christian people suffer? They think God is cursing them: “See, he is lost going to hell and God is getting him;” that is what lost people think when they see you as a believer suffer.

Paul is saying: “Don't think like a lost man, don't agree with him, don't be terrified by this dude, and think like he does.” Lost people think, when they see this problem come on you, that you are a son of perdition. But you know what is going on, don't you? You know that it is really a token of the fact that you are in the program of God, and God is for you, and God is going to use even you for that glory in the end.

### **Philippians 1:29-30**

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; [Hey, it is a privilege to suffer for his sake.]

30 Having the same conflict which ye saw in me, and now hear to be in me.

You see fellows, as you serve the Lord, sufferings come. I hate to say such a crass, stupid, ignorant thing, but maybe you can't buy that car, and you get so upset because you have an old beat up car. You whinny, little sniveling runt. Stand up and be a man, and go serve God. We whine and cry. How would you like to be imprisoned, and have to spend 13 years and whatever the months in a communist concentration camp because you would not denounce some of your Christian brethren, because you wouldn't turn your back on the Lord Jesus Christ. How would you like to stand up for 48 days on your feet and let your legs all swell up, as they try to get you to write out a thing that renounces your faith? How would you like to do some of that? It would shut up a lot of your whining, wouldn't it? I'll tell you what it would do, it would find out whether or not you are serious about serving the Lord. That would get you some victory over the bottle, wouldn't it? Sure it would. It would get you the victory over some of those cancer sticks, it would get you the victory over some of that old filthy mouth and all that

kind of business—that old dirty, rotten talk—it would get you victory over that. It would get some victory over some of the laziness and irritability and pride and stuff that you live with. Sure, it would take care of a lot of that.

You see, suffering sometimes would be a lot of help; it would get rid of a lot of that stuff. It would not hurt any of us to have to suffer like that for a while. We've got a whole lot of excess baggage, and sins, and weights that easily beset us that it would get rid of in a hurry. Do you know that? Not too long ago, a guy asked me: "Preacher, I just can't quit drinking."

I said: "I can tell you how to quit drinking."

He said: "How?"

I said: "Go and rob a bank, and get put in jail for 35 years. That would stop it."

He said: "What?"

"You asked me how to stop it. You can't do it; someone can do it for you." I said.

You see, sufferings are not always bad. I am not advocating going out and robbing a bank. I am just making a point that it can be done. You just have to want to do it. You get the idea. Verse 37.

### **Romans 8:37**

37 Nay, in all these things we are more than conquerors through him that loved us.

In all these things, in all these problems, in all these sufferings, and all the difficulty, in whatever it is, blessings, or whatever; we are more than conquerors through Him that loved us. Did you know that blessings and prosperity can be a curse? For example, that dude that couldn't quit drinking—put him in the penitentiary, and they'll stop him. There is no victory in that. The only time that he has victory is when he can sit across the table from a bottle of Seagram 7 and a Smirnoff, look them in the face, and just turn and walk away—that is when he has victory. Prosperity sometimes can be a curse.

Paul said, whatever the situation, we are more than conquerors. We don't just beat it, we rule over it. Those things turn into blessings to us. We didn't just beat them down, we turned them into things that turn out to reap blessings and benefits in our lives; and these sufferings get us rewards up yonder. "Nay, in all these things we are more than conquerors." We come out stronger because we have been in the battle. How are you more than conquerors? Through Him that loved us. You see God's value and esteem for you being confirmed to you down here? You see who you are? You see the program that you are in? You see how much He values you and esteems you? So you know that if there are problems and sufferings that come along, and tests and trials, it is not because He doesn't love you. It is not because He doesn't have your best interest at heart. It is because He does. They are not hindering His purpose. They are

helping it, why? Because you know the value and esteem He has for you; you know the program you are in. "I am persuaded," Paul said.

### **Romans 8:38-39**

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Those things that he listed: death, life, angels, principalities, powers, things present, things to come, height, depth, creatures—they are references to those creatures that operate in the heights and the depths of the universe, (as in Ephesians 6), that oppose what we are doing, and what our program is today. He is talking about the opposition, and the satanic program against the body of Christ today; and he says that none of the opposition shall be able to separate us from the love of God which is in Christ Jesus our Lord. And where are you? You are in Christ. How long are you in him? For keeps! Then can you ever be separated from the love of God? No way.

God's integrity, His character, His power, His grace, His justice, His love, is on our side. We shall endure. We are going to get there, folks. You are going to get the inheritance. We shall endure; therefore, we can now endure. We can be established in every good word and work. We can be comforted by that everlasting consolation.

We have come to the end of chapter 8, and we are going to begin a new section in chapter 9—a third plank in that foundation that Paul is laying in Romans. Before we do, I want to spend a little time with you back in chapter 8 about three things. There are textual and theological arguments that come up in Romans 8 that I want you to be familiar with. I want to go over with you again tonight, the textual arguments, and next week we will talk about the theological. Any passage of Scripture that is a real blessing and a real high point, always turns out to be a battle ground.

Theologically, Romans 8 is a bloody battle ground, bludgeoned by the bodies of Calvinists and Armenians over the years; and they use verses 28, 29, and 30. I want to deal with that theologically next week. I want you to get Mr. Baker's book, Dispensational Theology, and I want you to read chapter 21 and chapters 52-54. I don't ask you to believe everything in there. I don't ask you to understand everything in there. Just be familiar with it. There are a lot of things in it that contradict. One page says one thing, the next page says something else. It is a real confusing thing, but it will give you a basic understanding of some of the theological confusion. Have that read next week, and we are going to discuss those issues.

Tonight, I want to call your attention to two things about Romans 8. There are two textual passages in Romans 8 that are used to try to get at your Bible. Romans 8:1 is the first one. I want you to be familiar with the answers and the problems with that verse. I gave you a handout that has the information that we went over about Romans 8:1. Understand please, that Romans 8:1b is in the Greek text, and it is in the *Receptus*. It is well attested. There is no logical manuscript reason to leave out the last 10 words of

Romans 8:1. There are real, factual, textual problems if you do. All those verses listed under #2 say that there is condemnation of them that are in Christ Jesus. There is a sense in which there is condemnation to the believer.

Then why do people want to leave it out? The reason that they want to leave out those last 10 words is that they want to try to protect the doctrine of eternal security. But we have already talked about that. Romans 8 has nothing to do with security, it is not covering again the ground that he covered in chapters 3, 4, & 5. Eternal security has been taken care of completely in chapters 3, 4, and 5. Paul is dealing now, with the believer's walk. He has been dealing with it in 6, 7, and 8; and chapter 8 is the continuation of chapter 7. It fits logically and naturally if you leave the passage with the surrounding context. Be familiar with that argument. You need to understand it, because you are going to have people constantly after your Bible there, and you need to be able to help them understand what it is that Paul is saying; and how to avoid the condemnation that is the natural result of walking in the flesh, and following the law.

Roman's 8:1 is a reference to the condemnation of the believer's service, not his soul. It is not eternal damnation. Eternal security is a glorious truth, but that is not the subject here. It is a reference to the condemnation of your service, not your soul. It is a reference to the practical condemnation that results from being under the law, and you need to understand that.

Now look at verse 16. There is another textual issue there. Do you see where it says: "the spirit itself beareth witness with our spirit"? You hear it said constantly that "the spirit itself" is a bad or an incorrect translation, because of the neuter pronoun "*itself*"—a reflexive pronoun. They say that it should be translated, "*himself*." The fact is, that the Greek word, *pneuma*, which is the word for *spirit*, is a neuter noun, and a pronoun has to modify the noun in number, case, and gender. It is grammatically incorrect to translate a masculine pronoun as modifying a neuter noun, it is an impossibility. So grammatically, it is exactly the correct translation to say "itself." Now it isn't necessarily the preferred translation by a lot of guys, but it is wrong to call it a "bad" or an "incorrect" translation. It is exact and accurate. Now understand this, your Bible, the Authorized Version, teaches very clearly the doctrine of the personality of the Holy Spirit. People want to change that verse because they don't want the Holy Spirit to be "it." They want Him to be a person; and they say that "it" cannot be a person. In our language you might have that problem, but Greeks don't have that problem. In fact, in our language, we don't have that problem. You talk about a baby: "Isn't it a sweet little thing." You are not denying the humanity of the baby, are you? It is a sweet little thing, sure; you are talking about the person. We use the term that way. Grammatically here, it is an exact translation.

John 16:13, "when he, the spirit of truth is come"—this and other passages teach, and demonstrate very clearly, the personality of the Holy Spirit. It is clearly taught in the Bible, it is clearly taught in the KJV Bible, that the Holy Spirit is a person.

Come to I Corinthians 12. The way to answer the issue of the use of the neuter pronoun *itself* in the passage here, when somebody argues with you, is to point out,

number one, that it is translated *itself* for obvious grammatical reasons. In other words, it is a literal translation; it is a correct, an exact, and an accurate translation. When somebody argues for *himself*, they are arguing not for a translation, but for a “dynamic equivalent” accommodation. When they argue that, you want to point out that the verse is discussing, not the Spirit's personality, but the work of the Holy Spirit. Hence, “itself” is a fine translation, and it does not need to be changed. Let me give you an illustration.

**I Corinthians 12:26** And whether one member suffer, [talking about the body] all the members suffer with it; or one member be honored, all the members rejoice with it.

A body is either male or female, right? He is talking there about “it.” Okay, if all the members rejoice with “it” and “it” is the body, how can “it” rejoice with “it”, if “it” is either a he or she? The reason that it uses the “it” there is because he is talking about the functions, and the goings on. He is not talking about the masculinity or the femininity of the body, he is talking about something that the body is doing, about the work or the functioning there. That is a familiar kind of a use in grammar. We do it all the time, and the Bible does it.

Romans 8:16 is not a denial of the deity of the Holy Spirit or the personality of the Holy Spirit. The verse is discussing the Holy Spirit's work. Now if somebody does not want to allow that, then just laugh at them and say: “You know, you get all bent out of shape about things that God, the Holy Spirit, doesn't get bent out of shape about, because He called Himself ‘*it*.’” You need to be familiar with those two things; because you will hear those two verses probably as much, if not more, than any other two that you run across.

What I just gave you is review, because you have had that before, but I wanted to give you these sheets with this information written out; because I want you to understand it clearly. I guarantee that you will see this on a test. That is a guarantee, and we will talk about the theological things next week. Read those passages.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-4**

I want to take a bit of time tonight, and go over something in the chapter that is important. Last time I tried to point out to you that there are several controversies that surround Romans chapter 8. First, there are the textual controversies. We looked at that last week briefly, and I gave you the handout about verse 1 where the last 10 words in verse 1 are omitted; and when you do that, you wind up in a lot of trouble. Then in verses 16 and 26, the complaint is leveled against the Spirit “itself,” and I tried to explain to you the reasoning in that. So you want to be aware of those textual differences.

Now there is also a theological controversy that arises in this passage, and it is focused on two different sets of verses. First, verses 7 and 8.

**Romans 8:7-8**

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

That is a description of the capacity, and the ability of the old sin nature of the flesh of man—of what lies within man's ability to perform in himself. They that are in the flesh cannot please God. In other words, your flesh can't do anything that is going to please God. You understand that when you walk in the flesh, you are not going to do anything that is going to please God. That passage is used to prove the theological doctrine that is called the “total inability” of man. Sometimes it is called “total depravity,” but they really mean by that “total inability.” That is, that man is totally unable to believe the gospel. A better way of saying it is that he is so completely corrupted or disabled, that it is impossible for an unsaved man even to believe the gospel when he hears it. Now hold your hand here and come to Hebrews 11, and let me show you how you get that.

**Hebrews 11:6** But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

“Without faith it is impossible to please God.” Does faith please God? Yes, it does. In chapter 8 in the book of Romans, can your flesh do anything that pleases God? No. Therefore, can your flesh believe? Do you see how it got there? It is impossible to please God, your flesh can't please God, faith pleases God; therefore, you in yourself, as a human, do not have the capacity to believe. Now that is what is called “total inability,” sometimes called “total depravity.” When you think about that, does it cause you any problem? How about that verse in II Thessalonians 2 that says God damns some people because they do not believe? How about when he says: whosoever calls upon the name of the Lord shall be saved? You get that thing built up there where it says you can't believe, and then God condemns you because you don't believe. And all of a sudden people begin to scratch their head. So there is a controversy about that, and we will talk about that in a minute. That is the issue of depravity.

The other controversy is in verses 28, 29 and 30.

### **Romans 8:28-30**

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Verses 29 and 30 are called by some people *the theological links in the believer's security*. That is, they take the idea of a chain, and draw a link in a chain, and write in *foreknow*, (foreknowledge). Then make the next link *predestination*, and the next link *calling* or *election*, the next link *justification*; and you develop a chain that gives security. They say that each of those links is foreknowledge, predestination, calling, justification, and so on and so forth. Notice in the passage, as I pointed out to you when we went through it, that there is the issue here where Paul is using some unique terminology to describe God's method of accomplishing His purpose, and the security of His purpose. We saw that as we went through that passage that what He is doing there is, He is just ticking off how secure the purpose of God that we are a part of is. So that thing has taken some time, and a theological system is developed on it. Often I have heard it described as *the ladder of the believer's security*, and the idea is that:

5. First there is the foreknowledge.
6. Second, predestination.
7. Third, there is whom he predestinated, he called.
8. Fourth, whom he called, he justified.
9. Whom he justified, he glorified.

Who gets glorified? Them that are justified. Who gets justified? Them that are called. Who gets called? Them that are predestinated. Who gets predestinated? Those whom He foreknew. So the idea is, there is a ladder with rungs on it, and you can go from an ascending order or descending order, and see the purpose and the flow of what God is doing.

The controversy theologically that develops over all this is called Calvinism and Arminianism. These are unique terms that the apostle uses here: foreknowledge, predestination, calling or election, justification, glorification; especially the issue of predestination, foreknowledge and election. These things are debated by Calvinists and Arminians. Not Armenians, that are some people from a country in Armenia. A man by the name of Joseph Arminius, was a Dutch seminary professor in the late 1500's, and his followers in 1610 brought 5 articles of faith as a remonstrance. That is a big fancy word for a protest to the Dutch church, the state church. A counsel, (or a synod), was called, and that synod was called in order to debate this issue. What they did in the Synod of Dort is they rejected the 5 points of faith that the Arminius followers put forth, and they adopted the 5 points of what they call Calvinism. So there is a 5 point system known as Calvinism.

John Calvin, of course, was one of the reformers. These systems go way back before Calvin and Arminius. Calvin's system is taught by Augustine, 1000 years before his time. The Arminian position was taught, and goes way back too. It was not something brand new. But if you want to understand Calvinism, you take the word TULIP—it is called “flower power.”

- T – Total Depravity, or as we called it a minute ago, and which a lot of the them mean, total inability. Now there is a difference between inability and depravity, but the extreme Calvinists use this term: *total inability*. The moderates would use *depravity*. They both use the term, but they use different meanings.
- U The U is Unconditional Election.
- L The L is Limited Atonement, or what is called *particular redemption*, and that is a bad term. The best term to use is *limited atonement*.
- I The I is Irresistible Grace.
- P The P is the Perseverance of the Saints.

You can do all kinds of things with the other side. I have a friend in Buffalo, New York who sent me a tape where he was talking about this. He said that what the Bible teaches is not TULIP, but is ROSE; and he had a little thing for the R and the O and the S and the E, and I thought, well, that is good. That is flower power and more flower power. You get all kinds of ideas, but the point is that you get the 5 points.

The Arminian view opposed total depravity. They set forth the idea of free will. That is, that a man has a free will. The Calvinists say no, he doesn't have a free will; that his will is incapacitated; it is unable to function freely.

In answer to unconditional election, the Arminian view is conditional election, the exact opposite. In answer to limited atonement, they propose an unlimited atonement; that is, that Christ died for everybody.

Irresistible grace means that when God decides to save you there isn't anything that you can do about it, it is irresistible. The Arminian position is that the Holy Spirit can be effectively resisted, so there is resistible grace.

The Arminians believe in falling from grace, that is, losing your salvation. The Calvinist position on the perseverance of the saints is that the saints will persevere, they won't stop, but they will go to the end.

Those are the basic arguing points for Calvinism and Arminianism. I want to show you how confusing this stuff is, and how the debate goes; because what these guys do is they take some of these theological terms in the Bible, and develop theological systems around them. Notice that there is no Bible term in TULIP at all, not a one. The only one that I even read to you was *free will*—that is a Bible term, and *falling from grace* is found in the Bible. The problem with *falling from grace* is that the Arminians use it improperly. But that is as close as you get to any Bible terminology. T.U.L.I.P. is all theological terms; so you get all kinds of ideas and positions.

I am not going to worry too much about the Arminian position, because it was rejected; and I ought not worry too much about Calvinism either, because it ought to be rejected. I want you to understand that there are people that are going to watch this tape; (perhaps some of you sitting here), that are going to be either a strong Calvinist or a strong Arminian. I hope you will be neither a Calvinist nor an Arminian. That is the proper position to have, because neither Calvinism nor Arminianism is sufficient to deal with what the Bible teaches about the subjects.

But fellows, people get real mad about this issue real quick. If you want to get a fight started, there are three things to talk about: water baptism, where the body of Christ began, and election. You can get it going with equal gusto on any of those three things; I realize that I am talking about fighting information here. I want you to understand that you don't have to believe what I believe. I have never required that. I do require on exams, that you give me back the information that I give you. I assume that you are in this class because you have some desire to understand what I say. My purpose is not to just go out and assimilate a lot of information, read a bunch of books, and then come in here and tell you what everybody in the world says. You can go read the books, and find out what they say. Let them talk for themselves; I am going to talk for myself.

You may not understand some of this when you get through. Listen, you can study this stuff for years before you come to a conclusion. Don't just go parrot what you hear somebody else say. Wait until you see it in the Scripture and get enough information, and do what we have talked to you about. A lot of times you get something, and you don't see it, you don't understand it. Be patient and wait a while. You don't have all the information in your soul yet, you don't have all the knowledge that you need to get, or all these things worked out yet. Give yourself the benefit of the doubt, and remember that you don't have all the information. You are going to get it, you are going to store it up, so just get the information the best you can now and wait.

I want you to understand this: I am neither a Calvinist nor an Arminian. If you are a Calvinist, you require me to be a Calvinist or an Arminian. These theologians require you to be either one or the other. I am saying to you that I am neither a Calvinist, nor an Arminian. That is the way to be. The reason that I am that way is that these things are theological systems.

Let me show you how confusing that can get. Here is John Calvin's Institutes of the Christian Religion. In Volume 3, Chapter 20, Mr. Calvin says this: "As Scripture then clearly shows, we say that God once established by His eternal and unchangeable plan, those whom He long before determined, once for all, to receive into salvation; and those whom, on the other hand, He would devote to destruction."

Do you understand what he is saying? He is saying that God in eternity past had a plan; and God in eternity past chose some people for salvation, and chose some other people for destruction. He is saying that these people up here God chose to salvation; and these people down here, God chose to burn in the lake of fire—John Calvin says He chose them for destruction.

“We assert that with respect to the elect,” (and that is these people up here that He would call *the elect*), “this plan was founded upon His freely given mercy, without regard to human worth, but by His just and irreprehensible but incomprehensible judgment,” (Listen) “He has barred the door of life to those whom He has given over to damnation”—these people down here. Do you know what he is saying? He is saying that God in eternity past fixed it where these people up here are going to get saved; He loved them. Jesus Christ died at Calvary to save these people. The Spirit of God came, the Word of God is given, and you have the Book just for these people up here.

These people down here, he says, God hated them, and God determined that they would go to hell; and He fixed it where these people down here cannot get up yonder; He barred the door and they cannot get up there. Christ didn't die for them, the Spirit of God won't spend any time with them, the Word of God won't mean anything to them. They are just as good as in hell with the door shut; all they're waiting for is the time to come. God doesn't love them, God hates them. God loves these people up here. Christ died for these people up here; these are the ones He calls *the elect*.

Now this is important to understand. He says all this took place back here in eternity past. Nothing that happens in time, in here, [But Now] has anything to do with changing this back here. It is all fixed and predetermined ahead of time. That is Calvin, right out of his own mouth.

Student comment: “You could take the Scriptures that say that Christ died for “many” and use them to prove that. There is Scriptural background, and there are ways that he could twist that.”

That's exactly right. The point you are making is that you can take the verses that say He died for many, and we have already talked about the Dispensational answer to that, and that is the reason that I am not a Calvinist, nor an Arminian. I am a Dispensationalist. There is a difference, and you are not going to be a Dispensationalist and a Calvinist; or a Dispensationalist and an Arminian, because what these guys do, and the way they arrive at their conclusions is by totally and completely ignoring dispensational truth, along with the Word of God in general.

**1 Timothy 2:4** Who [God] will have all men to be saved, and to come unto the knowledge of the truth.

Now let me read to you from one of Calvin's commentaries. Calvin not only was a theologian, he wrote commentaries. “Lastly,” Calvin says, “Paul demonstrates that God has at heart the salvation of all, because He invites all to the acknowledgment of the truth.” Now did you get that? How in the world can God have in view the salvation of all, when He has already set up a system where these dudes down here can't get it even if they wanted it, even if they decided that they wanted it. Of course, they don't believe they will; but if they did, they couldn't get it. I'll read you another one.

**John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

“Such is also the import of the term *world*, which he formerly used. For though nothing will be found in the world that is worthy of the favor of God, yet He shows Himself to be reconciled to the world, when He invites all men without exception to the faith of Christ, which is nothing else than entrance into life.” John Calvin

Now, how in the world can a guy say something like that that is so good, and then turn around in the other book and say something that is so nutty? Do you know how you do that? I tell you guys over and over: when you take a Bible, and you have to read the words that God wrote on the page, you just can't come up with all the hair-brained things that your logic and your philosophy will come up with. That is what theologians do. You get to extrapolating and extrapolating and you premise and premise and premise and logic and extend it, and then you have theology. But when you go with the Word of God, and you take your Bible, you have to deal with what is on the page. When John Calvin had to deal with the verses and the words that God wrote down, then he had to say something like what God said. So you want to stay close to your Bible. You guys read Mr. Baker's theology—real clear, wasn't it? *Can of worms* is a way of putting it, Brother. I mean, on every other page he is contradicting himself, and you scratch your head—but he said over here.... I just get tired of reading that stuff.

There are a couple books that I want to recommend to you before we go on. One is called The Gospel and It's Ministry, by Sir Robert Anderson, put out by Kregle. He deals with the issue of election, faith, and so on, in a way that you can understand, and I know you will profit from. Then there is a book entitled Divine Sovereignty and Human Freedom, compiled by Samuel Fische, put out by Loizeaux Brothers. We have both these books, and you can get them here. Those books will give you a compilation of a large quantity of information about this issue. Divine Sovereignty and Human Freedom gives you a great deal of information about verses that you would want to talk about, and it goes through them. If you will have those books, and sit and read them sometime, you will be greatly helped. I don't endorse everything in them, but I just say that they are good for you to read.

Now, what about all this? Well, there are basically two fundamental issues in the Calvinism/Arminian dispute, and those two fundamental issues are right here in Romans 8. That is the reason that I bring all this up. First of all, there is the issue of depravity; and then there is the issue of foreknowledge. Depravity and foreknowledge—the nature of man and the nature of God: that is very basic, and very big and broad subject matter. But that is where these two issues really find their root, and the debate finds its source.

Look at Romans 8:29, and let's talk about them in reverse order. Let's talk about foreknowledge, because that is really where we have to start, with the Lord.

### **Romans 8:28-29**

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate

Do you see that word, *foreknow*? Do you remember what I told you that word meant? *Proginoško*—*pro* is *before*; *ginoško* is just that good old Greek word meaning *to know something*—to recognize it, or to have knowledge of it. Hense: to know, to recognize, to regard something before hand; to know it before hand. *Proginoško* is exactly what our word *foreknowledge* means; it means to know something in advance. At the very most it means to recognize or to regard something before hand, to be able to recognize it before hand.

In Calvinist theology, that word does not mean *foreknow* in the sense of *recognize ahead of time*. Here is a book written by Calvinist theologians. They change the meaning of that word, and they say the word means *to love something*, not just to be able to know it ahead of time, but that you *love it before hand*. The word, *know*, (*ginosco*), is often used in the sense of intimate acquaintance. In fact, in passages like Matthew 1, it talks about Joseph and Mary, that he didn't *know* her, talking about sexual relationships, until after Christ was born. That word there is the word *ginosco*—to know in that intimate way, to love her. In Matthew 7, He says depart from me I never *knew* you, the word *ginosco*. Well, you know that He had knowledge of them. God knows everybody that is on the Earth, but He didn't know him—He didn't have regard for him—that kind of thing. So they say, okay, then the word *foreknow* has to mean *love* because the word *know* means more than just *recognize* and *be acquainted with*. But the problem with that is folks, that the word *foreknow* and the word *know* aren't the same word. Come with me to Acts 2:23, a verse that will help you kind of tie it down, and you can check other verses.

**Acts 2:23** Him, [talking about Christ] being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

It is hard to fit the definition *fore loved* for *foreknowledge* in that verse—God's determinate counsel and foreknowledge. God has determined certain things and He knows what is going to happen. He knows all the possibilities out there about what is going to happen. So the word *foreknowledge* does not mean *fore loved* or *fore ordained*. That is, it doesn't mean that God determined ahead of time what was going to happen. But that is the way that their theology defines the word. Now maybe they will come along and say: you're confusing it with predestination. In theology, there is very little difference recognized, (in broad terms), between predestination, election, and foreordination and foreknowledge. For them, for God to *foreknow* means that it has to happen.

Let me show you that that is not true. Come over to Jeremiah 7. God has not determined everything that is going to happen on this planet at every given moment. You know the old story about the preacher who is preaching away in the old country church. And there is a big wasp flying around the light bulb up in the ceiling, and he said: "God, before the foundation of the world, predestinated and ordained that that wasp would be flying there."

A little while later that old wasp came down and ran down the back of his neck and popped him real good. And he goes to hollering and hooting, and one of the kids in

the back row said: “Yeah brother, and He determined that he was going to shut you up.” People have the idea that everything that happens, God determined it. What happens when that preacher goes out and gets drunk? Did God determine he get drunk? See, all of a sudden you have a problem. The Westminster Confession of Faith says that God ordained and determined back yonder every event that takes place on the earth. Well, how can you say that, and then say that God isn't the author of sin? That is beyond me, I just don't understand that. I tell you, look at the verse. Be careful about tagging and blaming everything that happens on God.

**Jeremiah 7:31** And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which [their actions of burning their sons and their daughters in the fire] *I* commanded them not, [Did God tell them to do it? No.] neither came it into my heart.

He said: “I didn't command it, and it was not even my purpose, it wasn't in my heart.” You see what He is saying there? God said: “I didn't command them to do it, in fact, it was not even in my heart. It was not my intention that they do it.” Come over to Jeremiah 19:5—same kind of verse.

**Jeremiah 19:5** They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

God said: “It is not my idea, I didn't tell them to do it, I didn't talk to them about it, I didn't even purpose it. It wasn't even something that came into my mind for them to do.” That does not mean that He did now foreknow it, or wasn't acquainted with it ahead of time. What he is talking about is the fact that He didn't purpose for them, He didn't ordain for them, He didn't predestine for them, He didn't predetermine for them that they would do it. If He did, what does the verse mean? Come over to Jeremiah 32.

**Jeremiah 32:35**

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

People, God's purpose is never that somebody sins. God never predetermined—God never planned, in His purpose and program—for you to sin; and you will never shuck that responsibility off on God—it is yours. Because God's knows something is going to happen, doesn't mean that He determined every detail that is going to happen. God knows what happens.

Come to I Samuel 23, and I will show you an interesting passage. God doesn't just know what is going to happen, He knows what would happen if what did happen had not happened. He knows what would have happened if what didn't happen, had happened. He knows where you would be tonight if you had not come here, and He knows what you would have been doing if you had not come here tonight. He knows

what you would be doing tonight if you had not have done whatever it is you did. God knows all of the possibilities; He has all of that in His mind, and in His frame of reference. I Samuel 23:9. Watch this passage, this thing is wild.

### 1 Samuel 23:9-13

9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. [They go to the ephod to get information from God.]

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 [Question.] Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, [What?] He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, [yep] They will deliver thee up.

13 Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

Did Saul go to Keilah? No. Why didn't he go to Keilah? Because David wasn't there. Did God say that Saul was going to go? No. He said that Saul would go if David stayed. Do you understand what is going on?

David says: "Lord, is Saul coming?"

"Yes, he's coming."

"Is he going to come down here and attack the city?"

"He is going to come down there and attack the city."

"Are the men here going to turn me over to him?"

"They are going to turn you over to him."

So what does David do? He says, "I had better get out of here," and out he goes. You see, God knew what would have happened if David had stayed there. If David would have stayed in Keilah, what would have happened? Saul would have come down there, and taken the city, and the men would have turned him over, and he would have been in Saul's hands. But what happened? David left. Do you understand what I am saying? God knows all the possibilities; and that is a startling thought when you talk about knowledge and foreknowledge; and that is what foreknowledge is talking about. God knows, He knows those things.

When you argue this issue of foreknowledge, the argument is this: the reason that they want to get rid of the meaning of *foreknowledge*, meaning *to know something ahead of time*, is whom He foreknew. Whom did he foreknow in Romans 8:29? "Whom he did foreknow." Who are the "whom"? We are; saved people, members of the body of Christ, He foreknew. He foreknew believers. Well folks, then God foresaw that you were going to believe the gospel, and be a believer. He foresaw that you were going to be in Christ by faith.

The Calvinist doesn't want it to be God foreseeing something in you, and responding to that. Therefore, he says: "No, it is not that; God fixed His love on you ahead of time." But the real issue is that it doesn't help to redefine the word *foreknow* with all these mental gymnastics. They can talk about it all they want to, and it doesn't change anything.

Here is a Calvinist theologian, and he recognizes that. The chapter is entitled: "The Meaning of Foreknow in Romans 8:29," and he says that it means *fore loved*. But when he comes down to the end of his argument, he says this: "It is certainly true that God foresees faith, for He foresees all that comes to pass."

The question then would be, where does this faith come from? Whence cometh this faith which God foresees? That is the issue. The issue isn't whether or not God foresees that you believe. He does see that. He knows everything that is going to happen, and He knows that you are going to believe the gospel. He knew that if you heard the gospel, that you would believe it. God understands all the possibilities and ramifications of them. The real question is not: does he foreknow who believes. He does. The real question is: where does the fellow's faith come from? That is, can a man believe when he hears the gospel, or must God implant faith into that man's heart? Does God have to come along and impart faith, and implant it? And the question is: Is faith a gift that God has to give to you in order for you to turn around and receive the gift of eternal life? That takes us to the issue of depravity, and that is the other issue here.

**Romans 8:8** So then they that are in the flesh cannot please God.

In other words, man, when he is left to himself, is never going to please God. Mark that down.

#### **1 Corinthians 2:14**

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

In verses 6, and 9-12, he has been saying that the Spirit of God has made known to us the things that God has for us today. But an unsaved man does not receive these things, he does not discern them, they are foolishness to him. Man, left to himself, can get nothing. He finds absolutely nothing from God. Now the key to that is to understand that man isn't left to himself, God has intervened.

Now, the issue of *total inability*: where does faith come from? Ephesians 2:1 is often quoted.

**Ephesians 2:1** And you hath he quickened, who were dead in trespasses and sins;

They say: Well, you were dead, so you can't believe. But you need to look at that verse very carefully.

### **Ephesians 2:1-2.**

1 And you hath he quickened, who were dead in trespasses and sins;  
2 Wherein in time past ye walked according to the course of this world, [Well, wait a minute. If you were dead, (in the sense of cessation of activity), in sins, how could you walk in them? See, it doesn't say that spiritual death is just to be dead in sins. Your spirit is not dead in the sense that it ceases to act. Death is not cessation of function and activity in the passage. Death is alienation from life.] according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

### **Ephesians 4:18**

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Do you see that? To be dead in sins and trespasses is to be alienated from the life of God through the ignorance that is in them. Why? Because of the blindness of their heart.

Now come over to 2 Corinthians 4, and notice what the gospel does.

### **2 Corinthians 4:3-6**

3 But if our gospel be hid, it is hid to them that are lost:  
4 In whom the god of this world hath blinded the minds of them which believe not, [What?] lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.  
5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.  
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

You see, the idea is that light and darkness. When the gospel comes in, do you know what it does? It brings in light, did you get that? Do you know where faith comes from? Romans 10:17.

**Romans 10:17** So then faith cometh by hearing, and hearing by the word of God.

Gentlemen, faith comes from the Word of God. Are you listening? The gospel of the grace of God is a life-giving message, and no one ever gets saved apart from it. No one sits down on his own, and grunts real hard, and concentrates real intently, and God walks along and says: "I think I will save you because of your much faith." No, No, No. Faith is a non-meritorious system of perception. There is no merit in depending on what somebody else said. The merit is in the one that said it, not in you.

You have three ways of knowing something: three systems of perception.

- 1) Empiricism—empirical knowledge is knowledge that you get from handling, feeling, and touching things; from scientific investigation. It is the old Missouri mule kind of thing: show me.

- 2) Rationalism—the ability to rationally perceive, think through, and rationalize the thing.
- 3) Faith—believing what somebody else told you.

Faith is the only one of those in which there is no personal merit. The merit is in the person that you believed, or in the thing that you believed, not in yourself. When you feel it, or you think it, you are the merit. But when you believe what somebody else said, they are the merit. So faith is a non-meritorious system of perception. Let me show you a couple of verses that demonstrate that.

#### **Romans 4:4-5**

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Now look here, if faith is a work, that verse cannot mean a thing. Somebody said: “But he is talking about the works of the law.” Well, Romans 3:31 says: “Do we then make void the law through faith? God forbid.” The works of the law do not void faith. Folks, Romans 4:5 says: “to him that worketh not, but believeth.” If you don't work, but believe, do you see that believing is not work?

#### **Ephesians 2:8-9**

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

What is the gift of God? Well, they say that faith is the gift of God. Do you know of any verse in the Bible that says faith is the gift of God?

Student comment: “In I Corinthians He gives somebody gifts.”

I'm talking about the gift of faith. I Corinthians is talking about a sign gift. We are talking about something else. I see what you are talking about, but that is a different kind of thing. That is a gift given to people who are already believers. What does the Bible say that the gift of God is? Eternal life. Salvation. Romans 4, Romans 5, Romans 6, John 4, over and over and over again. Eternal life is the gift of God.

Faith is not of works folks, and there is not any boasting in faith. Obviously, the issue there is salvation. “By grace you are saved through faith and that [salvation] not of yourselves, it is the gift of God, not of works, lest any man should boast.”

Keep your hand there, and come over with me to John 6, and go back to this issue about the Word of God being a life-giving message. Get John 6 in one hand and Matthew 12 and Ephesians 1. I will give you an illustration in Matthew 12. Do you remember what Romans 1:16 says?

**Romans 1:16** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

What is the power of God unto salvation? The gospel of Christ, the Word of God. I can't say that verse enough: faith comes by hearing and hearing by the Word of God. The gospel is the power of God unto salvation. It is the gospel, it is the Word of God, it is the message that God gives in His book, that the Spirit of God uses. It is the seed whereby you are begotten. The seed is what gives life. The life is in the Word of God.

The Calvinist idea is this: here you are, and you are dead, and you can't believe, and your old spirit is just laying there like Lazarus—stone cold dead on the slab. God comes along and implants faith—He implants life in you. He regenerates you, He gives you a new heart. Where did you read that in the Bible? Jeremiah 31, Ezekiel 36—new covenant blessings. “I'll take away the old stony heart and give you a new heart.” Do you know what happens? They run over yonder, and get that old kingdom blessing. God doesn't work today like He did in the pentecostal program, and like He will in the kingdom program; and that is the way it is. They've got Him coming and regenerating you, and giving you life, putting a new heart in you, and now that new nature in you can believe. So they say you are first regenerated, then because you are regenerated, you can believe the gospel, and when you believe the gospel, you get saved. In other words, you can't believe and get life; rather, you get life and then believe. That is Calvinism. That is the theological system, and that is the theological argument about whether or not you can believe without God first regenerating you. You have to be regenerated first and then you believe.

Do you believe, and then are you regenerated? Well, when you read the verses in your Bible, the life comes not from the Holy Spirit going “oooooooo”—pulling a plug out of the side of your head, and pouring in faith—I'm being facetious. Listen, the Spirit of God never works apart from the Word of God, and the Word of God never works apart from the Spirit of God in this age.

So how does the Spirit of God come in? He comes in through the words in the Book. What is it that he uses? The words.

**John 6:63** It is the spirit that quickeneth [gives life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

When you receive those words, you are receiving life and light. Let me give you an illustration. In Matthew 12, there is a man with a withered hand, all drawn up; he can't move it.

**Matthew 12:13** Then saith he [the Lord Jesus] to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Now tell me something. Where did the power for that man to stretch forth his hand come from? From the command of the Lord Jesus Christ to do it. How did that man get the ability to do it? It came from faith in what Christ told him. The message

that Christ gave him had life in it, and when the man responded positively to it, do you know what happened? *Whoosh*—out it went, like the other one.

In John 5, the impotent man is lying on the side of the pool, and Jesus comes to him and says: “Do you want to be made whole?”

And he said: “I have no one to put me in the water.”

Jesus said: “Rise up and take thy bed and walk.” And immediately the man was made whole.

### **John 5:6-9**

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

Look at John 5:28.

### **John 5:28-29**

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth;

They that are in the grave are going to hear His voice and come forth. They hear the word, and they live. People say Lazarus couldn't hear because he was dead. That verse says that the dead man hears, and then lives.

Now right here, you are going to appreciate the fact that you have already nailed down the fact that you can trust your Bible to mean what it says, and say what it means, and you don't have to worry about these dudes always trying to re-translate it, update it, and help you out with it; because they don't help the Greek text out here at all. Your Bible has it just like it is, I have checked it. I have been through it all. You don't need to go around correcting things. None of you are qualified to do that anyway, but the Bible has it fixed so clear here:

### **Ephesians 1:13**

13 In whom [in Christ] ye also trusted, [you believed] after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Did you get the order there? First you heard the Word. After you heard the gospel, what did you do? You believed the gospel. And after you believed the gospel, God the Holy Spirit sealed you. Can it be any clearer what the order of activity there is? I don't think so.

**Galatians 3:2** This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Tell me something. Did you get the Spirit by the hearing of faith? Yes. The theologian said that you got the hearing of faith by the Spirit—it won't work, it just won't work. Folks, believe on the Lord Jesus Christ and thou shalt, what? Be saved. Brother, if you think you can be regenerated and not be saved, you have a different doctrine about that than I do.

Now I want you to understand something, I am not promoting any goodness in man. Don't go away from here and say, "Brother Jordan believes there is something good in man." You never heard me say that. The flesh profits nothing. Your flesh cannot do a thing. But folks, when that life-giving message comes in, it works. It isn't work when you give up everything that you are doing, and trust something that somebody else did. There is no merit in that—confessing yourself, and acknowledging yourself to be a sinner who has no merit, nothing that he can bring. You just rest in what God did for you in Christ. There is no merit. Where do you see any merit for yourself in that?

**Romans 6:17-18**

17 But God be thanked, that ye were [past tense] the servants of sin, but ye have obeyed from the heart [from the mentality of your soul] that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

Have you got that? Folks, when you go out and preach the gospel, you go out to a bunch of lost sinners, dead in sins and trespasses. The only thing that is going to do those birds any good is the gospel of the grace of God, and that is the message that gives life. You had better keep it clear. You had better not let them add any works, because the god of this world blinds the mind. He keeps them in darkness and in ignorance. He doesn't let the life-giving light of the gospel of the grace of God shine in. Do you know how he does that? By giving them works to do. So what you want to do is offer them something in which there is no merit; and that is simply faith, and faith alone—resting in what God did for them.

You have to keep that gospel clear folks, because an unsaved man wants to work. His old flesh wants to do something to please God, and it can't. And telling that man to have faith in the finished work of Christ is telling him what God says to tell him. I don't care what the theologians say. And again I say, there might be some people listening to the tape or video who don't appreciate these things. My dear friends, the issue is not what we appreciate. The issue is not theological systems. I think that we have come far enough in the book of Romans now to understand that the systematic theology systems of men are defunct, and that what we need to do is to get back to the Pauline pattern for the perfection of the believer, and rest on the dispensational truths and the issues that God has in operation for us today.

Next, we will go over the issues of predestination, foreknowledge and election as they are in Paul's epistles.

## **GRACE SCHOOL OF THE BIBLE**

### **Romans 202-5**

It is a real joy and a privilege for me to have the opportunity to teach and to have you a part of this class. In this last 1 ½, almost 2 years, the Lord has blessed your efforts, and is going to use you in a tremendous way; and I am grateful for the opportunity that I have to be just a small part in your edification, and in your being built up and prepared for the work of the ministry. I assure you that through the years to come, I will watch each of you with a great deal of paternal oversight. I will have a great interest in you, and trust that you will be faithful to the things that God teaches you. Look to Him first, not to 2<sup>nd</sup> causes, and to other people, but to Him. Learn from Him through His Word, and then go out and serve Him faithfully, by His grace and for His glory.

We are going to continue where we were last week in Romans 8 at the end of the chapter. We are in a break between chapter 8 and chapter 9. In chapter 9, we will begin a new detail in Paul's gospel, and the foundation that Paul lays there in the book of Romans for the edification of the believer. Before we get into that, and sort of as a way to set the stage for what is in chapters 9, 10, and 11, I began last week, to deal with some of the theological controversies that surround Romans chapter 8.

There are two types of controversies in Romans 8. The first is the textual controversy that comes from changing the Bible text in the passage. Two of the most common passages that are thrown at you to try to demonstrate that a KJV Bible is wrong and incorrect, and that its text is flawed, and that its translation is poor, are Romans 8:1 and Romans 8:16, and 26. We have discussed both of these passages in detail. Last time we began to look at some of the theological discussions. We talked to you about the fact that people use certain passages in Romans 8 in an attempt to try to justify their theological systems. These folks generally use the *proof text* method. It is a system where you pull a verse here and a verse there out of its context, especially out of its dispensational setting.

No Calvinist and no Armenian true to his system is a Dispensationalist. The Arminians are not Dispensationalists. John Calvin was not a Dispensationalist, and his followers today, who are real Calvinists, oppose Dispensationalism. The most thorough examination that I have ever been able to read in the past 20 years of an anti-dispensational position, was written by a 5-point Calvinist. The Calvinists themselves profess that you can't be a Calvinist and a Dispensationalist. The two are not congruent with one another. In fact, the very basic tenants of Calvinism, the issues of what they call "sovereign grace," deny the issues of dispensationalism.

I realize that there are people that are going to be taking this class, no doubt, that don't understand, and that think you can be both. But I guarantee you that one of the two is going to take over. If you become a Calvinist, and you begin to teach and think and develop that Calvinistic system, you are going to lose the grace message; because you are going to begin to limit the grace of God according to the system that you develop. When you do that, folks, then the grace message as it is preached by the

Apostle Paul goes out the window. You are going to demand that God in every age, from the time of Adam down to the new heaven and the new earth, has to deal with men in exactly the same way. That is the great argument between Covenant theology and what has come to be called Dispensational theology.

So the two are not synonyms, and they don't work together. That is the reason that I tell you that I am neither a Calvinist, nor an Arminian. I am not either/or and I hope you will not be either. I hope you will be neither/nor and I appreciate Brother Lehman Strauss for pointing out that important distinction in those terms there. We are neither Calvinistic nor Arminian, we are Bible believers. I seldom call myself a lot of things, though I do call myself a fundamentalist; but when I do it, I usually do it in sort of a cringing way, because most fundamentalists today are so liberal that I am ashamed to be associated with most of them. I am a Bible believer—that is a good term. I believe the Bible, and I believe that you ought to go by the Bible, and that is the issue.

What I want to do in this class is to go over some issues in Romans 8—these unique terms that the Apostle Paul uses to describe the method by which God will accomplish His purpose and plan, and the security of that plan. We want to look at verses 29 and 30, and we especially what to look at foreknowledge, predestination and election.

Before I do that, let me say something to you. In the end of Mr. Stam's book on Romans, there is an appendix that you need to read. The appendix has to do with the sovereignty of God and the free will of man; and in that, Mr. Stam makes the point that salvation is wholly of God, and at the same time it is wholly of man. That is, salvation is by grace through faith. How can something be wholly of God and wholly, (completely), of man? It is neither wholly of God, nor wholly of man, and yet it is both wholly of God and wholly of man. Now you say: "What are you talking about?"

Mr. Stam makes a very interesting analogy. He says that there are three times when God touches man, and all three times this antinomy is there. First, there is the issue of the Bible. We have studied the doctrine of inspiration, and we have seen that when that Book is written, that the issue in inspiration is that the words on the page are the words that God Almighty caused to be written down. Yet we have also seen, and learned, as we studied inspiration, that God didn't just pick up the man and cause it to be written with no consideration to the man. Paul can write to Timothy and say: "Tim, I want you to bring me my coat that I left there, and I want you to get it here before wintertime." What could be any more human than that? What could be any more human than the closing appeals in each of Paul's epistles, or in the Psalms?

David, for example, would sit in a depressed and rejected condition, and cry out against the enemies of God. He would make God's enemies his own, and be in all kinds of human circumstances. So you see the human side in the Word of God, and you see that God used men to write the Word of God. Over and over, we say: "Paul said," and yet it is God's Word. How do you get to the place where you figure out which it is? The thing that you understand there is that it comes down to being a true antinomy; that is, two truths that get down to where you can't separate the two. It is sort of like a railroad

track: you are standing on it and there are two rails; they run parallel, but they are different. But if you stand and look at that railroad track 5-10 miles down the line if you can see it that far, as you see those tracks, pretty soon they become one in your eye. You can't separate them with your eye. They run together, and these truths are a lot like that.

The other thing is the nature of the Lord Jesus Christ, and what we call the *hypostatic union*. We have discussed that—Jesus Christ is God manifested in the flesh, and yet He is the man, Christ Jesus. He is not half God, half man. He is the theanthropic person, the unique person of the universe: He is God-man, He is completely God, and yet He is completely man. Yet He is not two in one, He is one person. So the theologians use that term, *hypostatic union*, in order to describe something that they can't thoroughly fathom.

It is the same way with the issue of the sovereignty of God and the free will of man, and salvation. It is wholly of God, and yet it is wholly of man. There is the sovereignty of God involved, and yet there is that free agency, that free moral agency of man—the free will of man, it is called.

Understand that when I use those terms, I don't mean by “the sovereignty of God,” what a Calvinist means by it in his theological system, if you can figure out what he means. When I talk about the free will of man, I don't mean what the Arminian means, if you can figure out what he means. I don't mean by “sovereignty” what an Arminian says that a Calvinist means, and I don't mean by “freewill” what a Calvinistic says an Arminian means.

These guys are just like a bunch of grade school kids, a bunch of spoiled brats arguing and fighting over a piece of candy—about whose it is, and who is going to eat it, and who gets the biggest piece. They get to fighting like a bunch of little kids, and the best thing for you to do in your ministry is stay away from that, and from the people that get involved in that. Try to rescue them from it, and apply the issues in Titus 3 about somebody that causes division—a heretic. Apply the issue, and show them the truth. Show them the truth, show them the truth, show them the truth, and if they won't take it, then let them go on down the road with their candy. That candy bar they have is not going to do you any good; there is no nourishment in it at all. I am not trying to be a smart-aleck now, but I want you to understand, folks, that there are some issues here that just don't have anything to do with the Bible, and yet the Bible is very clear, and it is precious when you study it. I want to do that with you now.

The whole issue regarding Calvinism and Arminianism, by their own admission, boils down to: Where does faith come from? We talked about that last week, and I tried to show you that faith is a nonmeritorious system of perception. It is a response to God, not a work for God; and as far as the Bible is concerned, faith comes by hearing and hearing by the Word of God. Nobody believes anything that saves them, unless they believe the gospel, and the gospel comes from God Almighty. When the gospel comes, and the Spirit of God brings the gospel, you can't do what one does, and what the other does. The issue is that Word of God coming in, and, “the words that I speak unto you they are spirit, and they are life.”

Now that issue about where does faith come from. By their own admission, by the books that I had here last week and the one I read to you, where he basically said the issue is not: does God foresee faith and choose somebody because He foresees it? Sure God foresees faith. The issue is, where did the guy's faith come from to start with? Now, like I said, there are all kinds of ideas. I have a doctrinal statement here by a Calvinist group that I thought that I would read some of it to you. I told you last time about the Westminster Confession saying that everything that happens on the earth, God did it.

Here is a doctrinal statement talking about irresistible grace. "On the basis solely of God's sovereign love for his elect, the Holy Spirit regenerates the elect, and causes them to believe." His work is irresistible and sovereign. That is, God regenerates a person and then causes that person to believe. Regeneration first, then with a new heart, you are able to believe. Talking about limited atonement: "This has to be taught with all authority, the work of Christ secured absolutely nothing for the non-elect." In other words, a non-elect person gets absolutely nothing, no value at all out of the work of Christ at Calvary. And as far as God's Word is concerned, that is just pure nonsense.

Now the one that I really wanted to read to you was this thing about sovereignty. The Calvinists believe there is nothing in all of history that has happened, nor can happen, apart from God's explicit decree, and in accordance with His secret desire. There is no detail that ever takes place in your life that does not happen except according to what God explicitly decreed would happen. Everything that you do, God determined beforehand that you would do it, and it is all according to God's determination and decree. Rebellion against the doctrine of the sovereignty of God is an evidence of unbelief. I would agree with that if you define sovereignty in terms other than what they define it. But all of a sudden you don't agree with me; you are not saved, and that kind of stuff—and that is where this business leads. Now let's talk about Romans 8:29.

**Romans 8:29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

In other words, He predestined us to be conformed to the image of His Son, that Christ might be the firstborn among many brethren.

**Romans 8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Understand that the issue in glorification is your resurrected, glorified body. Understand that the issue in justification, (heaven knows we have been over that enough in chapters 3, 4, and 5, and we need to go back and deal just a minute with this issue about being called), is election. In verse 28, he says:

**Romans 8:28** And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

He says He calls saved people: “them who are the called according to his purpose.” There are three things: foreknowledge, predestination, and calling. We have not dealt with those things thoroughly, except foreknowledge. *Foreknowledge* simply means *to know something ahead of time*, and it is whom he foreknew. Who are the ones that He foreknew?

**Romans 8:29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

“For whom he did foreknow.” The *whom* there, is obviously saved people. He foreknew saved people. He foreknew believers, folks—He knew who would believe the gospel, and He foreknew them; it is that simple. There isn't any argument about the fact that God foreknows who is going to believe, because everybody knows that God knows that. God knows who is going to believe. Calvinists, Arminians, or whoever, all agree with us that God foreknows who is going to believe.

Now, how do you get into these other things? Let's talk about predestination. “For whom He did foreknow, He also did predestinate.” That word *predestinate* means exactly what it says. It means predestinate: to set the destiny ahead of time. *Pre*—before hand, *destination*—to set the destiny beforehand, before time. Notice what He says there: “whom He did foreknow,” (saved people), “He also did predestinate to be conformed to the image of His Son.”

**Romans 8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The issue in predestination is having your destiny set ahead of time. I realize that the Calvinist and the Arminian thinks in terms of eternity; but there is something important for you to see here. Usually the terms *predestination*, *election*, *foreknowledge*, and *foreordination*, are used interchangeably. But to have something's destiny fixed ahead of time, the Calvinist looks at it like this: he says that God, in eternity past, chose certain people for salvation, and certain people for damnation. He says that that was God's sovereign choice, and God made that choice based on things in Himself, not based on anything in the person. God chooses those people for salvation, and these people for damnation. He loves those people, and he hates these people. In other words, He doesn't love these people, He hates them; and he loves those people. Jesus Christ came and died for those people. The Spirit of God, and the Word of God, are for the benefit of all those people up there. These people down here, according to that doctrinal statement I read a minute ago, are not affected one bit by the benefits of that stuff up there. They are going to go to hell, and that is all there is to it. The people that were not chosen are going to burn in the lake of fire, and they don't have any choice in the matter; it is just done, and that is it. It was all done by God in Time Past.

The Calvinists are saying that the destiny of both these people and those people, is predetermined back here by God. It is all predetermined back there in eternity past. I want to say this to you: what that system teaches, and the validity of it is just what I am doing to it on the board. [erasing] There is no validity in it.

The term *predestination* in your Bible is used 4 times: twice in Romans 8, and twice in Ephesians 1. In both passages, it is a term that is used to describe saved people, not unsaved. Predestination is something that involves saved individuals only. God has determined that saved people will get a certain destiny. God has determined that saved members of the body of Christ are going to get a certain destiny.

**Romans 8:29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

God has predetermined that every person who is in the Lord Jesus Christ will receive a glorified resurrection body. If you are in Christ, God has preset your destiny so that you are going to receive a glorified resurrection body. You are going to get a brand new body made like unto His glorious body. God has determined to give you that. “Moreover whom He did predestinate.” He predestined you to be conformed to the image of His Son, and the predestined folks are the people in Christ who He foreknew—the people who are in His purpose, the people who are in His Son. My dear friend, God Almighty, in Time Past, looked down out of eternity past, and when God looked down, He looked at that cross, and He looked at the work of Calvary, and He saw people in Christ or out of Christ. (God never determined to do anything with anybody that isn't in the Lord Jesus Christ.) I am talking about the saved people. He is going to work with them through Christ, and when He looks down, He sees the cross; and He looks at everything else in the light of that cross. In Ephesians 1, you see it again, and you will see a little more about it.

**Ephesians 1:4** According as he hath chosen us in him before foundation of the world, that we should be holy and without blame before him in love:

“According as he hath chosen us in him.” You were chosen in Him. Notice that the verse doesn't say you were chosen to be in him. The word is not the preposition *ice*, which is *into*. The preposition is *aim*, which is *in*. It is *in*; it is not *ice*. You were not chosen into Christ. You weren't chosen to get into Christ. You were chosen in Christ. In Christ you were chosen. Do you get that? That is critical to see. When you got into the Lord Jesus Christ, how did you get into Christ? You got into Him by faith, folks. You believed the gospel that Christ died for your sins, and when you believed that gospel, God the Holy Spirit put you into Christ on the basis of the finished work of the Lord Jesus Christ, and your acceptance of it.

Now that burns a Calvinist up, I know that, but the other things that I am saying burn up an Armenian, so I am in good shape. I'm neither/nor. Verse 5.

**Ephesians 1:5** Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

God's will is that people in Christ, members of the body of Christ, get the adoption of children. What is the adoption of children? Romans 8:23: “waiting for the adoption, to wit, the redemption of our body.” Folks, the adoption of children is for you to be placed on display before the universe as the complete total son of God in a

glorified, resurrection body, conformed to the image of God's own Son; a joint heir with Jesus Christ—a full grown son, literally—in the family of God. That is our position, one that is going to be a reality; and God has predetermined and decreed that it would happen. Verse 11 in Ephesians 1:

**Ephesians 1:11** In whom also we have obtained an inheritance, [That inheritance out there, a joint inheritance with Christ.] being predestinated [Having that inheritance and that destiny already predetermined.] according to the purpose of him who worketh all things after the counsel of his own will:

That is that purpose that He had in eternity past—to form that body, and to use it out there in the ages to come. God has a purpose for you. You are involved in the plan and purpose of God when you get in Christ. You have all that; in Christ you have it. Predestination, don't forget it, is something that applies to saved people; and it talks about what God is going to do with saved people. It is not talking about God in eternity past predestinating and predetermining a bunch of events to take place in the world. It is talking about people that He predestinates according to a purpose. Romans 8:30.

**Romans 8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The people that He predestined, He also called. In order to get them into Christ, He called them. He invited them to be a part of that program. That word *called—kaleo*—is a Greek word that simply means *to invite, to call*. The church, *ekkletos*, (*ekklesia*, is the same word), *ek* is *out* and *kletos* is *called*: it is *called out*; and it means *to call, to summon, to invite*.

In theology, they have all kinds of callings. They have a general calling that everybody gets, and then they have an effectual calling that you can't resist. I have a book in the study by a guy from the Christian Reformed church, where he is calling the Reformed Church guy a hyper-Calvinist; and they are arguing back and forth about the “well-meant offer.” That is their term. The name of the book is Hyper-Calvinism, and you are either a hyper-Calvinist or you are not. Why aren't you? You are willing to go out and give a “well-meant” gospel offer. That is, you are willing to go tell people without knowing anything about them, to believe on the Lord Jesus Christ and be saved. You are willing to go preach the gospel to anybody. The hyper says you can't do that. You have no right to tell that man that he can be saved, because you don't know if he is one of the elect or not. Well, what is the evidence of the elect? This doctrinal statement that I read here a minute ago, says the evidence of being one of the elect is the regeneration of the Holy Spirit. In other words, the guy comes and evidences a regeneration of the Holy Spirit; they don't say what that is, but I take it to be faith. Well how are they going to have faith if you don't preach the gospel to them? You can't preach the gospel to them until he has the evidence, which is faith. I mean, I can understand why the guy doesn't preach the gospel to anybody. I'd sit home too if that is what I thought. The thing is, election is very misunderstood. Now come with me to Mark 13:20, and notice the definition of election. Get a Bible definition here.

**Mark 13:20** And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, **whom he hath chosen**, he hath shortened the days.

“Whom he hath chosen,” do you see that? I am not worried about the context, I just want the definition. The elect—who are they? They are whom He has chosen—whom He calls, whom He has chosen. Who are the elect? They are the ones whom He has chosen. Now, who does the choosing? Who does the calling? Come with me to I Corinthians 1, Ephesians 1, and Galatians 1. Folks, God the Father calls people to salvation.

**1 Corinthians 1:9** God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

God the Father called you into the fellowship of the Lord Jesus Christ. God invited you, He summoned you, He called you into the fellowship of His Son.

**Galatians 1:6** I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

God the Father called them into the grace where in they stood.

#### **Ephesians 1:3-4**

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he [God the Father] hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

God the Father has chosen, He has elected, He has called us. How did He do it? Get II Thessalonians 2 in one hand, and John 6 in the other. This is what is called, in the system of Calvinism, the irresistible call. On the basis solely of God's sovereign love for His elect, the Holy Spirit regenerates the elect and causes them to believe. No man is able to come to Christ unless he is sovereignly drawn by the Spirit of God. I believe that. I believe that absolutely, on the basis of the verses that they gave there. John 6:37 and 44. I believe that nobody ever comes to God Almighty for salvation. The Bible teaches clearly that men don't come to salvation, in the Dispensation of Grace, where we live, except God draws them. I mean, that is how you get there. But the issue about *drawing* is that we don't live in the Pentecostal program, or in the Kingdom dispensation where these brethren get all their verses. We don't live in that program. God doesn't just reach out here, and put a lasso around somebody, and pull them over here, and then the Word of God gets involved. He draws them by the gospel.

**John 6:37** All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Who are they? Who is he talking about? Go back to verse 35 and read.

#### **John 6:35-37**

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

“He that cometh to me,” and “he that believeth on me,” are what? They are the same thing.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Folks, the issue there is faith—believing. Verse 44.

**John 6:44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

The question is, how does He draw them? That is my point.

### **John 12:32-33**

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

Folks, there isn't a verse of Scripture in the Bible anywhere that says anything other than that. There is not one verse in the book of John that says how he is going to draw them. He is going to draw them by the preaching of the gospel. Notice II Thessalonians 2 clearly. How are people called today in the dispensation of grace? I quoted the verse over there in John just to show you that in that program, at that time. That is the verse that brethren use so much. It is the same issue over there.

### **2 Thessalonians 2:13-14**

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you [How?] **by our gospel**, to the obtaining of the glory of our Lord Jesus Christ.

Folks, you are called by the gospel. Did you get that? “Called according to His purpose.” How did you get called? You got called into Christ, how? You are invited into Christ, how? By the preaching of the gospel of the grace of God. That gospel message is a life-bringing message. The words are life. The gospel of Christ is the power of God unto salvation. It is the message that is preached; it is the doctrine by which God the Holy Spirit operates today—and that is important for you to see that. I hope you do.

Now this term, *the called*, or the term, *the elect*, is a title that refers to a special group of people. It refers to believers. Come back with me to Isaiah 42. There is only one person in all of human history who was ever born on this earth, who, when He was born, his eternal destiny was already fixed ahead of time. That person is the Lord Jesus Christ.

**Isaiah 42:1** Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

That passage is a direct reference to the first coming of the Lord Jesus Christ. The second coming of Christ, takes place in the last half of the chapter. “My servant, mine elect,” the Lord Jesus Christ is the elect individual in the Bible. Now you notice that He is called *my servant*, *mine elect*. Those two terms are used sort of interchangeably. Over and over and over again, in the issue of election, you are going to find that the issue in election is service. Over and over again, it will be that way. The issue is not going to be salvation, but the issue is going to be service. Even when the election, (the calling), is into the fellowship of His Son, that is the calling to get into the fellowship—the purpose in getting them in is service. Take, for example, two passages that are always quoted to you about election. Get John 15 in one hand, and Romans 9 in the other. We are going to study this passage in Romans 9, and this is one reason that I am trying to go into this as thoroughly as I can right now.

**John 15:16** Ye have not chosen me, but I have chosen you, and ordained you,

That verse is quoted just like that over and over again. “You have not chosen me, but I have chosen you.” People quote that verse to me, and I saw that that is not what the verse says. I have had people get fighting mad about that, but it isn't what the verse says. You just quoted a piece of the verse. The verse says:

**John 15:16** Ye have not chosen me, but I have chosen you, and ordained you, [Why did you chose them, Lord, and ordain them?] that [purpose and intent of the choosing] ye should go forth [and get saved. NO. that you should go forth] and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

The reason that Christ chose the 12 apostles, and the reason that He ordained the apostles, (which is who and what that passage is talking about), is that they might go forth and serve Him. The purpose in the choosing—election—was service; and the *elect* is a title given to those who are in Christ. The view and the object of the thing, over and over again in the Scripture is service.

### **Romans 9:10-12**

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

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;) [What is the purpose of God according to election, that is going to stand?]

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

I hope you saw the rest of the verse—“shall serve the younger.” Do you know what the purpose of God according to election's standing was? Not salvation, but service. The issue is service, service, service over and over again.

Go back with me to Isaiah 45, and notice that the nation Israel is an elect agency, whereby God Almighty intends to work. God chose the nation Israel. There is a corporate election of the nation Israel, and Israel is an agency through whom God intends to operate.

**Isaiah 45:4** For Jacob [Israel] my servant's sake, and Israel mine elect, I have even called thee by thy name: [Israel as a nation is God's elect—they are an elect nation.] I have surnamed thee, though thou hast not known me.

**Isaiah 41:8-9**

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Israel is God's chosen: they were taken, they were called, they are chosen. The nation is God's elect. You say: what do you mean, "the nation"? Well, let me ask you something. Israel is God's elect, right? Yes. Does that mean everybody in Israel is saved? Is every individual Israelite automatically saved because he is an Israelite? No, you know better than that. That is not true. Rather, He chose the nation to serve Him, and the Israelites in the nation who were believers were true Israel.

**Isaiah 65:8-15**

8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have [What?] sought me.

You know who the inheritor, and the elect, and the servants are. They are the people that seek Him, that have sought Him. That is the key to being in the elect of the nation—faith.

11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

People that wouldn't answer, that wouldn't hear, who did not choose what God delighted in—He said: I will wipe you out, get rid of you.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

The nation was elected, but it is the faithful believing remnant in the nation that are the elect, the part that remains the nation. That is corporate election. The nation Israel is God's agency in Time Past, and in the Ages to Come. God has a purpose that He is going to accomplish with the nation Israel, and any Israelite could be a part of that elect nation, a part of that group who would be God's servants, and His inheritors, and they were the people who by faith, stood in the promises that God gave them.

There is another agency that God has elected—chosen to form—and that is the church, the Body of Christ. Now, there is a secret purpose, an eternal, and secret agency that He had, called the Body of Christ. Come over to Ephesians 1.

**Ephesians 1:4** According as he hath chosen us in him before the foundation of the world,

Notice again, He has chosen us where? In Him. He didn't choose us to be in Him. He didn't choose us into Christ. He chose us in Christ. He didn't choose us unto salvation—unto being in Him—but He chose us in Him. In other words, those who are in Him are the ones that He chooses, because you are in Him. Because you are in Him, you are one of the chosen. I say again to you, the term is a reference to a position, it is a title, a status thing. And it is not directed toward unbelievers, it is directed toward believers.

Let me ask you a question. Can one of the elect ever be lost? A Calvinist will automatically say, no. Well if one of the elect cannot be lost, then can a lost man be one of the elect? Were you elected before you got in Christ? And by the way, Romans 16:7 is very clear—Paul talks about they who were in Christ before me. There is a time in your life, before you trust Christ as your Savior, when you were not in Christ. God did not put you in Christ back yonder. God placed you in Christ by His Spirit the moment that you trusted Him. December 31, 1962, for me, about 8:10 in the evening, I was placed into Christ; and by virtue of being in Christ, I became one of the chosen. Why did he choose me? Ephesians 1:4, 2<sup>nd</sup> part of the verse.

that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Folks, there is an unconditional election, and that is a reference to the purpose of God being unconditional. God has chosen to form the body of Christ, (verse 11, Ephesians 1), and there isn't anything that is going to stop that. But then there is also a

conditional election. That is, you and I have the opportunity of answering the call of the gospel on an individual basis, and becoming participants in His program and plan. I Corinthians 1:21—you have to get this verse down folks; it will save your neck.

### **1 Corinthians 1:21**

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God [Do you see that? The verse says it pleased God. Here is God's pleasure. Don't give me this business about what you think that He did, and what your philosophical theologically-based system can decide what He must have, or ought to have done. Here is what God says His pleasure was. It pleased God] by the foolishness of preaching to save them that believe.

Do you get that? That is God's sovereign free will. Let's talk about God's free will. It is not of him that willeth or runneth, but it is of God, isn't it? He sets the standards, doesn't He? It is God's sovereign free determination and pleasure to save them that believe. That is why people want to argue about where you get the faith. They say: faith pleases God, and you can't do anything that pleases God; therefore, you cannot believe. Have you ever thought about how silly that is? That is to say that here is a guy that cannot please God. Faith will please God, so this guy can't have faith; so God has to give the guy the thing that pleases Him. Okay, here is the guy who doesn't have faith, so he does not please God, but why doesn't he have faith? Because God won't give it to him. Then that is God making the man unpleasing to Himself. In Ezekiel 33:11, God swears that He has no pleasure in the death of the wicked. Well if God doesn't have any pleasure in the death of the wicked, and the man doesn't have faith because God hasn't given it to him, then don't you tell me God isn't responsible for what the man did. I mean, it does not take a 6 year old with one eye and a pea brain to figure that out. Maybe your system won't let you figure it that way, but what you need to do is jettison that system and get in the Book.

“Whom he called,” who are they? Who are the “whom”? He calls people by the gospel. He foreknows who is going to respond. And when they respond, not before they respond, when they respond, He places them into Christ by His Spirit—by the Spirit baptism. Then in Christ they are the called ones, and they have their destiny fixed—unconditional election of the body of Christ.

A Calvinist says “unconditional,” an Arminian says “conditional,” and both of them are on the basis of individuals.

Corporate election is unconditional, individual election is conditional. It is a reference to the individual's participation in the plan and the program of God, based upon whether he will believe the gospel or not when he hears it, under the illuminating ministry of that life-giving Word of God.

Our choice of Christ is foreknown by God, He foreknew everything. The blessings of salvation that we get in the heavenlies are predestined, predetermined—the destiny for everyone who is in Christ. Our calling comes through the gospel. The reason that I am one of the called is the gospel of the Lord Jesus Christ. Again, that is

why that gospel message is so important, and has to be clearly maintained, and faithfully proclaimed. That is why in our classes, the issue of the clarity of the gospel and its integrity, undiluted and unadulterated, is so constantly something that we maintain and that we talk about.

I hope that by now you have come to understand some things; and if you don't, I hope that you will keep studying. But I hope you will understand, folks, God foreknows who is going to believe. He foreknows everything. He called us on the basis of that foreknowledge, He predetermined to form that body of people who would trust His Son as their Savior, rely on the finished work of Christ, and thus gain the benefits of it by being in Christ. He has predetermined our destiny out there, and our calling is based on faith in the gospel of Christ, and there isn't any merit in that.

If anybody says there is merit in faith—resting in the finished work of Christ—they don't believe in the finished work of Christ. They believe that there is something for them to do. And sure enough, when you study the 5 points of Calvinism, and the 5 points of Arminianism, both of them teach that you have to endure to the end. Isn't that interesting? Perseverance of the saints means the saints must and will persevere. The Calvinist says they will, the Arminian says they must. The Calvinist says if they don't persevere, it was because they didn't have it to start with. That's Israel's program in I John 2. The Arminian says if they don't persevere, they won't get it—that's Israel's program in Matthew 24:13.

**Matthew 24:13** But he that shall endure unto the end, the same shall be saved.

We recognize a different program, one proclaimed by God's matchless grace. Next time we are going to go on into Romans 9, and begin to deal with what the situation with the nation Israel is, now that all these wonderful, fantastic blessings are ours in Christ—justification by grace through faith plus nothing, regeneration, and security. Then we have the walk in the Spirit in chapters 6, 7, and 8—walking in the Spirit, this Spirit-led walk in grace, walking in grace that is ours.

What about Israel, now that we all have all these benefits in Christ? We will begin with that next time. God bless you. Good evening.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202 Week 6 – TEST**

## GRACE SCHOOL OF THE BIBLE

### Romans 202-7

Now you understand the issues that we have been going over for the last two lessons with regard to the theological controversies that often times find their basis in Roman 8. As we go through chapter 9, you are going to see that the reason I went over those things last time, while we were in chapter 8, is because they have a real carry over in chapter 9. In fact, Romans chapter 9 is one of the battlegrounds, theologically, in the Bible. The issues that we have already discussed are where the theological battleground finds its source.

Remember what we are doing. In Romans chapter 9, we are going to begin a new section in the book of Romans. The apostle Paul has laid two of the four foundation stones for the gospel of the grace of God. To illustrate, draw a foundation where you can look down on it from the top; and divide that foundation into four equal sections.

In Romans chapters 1-5, he dealt with the issue of being justified by grace—justification by grace. He began by dealing with the issue of wrath—the wrath of God—and how that the justice of God will give eternal life to anyone who has perfect righteousness. He describes how the wrath of God is something that has been revealed from heaven against unrighteousness. He deals with the issue of wrath and condemnation, and how the justice of God operates.

Then he begins in chapter 3 to describe God's remedy for man's sin in the propitiatory sacrifice—the fully satisfying sacrifice—that Christ makes at Calvary, and how that God can now give us perfect righteousness in Christ by grace through faith. You have all that down, and you have the understanding of that.

Then we saw in chapter 4, how the wisdom of God has provided for our inclusion in that promise of eternal life, and that eternal life is given to us because we are in Christ—because we are righteous. We have it by faith, not by the works of the law. Then we saw how secure we were. What you deal with in the first 5 chapters of the book of Romans is laying that first foundation block—justification by faith. You have to get that one down first, and it has to be securely and firmly set.

Then he moves on after that in chapters 6-8, which is where we have just traversed. There he lays down the issue of living under grace. Just as the doctrine in Romans 1-5 is called justification, the doctrinal name that is given to living under grace is the word *sanctification*. He deals with the doctrine of sanctification—living under grace. You are declared righteous—righteousness is imputed to you. That righteousness which God gives to you positionally in Christ, is imparted into your life; and we learned that we live by grace.

In chapter 6, you are dead to sin, alive unto God; and he says: walk in newness of life. Don't walk in the old, walk in the new. Walk consistently, and live consistently

with your position in Christ. Let the position that you have, be consistent with who you are.

Chapter 7 says you are not under the law. You are to serve Him, not in the oldness of the letter, but the newness of the Spirit, and the new way that the Spirit of God is operating today.

In chapter 8, you are dead to the flesh, you are to walk in the Spirit. In other words, you are to be led by the Spirit. Look back there in chapter 8, verse 14: you are led by the Spirit. Again, I want to emphasize this issue to you about being led by the Spirit. When you are led by the Spirit, you walk with an understanding of what it is that the Spirit of God is doing today—what it is that God is doing that you are a part of. To walk in the Spirit, to be led by the Spirit, (same thing), refers to walking and living and progressing through life in light of what the Spirit of God is doing. It is not talking about something that floats down and takes over you.

I listened to some of the broadcasts that came over the radio from Founder's Week at Moody Bible Institute a couple weeks ago. I was impressed by the way that they would close those services. You know: "We are praying that the Spirit of God will move. He is moving across this audience," and that kind of thing. Folks, that isn't how God operates today, and the Spirit of God doesn't come in like a fog that moves across the audience, and you feel a cold chill and that kind of thing. Nor do you feel Him run down your spine, up one side and down the other, and in one ear, and all a sudden He zaps you.

God desires us to walk worthy, in line with, consistent with, this position that He has given us in Christ. He wants our walk to be the response to an intelligent understanding of what He is doing. And when you walk that way, that is walking in the Spirit; that is being led by the Spirit. Being led by the Spirit is not having the Spirit of God leading me to go over here and talk to this guy. That isn't being led by the Spirit of God. That is not what Paul is talking about. People say that God leads them to do this, and God leads them to do that, and what they wind up doing is blaming what they want to do on God. The way God leads you is, you walk on the basis of agape love. You remember all the discussions that we have already had about that, don't you? If you don't, you had better go back in your notes and get it; because that is critically important in order for you to understand how to live under grace. You walk on the basis of developing that doctrinal basis in your soul, where you can evaluate, and you can look at things in life the way God looks at them. You know how God looks at a thing, because you have His viewpoint in your heart, and your soul, in the mentality of your soul, and you can respond that way. Look at verse 14.

**Romans 8:14** For as many as are led by the Spirit of God, they are the sons of God.

That is one little statement that capsulizes our sonship position, and the privileges that we have by being sons—fully developed and declared, sons. Adoption—we studied the issue of adoption, and you understand that. Paul says: as many as are led by the Spirit of God, they are the sons of God. Now you remember the difference

between being a child of God, and a son of God. When you are a child of God, you are placed into the family, into Christ, you are born of the Spirit. The word *technon* means *born one, child, someone who is the offspring*. You are born of the Spirit, as Galatians 4 talks about. When you are born of the Spirit, you are put into the family—into Christ.

But to be led by the Spirit of God, that is the manifestation of the dignity of the position that we have in Christ. That is us manifesting, in our lives, the privilege that we have of being a son—a full grown son of God. And that is why our sonship privilege is exercised in our life as we are led of the Spirit, as we walk, and as we progress, on that basis, showing forth what God is doing today. Then, hey, these are the people that walk as sons.

Come over to Galatians 4. Don't forget this passage in Galatians chapter 4, about adoption. You know by now, that we have basically studied through the book of Galatians. When we get on over in the rest of the book of Romans, we are going to be studying through the book of Corinthians. But we have basically studied the book of Galatians. We haven't done it verse by verse, but when we went through Romans 1, the first 17 verses, do you remember what the main issue was? Paul's apostleship. The main issue in the introduction of Romans, is Paul's distinctive apostleship. “I have not come to you Romans, not because I'm not your apostle, but because I just haven't had the opportunity, but I have an unrestricted apostleship, and I am the guy to give you the foundation material that is going to establish you.”

The book of Galatians is in three sections. The first two chapters are personal, where Paul establishes his apostleship. There are at least 15 different points where he says: “I certify you brethren, that the gospel which I gave you...” and he gives you the certificate of his apostleship. I used to have a series of messages that I taught on that passage, Galatians 1 and 2, and I called it “Paul's ordination certificate.” “I certify you brethren...,” and he gives them point, point, point, point, that establishes his apostleship in chapters 1 and 2.

Then chapters 3 and 4 are doctrinal. In chapters 3 and 4, Paul deals with grace versus the law. The issue is his gospel message, the doctrine that he is preaching. We have studied chapters 3 and 4 in some detail, especially when we were back in Romans 4 and Romans 8. Chapter 3 of Galatians compares with chapter 4 of Romans, where he talks about the issue of our being blessed with Abraham. That is God's wisdom: foreseeing that we were coming, and providing for our inclusion in that promise of eternal life given to Abraham; because God had previously promised it before the foundation of the world to the members of the body of Christ. So the wisdom of God justifies Abraham in a unique and special manner to ensure our inclusion in there. We studied that in Romans 4, and we saw how that works in Galatians 3.

Then in Galatians 4, here is the issue of adoption—the sonship privilege that is ours—and that is the issue in Romans 8. We have been over these things.

Galatians 5 and 6 are a practical section, where he begins to apply the things that he has taught them doctrinally, to the practical lives of the Galatians. We have been

over Galatians 5 to some extent when we talked about walking in the Spirit in Romans 7. Do you understand that Romans is the doctrine, and Corinthians and Galatians are for reproof and correction about misapplication of the doctrine? So we are studying Galatians piece by piece as we cover the material in Romans. We did not cover every verse. I wish we could have the time, but we are trying to condense this material.

You should be able to study Galatians right now, and understand basically what is in it on the basis of what we have already gone over in Romans. If you get these two issues straight in Romans, you will get Galatians straight; you will see the error, and the things that he is correcting in Galatians, based on what you know in Romans. As I said, when we get over into the last section, we will see that Corinthians is continuously being referred to. Go to Galatians 4; I don't want you to forget this passage about adoption.

**Galatians 4:1** Now I say, That the heir, as long as he is a child, [here is the principle] differeth nothing from a servant, though he be lord of all;

“Now I say, that the heir, as long as he is a child”—in 3:29, he is told: “if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” We are heirs because we are in Christ. We have an inheritance in Christ.

**Romans 8:17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

**Galatians 4:2** But is under tutors and governors until the time appointed of the father.

The idea is that the heir goes through a time when he is not the full-grown son—he is not full-grown. He doesn't have all the privileges yet; he is under tutors and governors. You know what a tutor does, he teaches you. Who is the tutor? The law, Galatians 3:24.

**Galatians 3:24** Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

The law was our schoolmaster, our teacher, our instructor, our tutor. It is also a governor, Galatians 4:2, “under tutors and governors.” You know what a governor does. You have a governor on your automobile, don't you? Maybe you don't; some of you need one. Have you ever driven a truck with a governor? I drove a truck one time that had a governor set on 50 miles per hour. The only time it would go over 50 was when you were going down hill, and this old truck wouldn't even do that, but the idea is that a governor holds you back, and restricts you. And that is what a governor does with a child—it teaches the child, and it restricts the child.

The law, Paul has taught clearly, can't control. You can't control sin in your life by the law; it isn't a governor that is going to work. It isn't going to teach you how to please God. He says when you're under the law, (tutors and governors), that is babyhood; that is childish; that is the childhood period. But there is coming a time, appointed by the father—folks, it depends on the father's will, not on the child's

attainment—when the father says: “Okay, now, you are a son. Now, you are not under tutors. Now, somebody is not going to come along and tell you what to do. Now, you are not under a governor. It is up to you to discern what I want you to do. It is your responsibility to know what I want you to do, and to do it.” Folks, the privilege of sonship is the privilege of not being told everything to do like a baby. It is to be dealt with by God as an adult on the basis of your understanding of what it is that God has done for you, and to be able to discern the will of God in your life. Hebrews 5.

**Hebrews 5:14** But strong meat belongeth to them that are of full age, even those who by reason of use [using the Word of God] have their senses exercised to discern both good and evil.

### **Philippians 1:9-10**

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

You get that ability, that abounding understanding, of what God values and esteems, and then you can discern the will of God.

### **Galatians 5:5-6**

5 For we through the Spirit wait for the hope of righteousness by faith. [In other words, we are waiting to get our glorified bodies.]

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Here is what counts with God. He says circumcision doesn't count with God, uncircumcision doesn't count. Do you know what counts with God? “Faith, which worketh by love.” Your faith, when it works, when it produces, when it operates, when it responds, when it is motivated by love—agape love—avails. And I keep using that term *agape* because our English word *love* suffers from a misunderstanding; and Paul isn't talking about just a warm, personal feeling. He is talking about that understanding of what God has done for you in Christ—agape love. When your faith operates, and is motivated, and produces, and responds, on the basis of what God has made you in Christ, that is what counts with God. And the privilege of a son is to manifest all of that.

Let me give you an illustration. Come over to 2<sup>nd</sup> Corinthians and notice how the Corinthians were expected to walk in the same way, and they failed to do it. Paul instructed the Corinthians about a very practical matter. First go to Galatians 5:18.

**Galatians 5:18** But if ye be led of the Spirit, ye are not under the law.

The Spirit never leads you to be under the law. When you understand what the Spirit of God is doing, you know how to walk; you walk on the principle of grace. You are going to find that grace is going to appear in every one of these things. The law won't justify you, it condemns you. The law won't sanctify you, it condemns you. Grace

is what will justify you, and grace is what will sanctify you. Sin condemns you, sin won't sanctify you. The law condemns you, the law won't sanctify you. It does the same thing in the life of a believer that it does in the life of an unbeliever. Therefore, don't walk under it. Walk on the basis of what God has done for you in Christ.

**2 Corinthians 9:6** But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

What is the rule, Paul? If you sow a little bit, you are going to reap a little bit. If you sow a lot, you are going to reap a lot. That is simple enough, isn't it?

**2 Corinthians 9:7** Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Paul is talking about taking up the collection there for the poor saints in Jerusalem, and he said that there is a principle. If you sow sparingly, you are not going to reap a lot, you are going to reap a little. If you sow a lot, you will get a lot—you are going to reap a lot. That is the principle. He says: you purpose in your heart how you want to give—if you want to give sparingly, or if you want to give bountifully. It is your responsibility to decide how much God wants you to give. It is not the responsibility of the deacon board, or the elders of the church, or some denominational tradition. He says you are to give, not grudgingly, nor of necessity. Some ecclesiastical organization isn't to come along and demand that you give so and so.

I heard a dear brother on the radio just this past week, who has a national television ministry. He said: “God gets His tithe, and if you don't give it to Him in the collection plate, He'll get His tithe anyway. If you want to steal the tithe from God, He will get it with twenty percent interest—that is why you pay so many big hospital bills.”

So you had better put your tithe in the plate, why? Because they say, if you don't, God is going to get you—that is necessity. Paul said, that isn't the way. Paul says it is your responsibility to figure out how much, and it is your responsibility to do it. You are going to get the rewards at the judgment seat of Christ on the basis of what you do down here. What you get up there is going to depend on what you do down here. You make up your own mind. Do you want to buy stuff for yourself and live for yourself? Do you want to live for the flesh and live under the law?

You see, what you are going to find in your ministry, gentlemen, is that people don't want to be free. They don't want the responsibility of having to determine what God wants them to do. I have told you before: I don't care who makes the decision. Everybody wants to take the “chief's hat” and make all the decisions and tell everybody what to do. I started two churches, and pastored them for years, and told those men on our board, I don't care who makes the decisions as long as he is responsible for what he decides. If you want to make a decision, you had better know that you are going to live with the consequences. Do you know what I found out? I found out that I wound up having to make most of the decisions, because people didn't want the responsibility. So Harry put on his desk: “The buck stops here.” Why? That is where the ultimate

decision lies. You are going to find in the ministry, that people don't want that, and you have to motivate them to want it, by teaching them the doctrine that allows them to be equipped to make the decision.

Now there is an interesting thing at Corinth. Here is a situation where God is saying: now look, you guys have the doctrine in your heart, you walk led by the Spirit of God, you walk on the basis of what God is doing, you look at things the way God looks at them, and you determine things, and you evaluate them, and here comes somebody that comes in and wants to take up a collection. You are to try that man. Chapter 4—he has already told them in verse 2...

**2 Corinthians 4:2** But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

A man comes in with a big *whoopy-do* kind of a program, and he is promoting this, and he is promoting that, and he is talking about what great things he is doing here, and what great things he is doing there, and it is your responsibility to determine: Does this man, through the manifestations of the truth, commend himself to my conscience in the sight of God? If he does, does God want me to be a participant in his ministry, and support him, and provide the wherewithal so he can go out and do the work of the ministry? And if He does, how much? It is my responsibility to determine that. Folks, do you know that if the church, the body of Christ, operated that way, there wouldn't be ministries that lack financial resources to get the job done? Do you know why? Because the God that is indwelling you is the God that is providing this ministry over here, and it would work on the basis of the commendation of the doctrine back and forth between you. The supply would be met.

People say that God has the money; but God doesn't have the money just sitting on a yum-yum tree over yonder for you to go and pull off. God puts the financial resources in the hands of His people, and that is where they are. You are out there, and you have the resources, and you have a job, and you make money, and so forth; and God expects you and me, on the basis of an intelligent understanding of what He is doing, to identify other places and other people who we can participate and communicate with, as concerning giving and receiving. We do it on the basis of knowing how to evaluate a ministry, through the commendation of the manifestation of the Spirit, commending ourselves to every man's conscience in the sight of God.

But you know what happens. Preachers come along and pull a fast one on you, don't they? False preachers steal God's supply from God's men by false doctrine. I have seen that happen time and time again. They come along and just sort of throw a spell over people. They are doing it today coming and going. They run little pictures. Talk to somebody about the need of an African, for example, in Ethiopia, to hear the gospel of the grace of God, and to have his soul saved from eternal damnation and you will get a little money. But you show the picture of a little naked, starving, broken, distorted body, and do you know what will happen? Some dear sister will turn around and look at you and say: "Don't you wish you just had twice as much to give?" You know what I am

talking about, don't you? Somebody will come along and put them under a system where they control them, and just steal them blind. So when you come along and preach the gospel, they don't have anything to give you. Do you know what that is? That is the church not being what it ought to be. That is exactly what happened in Corinth. Look at chapter 11, verse 18.

### **2 Corinthians 11:18-19**

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

All these people out here are tooting their own horn, and Paul said, "I will toot mine too, for you suffer fools gladly." The fools are the ones back in the early part of the chapter who are a bunch of false prophets, false teachers, false apostles. You suffer fools gladly, seeing you yourselves as wise. You think that you are so smart, but you let that bunch of knuckle heads take advantage of you.

### **2 Corinthians 11:20**

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

Notice, if a man brings you into bondage, if a man devours you—this dude just comes in there, and puts a chain on you, and eats you out of house and home. If a man take of you—I mean, that dude is coming in there, and taking up offerings, and taking stuff away from you coming and going. He has you bound in the round, and is putting the screws on you, and he is just sucking everything that you have away from you. If a man exalt himself, if a man just kicks you around mercilessly, you just think it is so wonderful. The preacher has them in the palm of his hand, and they are getting offerings, and they are getting everything that they want, anytime. The people allow themselves to be in bondage to this bunch of dudes—to the denominational system that these guys are promoting. Paul came along and showed them the truth, and do you know what they did to Paul? They got mad at him.

Now I know that some of you guys think that all you have to do is go around and show this wonderful stuff to people, and they are going to flock to it like bees after honey. But listen, you have another think coming, because you are going to have to fight tooth and nail with the religious system to get it across to them. Those preachers are not going to want you to get this message to people, because you are going to take away all those preachers have. To the Galatians, Paul says, "they zealously affect you, but not well; yea, they would exclude you, that ye might affect them." (4:17). He said: they are trying to get you under their authority, and out from under my authority. They want you under their thumb, so that they can make a fair show in the flesh, (6:12), and have you build them up—exalt them. That goes on everyday of the week, and every Sunday of every week since Paul came on the scene in the dispensation of grace.

The only way that you are going to ever have a ministry that is established, that isn't tossed to and fro, and thrown like that constantly, is to get yourself first, and then the people you minister to, built on that foundation. You had better teach them how to

walk as sons. You had better learn to do it first yourself. I didn't mean to get off on all that, but I went through the verses in Corinthians, because I want you to understand how those books illustrate and amplify what he is teaching you here. We live in a Corinthian age, and this stuff goes on every day.

Now if you go back to Romans 8, we are led of the Spirit. That is, we are given the privilege, and the opportunity, of manifesting the dignity of our position in Christ, and the liberty that is ours to serve Him—our freedom to serve Him—not freedom to live any way we want to, (we were doing that before)—but to serve Him. Verse 15.

**Romans 8:15** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

For you have not received the spirit of bondage again to fear—you are not under the law. You are bound by the system, but you have received the Spirit of adoption, whereby we cry, Abba Father. One day folks, he is going to come and get us, and we are going to be manifested as the full-grown sons of God. Look at verse 23, there is the adoption.

**Romans 8:23** And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

One day, God is going to physically manifest you in the full position of sonship. Now, in the mean time, we have received the Spirit—the Holy Spirit of adoption. Right now it is the Spirit that is in you, and He gives you the ability to cry “Abba Father.” He gives you the ability right now to live as though that actualization is here. You remember what he said in 6:13 about living as those that are alive from the dead. Take your position, and live it right now. That is the Spirit of adoption. Verse 16.

**Romans 8:16** The Spirit itself beareth witness with our spirit, that we are the children of God:

Our spirit bears witness that we are the children of God. We have that new nature—that understanding—but the Spirit of God bears witness with our spirit, not to it, but with it. That spirit of sonship is there also and gives us the ability to walk, and to understand, and to live in that position. Verse 17.

**Romans 8:17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

In other words, we walk in the Spirit, consistent with the position and the blessing and the inheritance that we have in Christ. We know that that inheritance is secure. That is the idea here. We have been over all this: even though the realization—the materialization—of our inheritance is still a future prospect, it is secure; and that is why he says in verse 18 and following:

**Romans 8:18** For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Present sufferings are not worthy to be compared with that future glory. In other words, our inheritance, and a proper understanding of our inheritance and our sonship position, gives us the ability and the motivation to wait out the sufferings of this present time because we know something. Verse 28.

**Romans 8:28** And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

I want to say something to you about that verse because I want to make sure that you understand what is going on here. We know some things about what is going on in the world. When we understand what it is that we are a part of, and what it is that God is doing that we are a part of, as we go on the basis of that knowledge and understanding of what God is doing, we know that all things work together for good. God mixes the things, the circumstances of our lives, together with His purpose that He is working in us; and as He does that, those things work out for good at the judgment seat of Christ when we get our inheritance. I want you to understand that that verse is not saying, and it doesn't mean, that everything that happens in our life is going to be good. The charismatics sing that song: "Something good is going to happen." Folks, a truck load of bricks might be fixing to fall on you. The dude that popularized that song had a child die in an airplane crash. I have his book in my office. He was trying to reconcile that tragedy with the song. Do you know what he did? He threw his doctrine about "something good is going to happen" out the window, and he came to the place where he had to say: God takes the afflictions and turns them to good.

But that isn't what the verse in Mark that he keeps quoting says, because those verses don't work today. God isn't doing those things today. All you have to do is look at I Corinthians 4, and II Corinthians 11, and you know that everything that happened in Paul's life wasn't good. When we discern the will of God based on agape love, we know that God is for us, that we are secure in Him, that we are a part of His purpose that He is working today, (something that can't be stopped, hindered, or thwarted), we know that we are going to endure. Therefore we can endure, and those things that happen in life don't stop us.

Having said all that, having laid down these two foundations, Paul is going to go on now in Romans chapters 9-11, and lay down the next natural step. What Paul does in chapters 9, 10, and 11, is to deal with the issue of the dispensation of grace, and what has happened to the nation Israel. Where is Israel now? The reason that it is natural to bring it up after chapter 8 is simply that Israel was once God's chosen agency to execute His purpose and program on the earth. He has just told you that we are a part of God's purpose today. We are a part of the agency, the body of Christ, through which God is executing His purpose on the earth today; and that purpose can't be stopped, thwarted, hindered or put aside. Somebody says: wait a minute, wasn't Israel God's agency at one time? Yes. Then where are they now? Have the purposes of God through Israel been overthrown? What about Israel? Where are they? What is the situation

with them now? Is God through with them? Did His purpose with Israel fail, so He went over to a new purpose and a new agency? If it did, what assurance do we have that our purpose, (the purpose today), is going to be secure? Do you understand what the idea is? So it is the next natural, logical step. Once you have the issue of justification and living by grace established, the next natural step—the next natural thing you need to get straight in your mind—is, what the situation with the nation Israel is.

What about Israel? So you come to a national and a dispensational section. Do you know what D.O.G. is? The Dispensation of Grace. It is a dispensational and national consideration of the status of Israel. What is their present condition? What is that state? What about Israel, and what has become of them? Chapter 9 deals with Israel's past. Chapter 10 deals with her present, and chapter 11 deals with her future. In chapter 9, you have Israel's past election. In chapter 10, you have Israel's present salvation. In chapter 11, you have Israel's future restoration.

Chapter 9 sets forth God's sovereignty, His sovereign purposes. Chapter 10 sets forth His righteousness, the righteousness of God. Chapter 11 sets forth God's faithfulness. So you have God's sovereignty, his righteousness, and His faithfulness. Notice in chapter 9, you run into this immediately, as soon as you start the chapter:

#### **Romans 9:1-5**

- 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- 2 That I have great heaviness and continual sorrow in my heart.
- 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- 4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
- 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Do you see how there is an abrupt subject change? He has been dealing with things that have been logically put together in Chapters 6, 7, and 8—they fit right together. He came to a climax at the end of chapter 8, and then all of a sudden, he radically changes his subject. What he has done now, is come to the point where he is going to start laying that next great foundation stone; and that is the dispensational consideration of the present situation of the nation Israel. Paul is going to deal with the reason that God set them aside; he is going to deal with the reason that they are in their present situation, and then he is going to tell you their future condition. I mean folks, is God through with Israel? If you don't understand the answer to that question, you will never get your spiritual life straight. You will never get straight what God is doing in the dispensation of grace, because you will be thinking like most of the church thinks: that you are Israel. You will think God is through with them, and now you are Israel. Then you will do what the majority of the church today does; that is, they take all of the promises of blessing that God gave to Israel and say: that is me. And they take all the curses, and say: that is them. That is what the church does today. Up until now, Paul has basically ignored Israel. The natural question would be, what about that nation?

There were a lot of Jews in the church at Rome. There were a lot of Jews in the churches everywhere Paul went. What about them? Not just the Jew individually, but hey, what about the nation?

So in chapters 1-8, you have the doctrines of: salvation, justification, sanctification, and our future inheritance. Here is how salvation, justification, and sanctification operate today. Here is what God is doing, and equipping us with as members of the body of Christ—how He has equipped us to walk down here, and endure, and how His purpose is going to function. But wait a minute, what about Israel? So Paul is going to begin to deal with that. Chapters 1-8 were doctrinal, and now he is going to go national. Chapters 9-11 are national—what happens to the nation Israel? Notice how he begins: “I say the truth in Christ, I lie not, my conscience also bearing me witness.”

He says: Listen, I have my right hand up, my left hand on the Bible, and I swear to tell the truth. The Lord knows my heart. “I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” You see, Paul wasn't indifferent to the situation, and the position that Israel was in. In fact, when you go over to Ephesians chapter 3, he says:

**Ephesians 3:1** For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

Mr. Stam has said a number of times that he believes that Christ made Paul the prisoner of Jesus Christ for the Gentiles, because Paul had such a passion for Israel that he just kept going back, going back, going back, and going back, and God finally had to put him in chains in a prison to get him away from doing that. He wasn't indifferent to them. His Gentile apostleship wasn't something that caused him to forget about his nation. Romans 9:1-3, has often been called: *Paul's passion for Israel*. If you want to hear a sermon preached about a passion for souls, this would be the text that would be used. Notice verse 3.

**Romans 9:3** For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Come back to Exodus 32, and notice that that is exactly what Moses said. Folks, the apostle Paul loved the nation Israel no less than Moses himself loved Israel.

**Exodus 32:30-33**

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Do you see what Moses is willing to do? Listen, he says: “Lord, if you won't forgive them, and you are going to blot them out, kill me with them.” He loved the nation that much!

That is what Paul is saying. He is saying: “I love them, they are dear to me.” Paul loved that nation, folks, as much as Moses did; and the reason for his sorrow—continual sorrow—is that Israel hadn't entered into the promises, that long promised blessing. God had promised Israel a land; He had promised Israel salvation, blessing, privileges; but what had happened? The Messiah had come, and Israel wasn't saved. Why? She had not responded. What had she done? She had rejected her Messiah. Only a few, not many, only a few responded—the little flock, the little nation, the little group, not the nation as a whole—and now God set them aside, and He is sending salvation to the Gentiles. Salvation going to the Gentiles didn't make Paul sorry, he is happy about that. What burdened his heart was to see his nation blessingless after their Messiah had come; and they have gone on in rejection. They go on in unbelief, they go on in rebellion, and Paul looks, (much as Christ does), at them, and he weeps and says: I could wish myself accursed.

Now I want you to notice something in that verse: “I could wish myself accursed,” because it sets the tone for what you are dealing with in the whole chapter. “I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” Compare Romans 10:1 and Romans 11:26.

**Romans 10:1** Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

He said, the thing I want for my nation more than anything else, is that it be saved. Paul desired to get the nation saved, (10:1, and 9:3), and yet he knows they are going to be saved. Look at 11:26.

**Romans 11:26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Israel shall be saved. Now what do you make out of that? He is saying, I could wish myself accursed from Christ if that would help get them saved; my heart's desire and prayer to God is that they would be saved; and so all Israel is going to be saved. I mean, I read that, and I say: What in the world is that? Do you know what that is? Paul has to be speaking with the dispensation of grace in view. Paul knew the mystery—“lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in,” (11:25)—until the body of Christ is completed. So after that, all Israel is going to be saved. But Paul is saying, I would be willing to sacrifice this so that they would get saved now. You see, Paul knows that they are going to be saved in the Ages to Come one day, but he is praying that they would be saved now. He understands the mystery. Paul knows the truth of the mystery, and the

issue of the dispensation of grace, and the postponement of the kingdom at this time, and that kicks in the teeth, the Acts 28 position.

Now that is a verse that people don't know how to respond to. Paul flat knew about the dispensation of grace. He flat knew that the kingdom program wasn't coming in, and his desire was that that nation be saved. They are going to be saved Paul, so why don't you just wait until then? No, he knows something else is going on, and he is speaking in light of the dispensation of grace. And the issue in chapters 9, 10, and 11, is the issue of what the mystery program has done to the status of the nation Israel. It is important that you understand that Paul knew then, what the mystery was.

**Romans 11:11** I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

**Romans 11:15** For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

The fall of Israel and salvation going to the Gentiles—that is the mystery program. The casting away of Israel, and the reconciling of the world—that is the dispensation of grace, the mystery program that we are involved in. That is the very basis of it. Paul understood it, and that destroys and eliminates the Acts 28 idea that Paul does not know the mystery at this time, or that the mystery that Paul knows isn't the mystery that is over in Ephesians. No, Paul knows the issue of the dispensation of the grace God that is delineated in the book of Ephesians chapter 3. He understands what is going on.

It also kills the Calvinist ideas, because John Calvin and his followers take this passage, and apply Romans 9, 10, and 11 to individual salvation, and individual election. Folks, that passage right there, in Romans 9:3 is clear that Paul is dealing with national and dispensational issues of privilege and position. Chapters 9, 10, and 11 are not dealing with individual election and individual salvation; they are dealing with national election and national salvation.

The issue involved is the issue of agency. God had elected the nation Israel as His agency to execute His purpose and plan. Now, God has chosen another agency, a new agency, the body of Christ; and the question is: If God chose Israel in the past, but now has chosen the body of Christ, what is going to happen to Israel now that He is doing this new thing? What is Israel's situation? Is it fair for God to chose Israel, and then to turn away from them and chose the body of Christ? Where is Israel going, and is it fair for God to do that? You are going to see Paul deal with those issues in the rest of the chapter.

Before we quit, I want to go back to the issue of what Paul means when he says, "I could wish myself accursed from Christ?" Number one, he is not talking about losing his individual salvation. That would be an impossibility. Being justified is to have peace with God. You can't get out of that. There are no barriers that ever come between you

and God. In Romans 8:39, he says that nothing can separate us from the love of Christ. That is why he says, "I could wish," he doesn't say, "I do determine." He says: "I could wish." "I love them so much that if it were possible, I'd wish this." He understands that he can not give up his personal salvation.

So what is he talking about? Well, if you look at verses 4 and 5, Paul longs for the restoration of Israel, (the nation), to the position that they had lost. Do you see all those things in verses 4 and 5? That is the position that Israel should have had. That is what belonged to her, and she has lost all of that because of her unbelief. He says: I could wish myself accursed from Christ if that would mean that my nation would get all the stuff that was promised to them.

I take that to be this. The word *accursed*, of course, means *to be cut off*. I take Paul to be saying that he was willing to be cut off from Christ; that is, from the position that he had in the body of Christ—willing to be cut off from all of the dispensational position of transcendent privilege and glory that he has been telling you about in chapters 1-8. He said, I am willing to sacrifice all these fantastic assets that I have by virtue of being in the body of Christ, and I am willing to go over and take that lower, lesser position, that earthly position, with my nation in a kingdom on the earth, if that sacrifice would result in her responding, and getting her kingdom blessing now. What a sacrifice that would have been to have given up the position that he had in the body of Christ with all of the assets, and all the things that he has already written about. You know, when I read the first 8 chapters of Romans, I get a feeling of excitement as Paul writes that stuff. I don't how you do it, but I sense that he loved to write about all of it; and he said: I am willing to be separated from all that I have in Christ. He doesn't say I am willing to be accursed by Christ, but cut off from all these things that I have in Christ. I am willing to go and take that lower, kingdom blessing—earthly hope—if that meant that my nation would now get that.

Of course, it didn't work that way. I say that to you because Paul's desire, and his heartbeat is for his nation, and the issue in Romans 9, folks, is written by Paul in light of his understanding of the present dispensational situation with the nation Israel. It is a national and dispensational discussion of the election and salvation of the nation Israel. It is not an individual election/salvation discussion. It is a national election/salvation discussion about the dispensational privileges and position that belong to Israel, and what has happened to them, and what her state is now.

## **GRACE SCHOOL OF THE BIBLE**

### **Romans 202-8**

We are in the dispensational/national section of the book of Romans, as we are working our way through Paul's design for the edification of the believer. We have covered the issues of the design for the edification of the believer: the basis on which your ministry is going to carry on. Paul's design is a system of thought. It is a way of thinking for the believer. It is a way of thinking that is well pleasing unto the Lord. We have come now to the proper way to think about the nation Israel, and the dispensation of grace in which we live.

Chapters 9, 10, and 11, of Romans is the national section of the book. Paul answers the question: What about Israel? We have seen salvation, justification, and living under grace, and all the divine operating assets that we as believers have. And we have our feet firmly settled on those things. Now the issue is: How about Israel? Now that God has an agency—the church, the body of Christ—through which He is functional, what about Israel, the former agency? What about their status? What has happened to them? Have they been treated fairly? That is what he begins to deal with.

#### **Romans 9:1-3**

- 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- 2 That I have great heaviness and continual sorrow in my heart.
- 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- 4 Who are Israelites..

I talked to you last week about Paul's passion, the sorrow that he has and about his desire for his nation. He said he loved Israel—as much as Moses did; and we looked at a passage in Exodus where Moses does basically the same thing. When Paul says “I could wish that myself were accursed from Christ,” he is not talking about being lost; he is not taking about dying and going to hell. He is saying: I could wish myself to be cut off from Christ; that is, cut off from the position that he has in the Lord Jesus Christ that he has outlined, and delineated, and detailed for you in the first 8 chapters. He is talking not about his soul being lost, but rather, he is saying he is willing to give up this fantastic position that he has in Christ, and join his nation in the receiving of kingdom blessings—this lesser position on the earth—if that would result in Israel turning and receiving her blessings.

Now we are going to go on tonight in verses 4 and 5, but I want you to see again that the issue in the passage has to do with the national status of the nation Israel today. In verses 3, 4, and 5, he deals with the nation's status—Israel's status—and the fact that it is clearly changed today.

#### **Romans 9:4-5**

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

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

It is obvious that the privileges the nation had that are listed in verses 4 and 5, that they don't have them today: the adoption, the glory, the covenants. They don't function today. The status of the nation Israel has obviously changed, and he is going to deal with that change, and what is their situation, and what is their future in chapters 9, 10, and 11. That is the issue in these passages here.

Notice the privileges that the nation Israel had in verse 4. It is very important that you understand that Israel was God's chosen people. They were a special people, and they had some blessings. To them pertained the adoption. Folks, one day God is going to publicly declare the nation Israel to be His sons. One day that nation is going to be publicly declared to be the sons of God and the Old Testament is full of that. Come back with me, for example, to the book of Hosea.

**Hosea 1:10** Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

They are cast away, they are scattered, they are fallen; but he said: you are going to be the sons of the living God. That promise of public declaration of being the sons of God was given to the nation Israel.

**Hosea 2:23** And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

To that nation, (and that is the issue there—the nation), pertains the adoption. We have learned that the nation Israel has been set aside, and we have been given an adoption. So Paul says, what about Israelites? To them pertains the adoption. They had an adoption, but now we have one; what has happened to them? To whom pertaineth the adoption and the glory—that is the kingdom glory of the Messiah with His presence in their midst. That is going to be such a glorious kingdom. In Isaiah 60, he says that they are not even going to need the sun in Jerusalem. The glory of His presence is going to be so bright that it will light up Palestine, and they won't even need the sun, because it will be daytime at night, not because of the sun overhead, but because of the presence of the glory of the Lord Jesus Christ, the King of glory, in that land. It is going to be a fantastic day.

To them pertaineth the glory—that is, the *shikinah* glory of the presence of the Lord. To them pertaineth the covenants—those legal contracts. God made a covenant with Abraham, and gave him the land. God made a covenant with David, and gave him the kingdom. God promised a new covenant with Israel, and will give them salvation and blessing. The covenants belong to Israel; the giving of the law, and the services of God belong to Israel. The law is the Word of God. God gave them His Word, His

written Word. The service of God—the way that God was worshiped, belongs to Israel. In time past, if you wanted to worship God Almighty, you worshiped Him through the instrumentality of the nation Israel, because they had the service of God. The promises—all those exciting predictions about the things that were going to come, belong to Israel. “Whose are the fathers,” that is the patriarchs, Abraham, Isaac and Jacob. Look over at Romans 11:28, and you will see it again.

**Romans 11:28** As concerning the gospel, they [Israel] are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. [That is the covenants and promises that God has made to the patriarchs.]

**Romans 9:5** Whose are the fathers,

Again, a proof text of the fact that when Jesus Christ came in the flesh, He came not to the Gentiles, but to the nation Israel. The reason that He said, “I am not sent but to the lost sheep of the house of Israel,” is because that is who He belonged to. He was a part of their nation, and one of the privileges God gave to that chosen group of people—that nation—is that Jesus Christ according to the flesh belonged to them—belonged to that nation.

and of whom as concerning the flesh Christ came, [Notice.] who is over all, God blessed for ever. Amen.

You know, the greatest honor in all of that list is that last one: that the Lord Jesus Christ came. “He came unto His own,” John says, but the great tragedy is that “His own received him not.” That is why Paul, in the passage here, as he lists this great privilege that Israel has, lists it with great sorrow of heart. His lament was because of the blindness of Israel. All of these privileges, Israel had; they are not barred from them. But they are blind to them all; because when Christ came, they didn't recognize Him, and they didn't receive Him. There is an interesting thing there. I want you to grasp what he is doing. Paul is saying, my heart is heavy for Israel—Israel, my kinsmen, the people of whom belong all these blessings, all these promises, all this privilege, and yet they don't have them—and my heart is heavy for them. I would be willing to lose everything that I have, all these blessings that I have in the dispensation of grace, if it would get these people saved and into their blessings; because look at the privileges that they have. That is the way he starts the chapter, focusing on the nation, and the national privileges.

Before we go on in verse 6, and see the rest of the purpose of God in choosing Israel, I want you to notice something about verse 5. This verse is the verse that the new Bibles—the new translations of the Bible that are on the market today—mess up. Do you see where it says: “Christ came, who is over all, God blessed forever”? That is a clear statement that Jesus Christ is God Almighty. Do you see that? There is no doubt about it in the passage. If you use the Good News to Modern Man, let me show you how they re-translate this passage. This is how Good News to Modern Man, today's English version, reads: “And Christ, as a human being belongs to their race. May God, who rules over all be praised forever.” Isn't that slick? Isn't that a way to get the deity of

Christ right out of there? Just re-punctuate the sentence. Don't let somebody come along and tell you that the punctuation in the Kings James Bible is not important. You can leave the words in there, and change the punctuation, and scratch the deity of Christ.

Look at Romans 9:5 in the so-called Living Bible, alias, *The Dead Epistles*. “Great men of God were your fathers and Christ himself was one of you, a Jew, so far as his human nature is concerned, he who now rules over all things. Praise God forever.”

Isn't that interesting? They're going to let Him rule over all things, but stick God in another sentence. Don't associate the Lord Jesus Christ with being God. I mean, old Nebuchadnezzar ruled over all things.

Now here is the Complete Bible, an American translation. This is the Good Speed translation. Many of you are not familiar with it, but it is a very popular one in some quarters. Romans 9:5 “And the patriarchs, from them physically Christ came. God who is over all be blessed forever.” They make a new sentence out of it instead of saying He is God over all, blessed forever. They say, period, now let's praise God for who He is.

The Revised Standard Version—the RSV is the official Bible of the National Council of Churches. In fact, its copyright is held by the National Council of Churches, a very liberal communistic, unbelieving, modernistic, organization; and so their Bible would be just about like that. The National Council of Churches is an organization that sponsors communist subversion in Africa and Central America. They finance the killing of Christian people, Christian missionaries in Angola, and brag about it on national TV. All the denominations and all the major main line protestant denominations are all members of it, and they support that with money; so you put money in your church collection plate in a mainline protestant denomination—Presbyterian, Lutheran, Methodist, whatever—and it goes there, and they take a hunk out of that and put it in the National Council coffers. The National Council takes a hunk out of that and sends it over to the Communists in Angola. What do they call that country over there now? What is the new name for Rhodesia? Beats me, I don't know, see how much I think of that? But they send it over there and finance dudes that kill protestant missionaries. Isn't that wonderful? They kill your brothers and sisters in Christ in Africa, and not just the missionaries, but the nationals there too.

Romans 9. This Bible right here is the most popular translation on the market today, as far as new Bibles go. It is the official Bible of the National Council of Churches. It is the official Bible of every denomination that is a member of the National Council of Churches—all of their schools, their seminaries, their colleges, their local church schools and every thing. When my kids went to a school here, this was the official Bible text of the school. The school bragged about it. This is it. I want you to hear how it reads. Romans 9:5 in the RSV: “To them belong the patriarchs and of their race, according to the flesh, is the Christ. God who is over all, be blessed forever.”

Wouldn't you think that the Bible that represents and professes to speak for the majority of protestants in the United States could get a simple little verse like that on the

deity of Christ, right? They don't. Do you know why? Because the people that put those books out don't want it to be right. They take advantage of every opportunity to remove reference to the deity of Christ. Listen folks, when they had the opportunity to translate the verse one way that took it out, or one way that put it in, they took it out. Don't give me this business about: well, it doesn't make any difference if you translate the article *a* or *the*; or if you take a comma out here, and put in a semicolon or a period over yonder. Don't give me that stuff. The people that do that, that is what they wind up doing; and you might think you are big enough to get away with it, but you aren't. And what you will do is set some poor guy up along the way somewhere, and he will come along and that is what he will take. You had better be careful.

I want you to be aware of that verse right there. That is an illustration of the new bibles retranslating the verse. That is not a textual change. It is a translation change, and a bad one. It is just the desire of the translators, the way that they want to do it. These aren't the only ones. There are a lot of others. All of them don't, but many of them do. It is a verse that you can check. I brought these versions because I was trying to bring a few different ones from what I have been bringing in here.

Romans 9:6. We are going to start getting into the passage where the stuff hits the fan, so I want you to watch carefully what we are going to be doing here, and what the passages say; because Romans 9 is a passage that is used by theology to try to trip up the unwary. If you are not already equipped to handle the issues of election and predestination that we went over in chapter 8, you are going to have some questions about this passage. I am not going to spend a great deal of time trying to get every little thing straightened out in every verse. I want you to get the idea and the flow of Paul's thought. I am not so interested in you being able to answer all of the isms and schisms of the world, as I am in you understanding what Paul is saying; because if you know and grasp what he is saying, then when people come along with bogus ideas about the passages, you can identify them as being wrong.

### **Romans 9:6**

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Israel has all these blessings, and promises and privilege from God, and yet they are not saved. They failed to attain, and to recognize Christ, and to receive those blessings. What has happened? Has the Word of God been of no value? Paul says, wait a minute, "not as though the Word of God hath taken none effect." Don't assume that the Word of God—the promises of God—have failed. That isn't the problem. The problem is that all they that are of Israel are not Israel. "For they are not all Israel, which are of Israel." You understand what he is saying: they are not all Israel—real, true Israel—who are of Israel. To be "of Israel," that is, to be a physical descendant of Israel, (Jacob), a physical descendant of one of the 12 tribes, didn't mean and doesn't mean that you are automatically true Israel. That is the problem. You say: then who is true Israel? Look at verse 7 and notice what he does.

### **Romans 9:7-13**

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

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.

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

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.

13 As it is written, Jacob have I loved, but Esau have I hated.

Starting out at the beginning of Israel's history, Abraham has two boys. God sets one aside, and chooses one. He chooses Isaac, and puts Ishmael aside. God says, it is not Ishmael, it is Isaac. In other words, God picks Isaac. Abraham had more than one child. Just because you were the child of Abraham, didn't mean that you were the promised seed. Then Isaac had two boys: Jacob and Esau. God chose Jacob.

Israel's history demonstrates that the nation comes about as the outworking of an elective purpose of God. The whole history of Israel demonstrates that that nation is the result of God's elective purpose. Folks, if that purpose is satisfied at this moment by the salvation of a remnant, then there is no truth to the suggestion that God's Word has failed. Somebody says: God's Word has failed because the nation isn't going into its kingdom blessings. Paul says, no, no, no; the Word hasn't failed you; you don't understand; you need to remember your history. The whole history of Israel is the demonstration of God selecting out of that nation, and pulling out of that nation, a people to make His name great before the nations of the earth. So there is only a small remnant in Israel at this time that is true Israel, and the rest are blinded. Look over at Romans 11.

### **Romans 11:5, 7**

5 Even so then at this present time also there is a remnant according to the election of grace.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

They don't receive the Messiah. They, as a nation, don't receive the Messiah; just a little group of them does; but that doesn't stop the fact that God's Word is effective. Now watch him demonstrate the fact that God's Word can speak to you elect ones, and leave the others in the nation here, and still be effective. Understand, in the passage here, and notice please, that what you are dealing with has to do with dispensational privilege and position and advantage. The issue here is not personal, individual salvation. There is nothing in this passage anywhere about the doctrine of your salvation. That was taken care of back in chapters 1-8. There is nothing in the passage here about election of an individual to eternal life and salvation, and the election of some to damnation and hell. The issue is the nation Israel, and the issue is an agency through whom God is going to execute His purpose and His plans in the earth. That

agency—that chosen instrument—to go and execute God's purpose, is the nation Israel. The whole history of Israel demonstrates that they are the chosen people of God—just what you learned in Sunday School.

First, you see the Word that goes to Sarah in verse 9; then in verses 10 and following, you see the Word that goes to Rebecca. Both times, the Word is effective; it hasn't failed. God's Word hasn't become of none effect.

### **Romans 9:6-7**

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.

Abraham had a wife by the name of Sarah, but he had another wife by the name of Hagar. Abraham and Hagar had a boy by the name of Ishmael. Abraham and Sarah had a boy by the name of Isaac. Now he has two boys. Of course, he has two wives too—he has double trouble. You know what old Barney Miller said: “Pity the man with soul so tough, to say one wife is not enough.” Well poor old Abraham has two of them, so he has double trouble.

Where did Abraham have Ishmael? Do you remember chapter 4, where we studied about what Abraham found out about the flesh? Ishmael is a child of what? The flesh—he is what Abraham went out and did himself.

**Romans 9:8** That is, They which are the children of the flesh, [In other words, Ishmael is what Abraham did, and God said, scratch him off. He is not the seed. But the children of the promise are counted for the seed. That is this guy over here—Isaac.] these are not the children of God: but the children of the promise are counted for the seed.

You see, God selected between Abraham's boys. By the way, which one of these two was born first? Ishmael. Isaac was born second. Remember that. That which is born of the flesh is flesh, so you must be born again. Don't let somebody come along and tell you that means *born from above*. I know what it means about being born from above, but that being born again is what that verse is talking about. Didn't you read over there in I Corinthians 15, that the first man is of the earth, earthy, but the 2<sup>nd</sup> man is the Lord from heaven? That is the principle that works all the way through: Adam and Eve, two boys: Cain and Abel, which was first? Cain. Which one was the type of Christ? Abel. Do you know where the seed line was? Abel. What about the first guy? Not him. It will work that way over and over and over and over in your Bible. The first one shows up, isn't the one. It is the second one, and that is because of this:

**Romans 9:9** For this is the word of promise, At this time will I come, and Sarah shall have a son.

In other words, God selected Isaac. God purposed that this one be the seed. You understand folks that the true seed, the true child, is not just a physical descendant. He had to be a child of the promise also. Remember the Pharisees in John chapter 8? They never did get this straight. They came and said: "We be Abraham's seed."

They were, but Jesus said: if you are Abraham's seed, you would believe me because Abraham's God sent me. I am Abraham's God. If you were really Abraham's seed, the children of Abraham, the children of the promise, you would believe me. Well, they thought that just because that they were physical descendants that they were it, but you know, because we have already studied Romans 3 and 4; that they had to be something besides physical descendants. What did they have to have? They had to be blessed with faithful Abraham; he is the father of all them that believe—those are the children of the promise. Leave the parenthesis out for a minute, and read verses 10 and 12.

**Romans 9:10, 12**

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

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

Here you have another example. The promise goes from Abraham to Isaac; and now Isaac is going to have a seed. But folks, Isaac had two boys. Isaac had a boy by the name of Esau, and he had a boy by the name of Jacob. God told Rebecca that the elder, that is Esau, was going to serve the younger, that is Jacob. In other words, God says that the seed is going to go: Abraham, Isaac, Jacob. God is being selective in what He is doing. He chooses Isaac, and He chooses Jacob, in order that the seed, the promise, the position of dispensational blessing might go through Abraham, Isaac and Jacob. Now notice verse 11 very carefully.

**Romans 9:11** (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;)

Tell me something. What is the purpose of God according to election? That is a good question, isn't it? Everybody is talking about election. People take this passage and say: okay, this guy is elected to get saved, therefore, that guy is elected... Understand, if God Almighty in eternity past reached down and selected one guy to be saved, you know what He did to the other guy? You can couch it anyway that you want to, He selected the other guy not to be saved, didn't He? Now you may cushion that, or say it any other way you want to; but when you teach that this guy is elected to be saved, that means this guy is elected to be damned, and that is what the theology that teaches that teaches. There are a lot of people that get a little squeamish, and a little sick to their stomach when they get to that point, and they back off of it; but if that is what you want to teach, that is what you better teach, because that is what you teach. But my point to you in this passage is that this passage hasn't got anything to do with somebody getting elected to get saved, and elected to get lost. It is talking about somebody being appointed into the position of being one of the fathers in Israel, the position of

dispensational privilege and ascendancy. What is the purpose of God according to election, that verse 11 talks about? Read verse 12. "That the purpose of God, according to election, might stand,"

**Romans 9:12** It was said unto her, The elder shall serve the younger.

Folks, God's purpose in the election was to make Jacob's, not Esau's descendants, to be His people. The purpose of God in election was to take this man's descendants to be the seed line, and the seed line runs through this man and that is God's purpose. God's purpose in election wasn't salvation, God's purpose in election is that the elder, not would be unsaved or saved, but that the elder should serve the younger. God's purpose in election was to make Jacob's descendants to be His people. You see folks, God Almighty, in His election and His purpose according to election with Israel, is choosing an agency to represent Him before the nations of the world. He is electing a nation—the nation Israel—to execute His plan and His purpose in the earth in time.

Why does Paul bring up the issue of election here? The reason Paul brings up the issue of election in Romans 9 as he deals with Israel, is because he has just been telling you that God Almighty is now choosing and electing a new agency. What is it called? The body of Christ. No longer is God choosing and forming the agency of Israel; but now He has set them aside, and He is forming a new agency, the body of Christ, to execute His purpose and program through. That is why, back in 8:33, he says, who shall lay anything to the charge of God's elect? That is you and me today, that is the body of Christ.

Israel was once God's agency, His chosen agent in the earth, to execute His purpose. Now He is forming the body of Christ, and what Paul is saying to Israel is, wait a minute before you cry it is unfair of God to set us aside and to choose a new agent. Before you begin to cry it is unfair, and that is what they do, look at verse 14.

**Romans 9:14** What shall we say then? Is there unrighteousness with God? God forbid.

You see, that Jew is going to say: wait a minute, it is unfair of God to set us aside and start a new agency. Paul says: wait a minute, guys, remember how you got where you are. God chose Abraham. Then he chose Isaac, and He set Ishmael aside. He chose Jacob and He set Esau aside. There isn't anything unrighteous with God. It is God's business; and God is not unrighteous when He does what He chooses and purposes to do. And if God has a purpose to set Israel aside and form a new agency, (and that is His purpose), He is not unfair in doing it. He is being consistent with what He has done all through the history of the nation Israel. Verse 13 is a very famous verse, and I want you to notice it.

**Romans 9:13** As it is written, Jacob have I loved, but Esau have I hated.

Now isn't that a wonderful verse? Spurgeon said one time a lady asked him: "Mr. Spurgeon, I just don't understand how God could have hated Esau."

And he said: “That is okay, lady, I don't understand how he could have loved Jacob.” And that is a good point; because that statement illustrates and demonstrates what is wrong with the thinking about that verse. That verse is not talking about Esau the individual, and Jacob the individual. It is talking about the descendants of Esau and the descendants of Jacob; and I want you to notice that. It is true in verses 12 and 13.

Get Genesis 25 in one hand and Malachi 1 in the other—the first book in the Old Testament and the last book in the Old Testament. Somebody wrote me a nasty letter and said: that is not the Old Testament. But you understand that we grew up a long time ago, and we realize that, and we use the terms of accommodation. So don't get all bent out of shape. “It was said unto her, The elder shall serve the younger,” is a quotation out of Genesis 25:23; and I want you to please notice carefully what the Bible says.

**Genesis 25:23** And the LORD said unto her, Two nations [Two what? Two nations.] are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

Folks, there isn't any way to read that passage without recognizing that it is a historical reference to the nations that come out of those two men. When he says the elder shall serve the younger, he is not talking about the men there. He is talking about the nations that are going to come from—the descendants of—those men. That is a prewritten prophecy about the history and the outcome of the descendants of those men. Now notice that Malachi 1 demonstrates that that is exactly the situation.

#### **Malachi 1:1-4**

1 The burden of the word of the LORD to Israel by Malachi.

2 I have loved you [Loved who? Israel] saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom [Who is Edom? the descendants of Esau.] saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

It is clear in the passage that when He says that I love Jacob, He is saying that He loved Israel. And when He said He hated Esau, He is talking about Edom. The descendants of Esau are people against whom His indignation and His fiery wrath is poured out. Why? Because of their wickedness. You see folks, God Almighty, when He writes that passage down, and quotes it over here in Romans 9:12 and 13, what He is saying there is simply this. Verse 10:

#### **Romans 9:10-13**

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

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. [The elder shall serve the younger—that is the prophecy.]  
13 As it is written, Jacob have I loved, but Esau have I hated.

Verse 13 proves that what is said in verse 12 is true. “As it is written, Jacob have I loved, but Esau have I hated.” In other words, it came through just as God said it would: the elder serves the younger and is put under his feet. As I said, verse 13 is a famous verse, but it is twisted. And again, I emphasize to you, the issue is the nations; and the passage is about national and dispensational privilege, advantage, and disadvantage. Individual salvation is not involved here, it is national positions, and dispensational dealings. I hope you see that and what Paul is doing is getting to Israel’s objections.

Israel has all this privilege, and yet they are not saved. What is the matter? Has God’s Word become of none effect? Paul says: Hardly, no, no, you misunderstand. All they that are of Israel—all those people you see out there that are descendants of Abraham, Isaac and Jacob—are not really Israel. There is a remnant out there—that is real Israel. That is the way that Israel’s history has always been. God has always selected out His people. God has had a purpose, and that Jew says: wait a minute, it is unfair. God is changing His agency, God set Israel aside. He has a new agency going and they say that is not right, it is unfair. God shouldn’t do that, that is unfair to us; and Paul says, wait a minute, that is the way your history has always been. He took Isaac instead of Ishmael. He took Jacob instead of Esau, it is God’s business. Now watch what he says.

#### **Romans 9:14-15**

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 I will have mercy, and I will have compassion on whom I will have compassion.

Let me ask you something. If God has mercy on whom He will have mercy, and compassion on whom He will have compassion; if He has mercy, and He has compassion on people, what does that tell you? What did they deserve? Wrath and condemnation, right? But He says: I’ll choose to have mercy and compassion if I want to choose to have mercy and compassion. That means that they deserve the opposite, if He had to choose to do it.

**Romans 9:16** So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

In other words, it is not unfair for God to have mercy; it is not unrighteous for God to have mercy. It is gracious for Him to do it. The issue in verse 16 is very clear: you don’t decide how God is going to do it.

**Romans 9:16** So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Please notice, when he says that “it is not of him that willeth”. The “*will*” here is not the will to receive Christ as your Savior; you know that the issue is not the doctrine of soul salvation. Rather the will here is you not deciding what God is going to do. He says I'll have mercy on whom I will, I'll have compassion on whom I will, I'm going to decide what I do, guys, not you. I'm God, remember? So then, it is not of him that willeth. It is not you willing and dictating to God what He is going to do, it is not of him that runneth. You are not going to set up the course and do it, but it is of God. You don't decide the terms, God sets up the terms. That is God's business.

I want you to notice where the quotation in verse 15 comes from. Come back to Exodus 33. Something fantastic happened in Israel's history that you have to appreciate in order to fully appreciate what is going on here in Paul's quotation. Exodus 33:18-19 is where the quotation comes from.

#### **Exodus 33:18-19**

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

That quote doesn't mean a lot to you just as it stands maybe, but think about the context in which it is found. Go back to chapter 32 and let your eye run down those first few verses, and remind yourself about what is going on. Moses is up on the mountain. Israel is down there at the bottom of the mountain, and they say to Aaron: make us gods that we might serve them. Aaron collects the gold earrings and the jewelry, and he makes two golden calves, and he says: these are your gods, Israel, which have brought you out of Egypt. Remember that?

#### **Exodus 32:9-10**

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

God said: Moses, that is the biggest bunch of rebels. You stand over here, and get out of my way, and I am going to go down there and burn them to a fair thee well, and get rid of the whole lot of them. And I will make a great nation out of you. Do you know what Moses did? Look at verse 26.

#### **Exodus 32:26-27**

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

How is that for a visitation program?

### **Exodus 32:28-32**

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

Do you see what Moses does? He says, Lord, forgive them; and if you won't forgive them, just blot me out with them. That is the same thing Paul said in Romans 9. Isn't it interesting? Paul goes back to the place in Scripture, where Israel had lost their claim and their title to everything that God had given to them; and God would have been just in wiping out the nation and starting all over. Moses intercedes. Do you know what God does? He retreats back into Himself in order that He might not cast them away. There was no reason that God should not have destroyed them, except He said: I'll have mercy on whom I'll have mercy; I'll have compassion on whom I'll have compassion; I'll be gracious to whom I'll be gracious to. He retreats into His own self, into His own sovereign goodness, and says: I'll have mercy. In verse 10, God said, "I will destroy them and make of thee a great nation." Do you know what Moses did?

### **Exodus 32:11-13**

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Verse 13, "to whom thou swarest by thine own self." When Moses pleads for Israel, he does not plead their goodness. Do you know what he pleads? He pleads God's faithfulness to Himself. He pleads God's plans and purpose for the nation. He said: "God, remember your sovereign choice and your purpose according to election. Don't forget what you planned, Lord."

And God says: “Hey, I’ll have mercy on whom I’ll have mercy.” Mercy comes from God alone, folks, not anybody else. It comes from God’s purpose and God’s plan. So Paul is saying here in Romans 9: you don’t set up the program, God sets up the program. You don’t set up the plans and the purposes, God sets up the plans and purposes. You don’t set up the agency, God sets up the agency. You don’t set up the terms on which God deals with you, God sets up the terms. Understand? That is the issue. It is not of him that willeth, not of him that runneth, it is God that shows mercy. It is God’s business to decide what His purposes are, and any objection that an Israelite might have had, Paul says: hey, it is totally consistent with the way that He has been dealing with you. The problem is not Him, the problem is you.

We will go on from here next week, and talk about Pharaoh, and the hardening of Pharaoh’s heart; and go through the rest of the passage, and see how God, beginning in verse 14, establishes His own sovereignty. He demonstrates to Israel, from her own history, that you just have to leave God to His purposes; because if you don’t, you lose everything that you’ve got, because everything that Israel has, do you know where they got it? They got it because God was faithful to Himself, as illustrated in the case there in Exodus.

## **GRACE SCHOOL OF THE BIBLE**

### **Romans 202-9**

Turn to the book of Romans, chapter 9. The apostle is dealing with the issue of the nation Israel, and why God has set Israel aside. The issue is that Israel has been cut off, they have been set aside; and this is the third great foundation principle. First, we have gone through the issue of justification; then we came through the issue of living under grace; and now we are talking about the dispensation of grace. The issue here is that the status of the nation Israel has been radically changed—they have been set aside by God. They have been cut off, as it were, and he will use that illustration in chapter 11. They have fallen. They have been cast away. Why did that happen?

In the last lesson, we discussed, beginning in verse 6, that the nation had fallen. Why did they fall? Well, number one, not because the Word of God was of no effect—“not as though the Word of God hath taken none effect.” What he is going to do through this passage, (and you need to recognize it from the start), is to give you several reasons why Israel did fall. People say Israel has fallen. Why did they fall? What is the problem? First, he says, not as though the Word of God was of none effect—not as though the Word of God couldn't and didn't accomplish its purpose. We saw last time, in verses 6-13, that the exact opposite is true. The Word of God has done exactly what God intended it to do, and what God wanted it to do. What has it done? It has called out of Israel those whom He foreknew. It has called out of Israel God's elect—the ones that God foreknew, and thus chose. So it has done exactly what God wanted it to do—the Word of God has been effective. The issue was never the whole nation. All they that were of Israel are not Israel. There have always been people in Israel that God foreknew, and thus called, and chose; so the Word has produced—it has worked.

Now in verse 14, he comes to the 2<sup>nd</sup> objection. I want you to notice the passage very carefully, because from verse 14 through verse 23, is probably the most abused passage in the book of Romans. That is one messed up passage of Scripture when you get into theology, and the commentaries, and that kind of thing. And the reason it gets messed up is because the commentators and teachers don't recognize the change in subject matter of the question in verse 14. Notice what he says.

#### **Romans 9:14**

14 What shall we say then? [Notice—what shall we say then—the emphasis is on that word *then*. In other words, if what he said in verses 6-13, that Israel is cut off not because the Word of God didn't take effect; if that is not why they were cast aside, what should we say then?] Is there unrighteousness with God? God forbid.

In other words, if that is not the reason they were cast off, then is the reason that there is something wrong, something unfair, some unrighteousness with God? This is a further objection, a further reason why Israel was cast off. If they weren't cast off because the Word of God was not producing any results, if that is not the reason, what then? What are we going to say? What are we going to give as a reason? Can we say that there is unrighteousness with God? It is critically important that you understand

the answer that you are going to get in verses 15-18, because in verse 19, he raises another question based on what he says here in verses 15-18.

The answers to these questions have to be applied to the questions that Paul asked, not to theological systems that men have devised. Most people go right down through this passage without regard to the changes in issues. In verses 6-13 the issue is election—God’s foreknowing and God’s choosing, and the purpose of God according to election. That issue changes from God’s electing and His purpose according to election, to the issue of God’s fairness. Is there unrighteousness with God? Verses 15-17 and through the rest of the passage is no longer dealing with the issue of election, the issue has changed. Why was Israel cast off? Number one, not because the Word of God is of no effect. He demonstrates in the passage there that the Word of God has produced exactly the results God wanted it to produce.

Okay, if that is not the reason that they were cast off, then is the reason that there is unrighteousness with God? He answers, God forbid. He protests that idea, and then he is going to give you a two part answer. Notice the first word in verse 15.

**Romans 9:15** 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.

“For he saith...”, that word *for*, I have pointed out to you over and over again, is the Greek word, *gar*. It is a particle of further explanation. The word *for* is a word that is going to further explain, define, or amplify a reason. It is going to give you a further argument. It is the first word in verse 15, and in verse 17.

He gives a second reason, and he makes two points. In verse 15, “For He saith to Moses, I will have mercy on whom I will have mercy. I will have compassion on whom I will have compassion.” “So then”—the conclusion, based on verse 15, is in verse 16.

**Romans 9:16** So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Israel has been set aside, not because there is unrighteousness with God; it is not God’s unrighteousness, it is God showing mercy that has resulted in that. We will get to that in a minute. Verse 17.

**Romans 9:17** 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.

Here is a second answer to the objection to the question: Is there unrighteousness with God? No, there is not; it is God being merciful. “For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up.” In other words, God has a purpose that He is executing. The reason Israel has been set aside is not because God is unrighteous, it is rather because:

10. God is being merciful to some people, and
11. God has a purpose that He is executing.

Verse 18 is the conclusion of the matter.

### **Romans 9:18**

18 Therefore hath he mercy on whom he will have mercy, [That is verses 15 and 16.] and whom he will he hardeneth. [That is verse 17.]

So what you have here is a further explanation, reason given, objection given, or whatever you want to call it, to why Israel has been set aside. What has happened to Israel? They have lost their privileged position that we read about in verses 4 and 5. They have been cut off; they have been cast aside. Paul is willing that he, himself, would be accursed, cut off from Christ—from the blessings that he has in Christ as a member of the body—for his kinsmen. They have had their position radically changed. The nation has been set aside, and the dispensation of grace has begun. People say: Hey, is the Word no good? No, that is not the issue; and he explains the issue of election. Somebody says: Well, if that is not why they were set aside, if it is not because the Word of God is of no value, then is it because God isn't fair? Is there something wrong with God? Is He just fickle? Does He just change his mind, and can't keep His Word? Is there unrighteousness with God? He says: God forbid. Let me tell you two reasons.

Number 1: verse 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 compassion”. There is something that happened with Moses, and I want you to go back there with me. I think we looked at that last week, didn't we? Go to Exodus 33. We won't have to get all that context, but I want you to notice a couple of things here. Notice how the Apostle Paul goes back into the Old Testament, and picks out a similar situation in the life of Moses, where Moses confronted the same issue. Moses, in Exodus 32 and 33 confronts the issue of: is God unfair? Is God unrighteous? Is there some basic flaw in God's himself, and in His Word to them?

It fascinates me to see how Paul, when he quotes an Old Testament passage, does not just proof text. If you go back into the Old Testament, and search out why it is Paul quoted these passages, you see some fascinating things. Paul does not just reach in there with disregard, and pull a verse out of its context. Paul goes back into two similar situations that took place in Moses' relationship with Israel. Remember how I pointed out to you, when Paul said, “I could wish myself accursed from Christ for my kinsmen in the flesh,” a situation in Exodus 32, where Moses says the same thing, in essence? And I tried to show you that Paul loved Israel no less than Moses did. Moses, in that context, faced the question that Paul anticipates: Is there unrighteousness with God? In Exodus 33, a very similar question is raised by Moses. Exodus 33:19 is the quotation.

**Exodus 33:19** And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

That is the quote that Paul gives in Romans 9, but notice what God is saying to Moses, and why He said that to him. Go back to verse 1.

**Exodus 33:1-4**

1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

4 And when the people heard these [Notice] evil tidings, they mourned: and no man did put on him his ornaments.

I don't know if you have ever thought through what is going on there, but God had promised Moses that He would go with the nation into the promised land; that He would take Israel into the land; that He Himself would go with them. He Himself had come to deliver them out of Egypt and He Himself would go with them into the land and take them in—that was His promise to Israel. Now he says, “I am not going to go with you, I am going to send my angel down there and he will take you. You are going to get it, but I am not going; because if I come in the midst of you, I will consume you. I will judge you, and I am going to delay that judgment, and I am going to delay my fulfillment of my promise to take you into the land, and be in there with you.” When the people heard that, they were upset. That was an evil tidings to them: that God wasn't going in with them. Notice what Moses does. Verse 7.

You have to remember what happened in Exodus 32. Do you remember the golden calf? I think we went through most of that last week and I tried to show you that Moses was not in the best frame of mind at this point in his life. Moses was irritated. In fact, Moses was pretty upset. In fact, he was downright flaming mad is what he was; he was angry with Israel. He came down from the mountain, and broke the 10 commandments. He is mad at those people. Man, he is ready to blow his top, and now to have the Lord say, I am not going. That poor guy just sits there and says: “Wait a minute, you are the only one that I thought I could depend on, and now you are not going to be with us. Now what am I going to do? These people won't listen to me, they won't behave; and now you are telling me to take them in, and you are not going to go. Wait a minute.” Watch what he does. Moses does this, no doubt, in total frustration.

**Exodus 33:7** And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

Moses said, “Okay Lord, if you are going to be afar off from us, then I'll just take the tabernacle and I'll go pitch it out yonder, afar off. If you are out yonder, well, let's just put the house out yonder; and we can pitch that thing out there.” So he put it outside the camp. “We are not going to have your house in our midst if you are out

yonder.” He put that thing out there, and said: “There, you want to be out there, we’ll put you out there.” He goes out and talks to the Lord out there.

**Exodus 33:8** And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

They were not going to go out there, because they were scared that God would burn them up. They knew better than to mess around with that tabernacle. In other words, if anybody wanted to go to where the Lord was, where did they have to go? Outside the camp. God said I’m out yonder; so Moses said, Okay, let’s put it out there where you are, and I’ll go out there. But I’m going to be with you, Lord—that is the issue. Now when he gets out there, he talks to the Lord.

**Exodus 33:9-11**

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

So the Lord comes and talks to Moses, and Moses talks to the Lord. I want you to notice what they talk about, verse 12.

**Exodus 33:12**

12 And Moses said unto the LORD, [Now he is going to give you the content of their discussion. He is going to reason with the Lord.] See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

He says: Lord, you have just told me to take these people in, but you didn’t tell me who you were going to send with me. “Yet”—“You said that, but now you are telling me different. You know Lord, don’t you remember back over yonder when you told me, ‘I know thee by name, and Thou hast also found grace in my sight?’ Don’t you remember over yonder when you told me that you were going to go with me? Lord, I am confused.”

Go back to Exodus 3 at the burning bush, where God told Moses: “I am going in with you, I’ll take you in.”

Moses said, “Lord, I have been counting on you going, and now you say that you are not going and I don’t know who is going. I am confused. What is the matter, Lord; what is going on, Lord?” He is not saying there is unrighteousness with God; but he is saying: “Lord, it looks to me like you are contradicting yourself. Let’s get this thing

straight, would you? Tell me what is going on. Now if I have to take these birds in, would you please explain to me what is going on?" Verse 13.

**Exodus 33:13** Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

Moses is frustrated, and if you know anything about Moses, you know when he gets frustrated, he gets mad. You know enough about Moses to know that when he got mad, he would come out swinging, do you remember? Moses was the kind of a guy when he got upset, brother, just get out of the way. Get out of the way, leave him alone, give him a big path; and he goes to the Lord with this. He makes a bold request.

**Exodus 33:13** Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

He said: "I want you to tell me what is going on. I want you to show me, and prove to me that you are going to do what you said you are going to do. I want some proof that what you are saying is what you are going to do. So what does the Lord do?"

The Lord says, "Moses, my presence is going to go with you and I will give you rest." Well, that isn't what Moses asked for, was it? The Lord reconfirms the promise, and He says, "Moses, just take my word for it, it is going to come to pass."

**Exodus 33:14-15**

14 And he said, My presence shall go with thee, and I will give thee rest. [Then Moses said unto the Lord.]

15 And he said unto him, If thy presence go not with me, carry us not up hence.

"If Thy presence doesn't go with me, if you are not going, Lord. I have been counting on you all along. If you are not going, I'm going to stay here. I'm not going if you're not going."

**Exodus 33:16** For wherein shall it be known here that I and thy people have found grace in thy sight? [That isn't the point. I want some proof that Israel has found grace in thy sight?] is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

He said, "Hey, I want to see this demonstrated." You see, the answer to the question is that God is not being unrighteous, He is being merciful. He was showing mercy in Exodus 33, to those people whom He was going to call in the generations who came along after Moses. What would have happened in Israel? God, in His foreknowledge, knew the future. He knew that there were generations of people in the future who were going to come along and believe; and He wanted to show mercy to those people. If He had come down and consumed the wicked for their unbelief and their wickedness in Exodus 32 and 33, and took Israel into that land, and dwelt in the

midst of them, and fulfilled all the promises, what would have happened to future generations? The kingdom would have been set up, in essence. Those people all through history—all those generations after Moses that He wanted to show mercy to—they would not have received it.

God had many more people whom He had foreknown; more than Moses knew about. Moses wanted the promise to be fulfilled right then: “Show me now thy way—tell me, why are you are not doing this right now?”

And God says, “Okay, I will. The explanation is, there is a whole bunch of people coming in generations after you, Moses, and I will be merciful to them if I want to. It isn't of him with wills—it isn't you that is talking me into doing it, and demanding that I do it right now—and it isn't him that runneth.”

**Exodus 33:19** And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Do you know what that is? That is Moses trying to push God into doing something ahead of time—speeding up the program. That is what Moses was trying to do. He wanted it now. What's the delay? It is not of him that wills—demanding it—or of him that runs—speeding the thing up—it is God that shows mercy. God retreats into His own self, and says: “It isn't unrighteousness, I am showing mercy. I choose to be patient and merciful with some people that are coming in the future; and when I am through with my mercy, then the judgment will come; but I am going to get through with my purpose to be merciful first.”

Now if you will look at verse 24 in Romans 9, you will see how Paul is going to apply that principle to the dispensation of grace.

#### **Romans 9:23-24**

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?

You see, God has chosen us; and He calls us “vessels of mercy” in verse 23. Why has Israel not received her promises? Why has Israel been cut off in the dispensation of grace? Is it because God is unrighteous, and untrue to His Word, and not going to keep His Word? Is it because the Word of God can't get the job done? No, it is because God is being merciful, and if God wants to be merciful, that is God's business. God has a purpose today of showing mercy to some vessels of mercy, and He has some people who He has foreknown and called on the basis of that foreknowledge, and He is saving them. Do you see that? To me, it is fantastic to get that. Now go back to Romans 9.

#### **Romans 9:14-15**

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 I will have mercy, and I will have compassion on whom I will have compassion.

What shall we say then, what is the real reason then, for setting Israel aside? Is it that there is unrighteousness with God? Paul objects—"God forbid"—God is not unrighteous, He is merciful. The delay of Israel getting her inheritance in the dispensation of grace is not unrighteousness with God; it is God choosing to be merciful to some people that didn't deserve His mercy. Those people happen to be us, and he goes back into Moses' situation, and pulls out an illustration where Moses faced the same thing. He faced the delay in the promise of God based upon the fact that God chose to be merciful to some people who were going to come after him. Now, the second answer—verse 17.

**Romans 9:17** 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.

That verse is a real problem for a lot of people, especially because of verse 18.

**Romans 9:18** Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. [That is Pharaoh.]

The issue there with Pharaoh is that God has a purpose. Again I say to you, this is the second explanation of why it is not unrighteousness with God that Israel would be cut off. Come back with me to Exodus 9:16 and notice from where this passage is quoted. Read the whole passage from verse 13 to 16.

#### **Exodus 9:13-16**

13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

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.

By the way, notice that word *cause* in italics in verse 16. Notice that that word is translated *purpose* over in Romans 9—"for this purpose did I raise thee up." In Romans 9, it is not in italics. Did you notice that? What you have in Exodus 9:16 is an inspired italicized word. So I tell you, you better be careful about messing with those words, because you might not know about a cross reference that your screwing up to use a colloquialism out in the world. That is one of those little tidbits that I put in there on the side. It is an interesting thing, you just study it. "The Scripture saith to Pharaoh"—that is one of those verses we use to show you the authority and the power in the Word of God. Do you remember that from when we studied Manuscript Evidence? Well, there

is an interesting cross reference there about that word *purpose*, taking that italicized word and putting it in the inspired text in Romans 9, obviously validating the word back here, so that you cannot leave that word out in that verse and be true to God's Word.

### **Exodus 9:16-17**

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.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

Notice in verse 17, he is exalting himself against the people. In verse 16, "for this cause have I raised thee up." The issue of Pharaoh being raised up is the issue of his being given the official position of Pharaoh in Egypt. This position conveyed tremendous authority and power over the people of Israel. Now look at verse 17 before we get into verse 16: "As yet, exaltest thou thyself against my people, that thou wilt not let them go?" Do you see that verse? He said: I told you to let them go and you have not let them go yet. The issue again, is the delay of the fulfillment of God's purpose with Israel. God called Moses out, and said, "Go tell him, let my people go." Has he let them go? Not yet. Paul quotes the passage; and the context is the delay in the fulfillment of the promise of Israel being delivered, and getting her inheritance. Again, it is a similar situation, and this one is almost a carbon copy of the other, but for a different reason.

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.

The issue again, is the delay in the promise of God, and it is very clear in verse 17 that it is. Go back with me to chapter 3, and think your way through the book of Exodus with me for just a minute. You need to read through these passages, and get a sense and a feel of what is going on here, and to what leads up to it; because when you get that, then that passage blossoms for you, and you can see why Paul quotes it. In Exodus 3, Moses goes out to the burning bush.

### **Exodus 3:4-8**

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

God is going to bring them out, and take them into the land. He is going to do that Himself.

### **Exodus 3:9-10**

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Verse 10 is important: “Come now.” In other words, the time has come, Moses, for my people to be delivered out of the Egypt. Can you think of anything that ought to ring a bell when you read that? Do you remember God telling Abraham, in Genesis 15, that your people are going to go down into a strange land, and be under the hand of a taskmaster, and He gave him a time schedule? How long were they going to be down there? Do you remember that in Genesis 15? Write that down in your notes and study it. God had already given the time schedule to Abraham whereby they were to be delivered. The time had come for the nation to be delivered, and to go in and obtain their inheritance—to inherit the promise. The time was there for them to be delivered, and for them to obtain the inheritance. He gave the time schedule to Abraham. “Okay, it is time,” that is what He is saying to Moses. We are going to skip some verses here where Moses complains about his own ineptness; and notice that God, beginning in verse 16, tells Moses in advance what is going to happen when he goes down to Israel, to Pharaoh, and to the Egyptians.

Moses says: “When I go down there, they are not going to believe me. They are not going to listen to me.” Moses had already had some experience with that, if you recall his history in chapters 1 and 2; so he says, they are not going to listen.

So the Lord says: “Listen, I’m God; let me tell you what is going to happen.” And He uses His capacity of foreknowledge, and tells Moses in advance what is going to happen regarding three things. Verse 16.

### **Exodus 3:16-19**

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice:

God foreknows that these people are going to believe. Make a note of that, and put a little asterisk by that in your mind. It is no problem for God to foreknow that somebody is going to believe, and respond positively to the message.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to the LORD our God.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

God foreknows that Pharaoh is not going to let them go. He foreknows that Israel is going to believe, and He foreknows that Pharaoh is going to give a negative response to His commands.

### **Exodus 3:20-22**

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

In other words, you are going to come up out of Egypt with a great store of wealth. He is telling them what is going to happen in the future. Now, if you come over to chapter 4, you will notice that these things come to pass exactly as He says. Number one, He says Israel is going to believe. Number two, He says that Pharaoh is not going to believe—"I know him and I know that he won't do it. He is not going to respond positively."

There is something to notice in chapter 3, verse 20. He said, "I will stretch out my hand and smite the Egyptians with all my wonders." God is going to use the negative response of Pharaoh to accomplish something that He has not yet told Moses about. God is going to take Pharaoh's negative response, and accomplish a purpose that He has not yet told Moses about. Notice how things go, and how the Lord finally lets Moses in on that information.

### **Exodus 4:29-31**

29 And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

They believed, just as God said they would. God foreknew that they were going to believe, and they believed. Afterwards, Moses and Aaron went in to Pharaoh and told Pharaoh:

### **Exodus 5:1-2**

1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

There is Pharaoh's negative response. God had said: I know the guy, he isn't going to let you go. Now watch.

### **Exodus 5:3-8**

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

Pharaoh represses the people. He says, "If you've got time to figure out these foolish ideas about leaving, you don't have enough work to do. You are idle, you need to be kept busy. So he doubles their work, and oppresses them; he uses repression against them.

And the response to that by the people of Israel, (you are familiar with the story), is, they don't respond very positively. They said, "Ugh. It was good news that God was going to deliver us; but Moses, you went in and you got old Pharaoh ticked off, and now he is mad at us. Look at what he is doing, and now it is bad news." In verse 20, the officers of the nation meet Moses and Aaron.

### **Exodus 5:20-23**

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. [In other words: "Man, you just made things go from bad to worse, Moses; because you came in here and opened your big mouth, and got us in a jam." Now watch ol' Moses—this guy is you and me made over.]

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

"I mean, Lord, what in the world are you doing? Why in the world did you send me up there to get these people in this kind of a mess; for since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither," (and here is the rub), "hast thou delivered thy people at all." He said, "Lord, I went down there and told that

rascal to let them go just like you said, and you haven't got them out. What happened is that they are in worse shape now than they ever were before, and you haven't lifted a pinky to help them. What are you doing, Lord? Why in the world did you get me in this mess? What is going on?" Moses is confused. This is the first time. This is the original delay after God sent him. The one over there in Exodus 33, that we were reading a while ago, is the delay after they were already out. And God, all through Israel's history, keeps delaying and delaying and delaying. Why? To show mercy over there, but in here, it is not to show mercy. It is to do what? It is to magnify His name among the nations in His judgment on Pharaoh.

God had a purpose and he hadn't told it to Moses. You see, God hasn't explained to Moses why the deliverance didn't come immediately. Moses is expecting an immediate deliverance. I mean, he is expecting to walk in there, say: let them go Mr. Big. Okay. And God is going to take them out. That is what he expected. He just went in and talked to them one time, and he comes out all in a sweat, all mad and confused, and down on his belly—just like you and me, isn't he? Don't you know how Moses felt? I know some of you folks think: Oh, I don't do that. You floor flusher, sure you do. You know why you do that? Because you walk like Moses did, you don't have all the answers, knowledge, and information on board that you need to have on board, and once you get it on board, then you do what Moses did—you can stand with confidence, rather than confusion. But see, Moses doesn't have all the information yet. God is going to do something; He has a purpose that He hasn't yet told Moses. He told Moses about delivering them—he got that purpose. But He has another purpose that He is going to accomplish first, before He delivers Israel, and they obtain their inheritance. Look at chapter 6: "Then the Lord said unto Moses."

### **Exodus 6:1**

1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: [He said: Moses, listen, let me tell you what I am going to do. Let me tell you what I am going to do to Pharaoh before I take Israel out.] for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Come to verse 28:

### **Exodus 6:28-30**

28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

Now the account goes back to the original conversation that God had with Moses.

### **Exodus 7:1-6**

1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

- 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.
- 3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.
- 4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.
- 5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.
- 6 And Moses and Aaron did as the LORD commanded them, so did they.

He said: "Moses, I am going to teach Pharaoh and the Egyptians, and the nations of this world a lesson. I am going to work mighty signs and wonders in Egypt to deliver my people by a mighty hand, out of the hands of the greatest king on the earth and out from under his repression. I am going to make my name great among the Gentiles." And He does that. He begins to work the signs; in verses 8-12 they do the signs. In chapter 8 they do the signs. Come to verse 13, of chapter 9. Now what is he doing here? He is giving Moses the details of what His purpose in dealing with Pharaoh is. He is telling Moses the details of why He is delaying His purpose to deliver Israel; and the reason is that He has another purpose that He is going to accomplish with Pharaoh first. Then He is going to deliver them. The purpose is in verse 16.

**Exodus 9:16** And in very deed for this cause have I raised thee [Pharaoh] up, for to shew in thee my power; and that my name may be declared throughout all the earth.

Notice in verse 13, it is the Lord talking to Moses, and telling him what he should go and tell Pharaoh. The Lord is telling Moses the details of why He was delaying delivering Israel from Egypt. Why did he delay in delivering Israel from Egypt? Because He had another purpose that He was going to accomplish first. Now can you see how that fits when you go back to Romans 9?

### **Romans 9:17**

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.

My dear friend, if you will write down Exodus 15:14, Joshua 2:9-11, Joshua 9:9, and I Samuel 4:7-8, you will see that it flat worked. God's name was magnified through all the nations of the earth, on the basis of what He did to Pharaoh. His purpose was accomplished in what he did to Pharaoh. He is saying: Israel hasn't obtained the promise and the inheritance, not because there is unrighteousness with God, but because God has another purpose to accomplish. You know what that other purpose to accomplish is in the context of Romans 9? It is the purpose of forming the church the body of Christ. So it isn't that God is unrighteousness, no, no, no, not at all. God is not unrighteous in cutting Israel off, and in delaying them receiving the kingdom and their inheritance. Rather He uses a couple of similar situations with Moses to show that God is showing mercy to those that He is going to call out here, and that God has another

purpose to accomplish before Israel gets her deliverance and her inheritance. So he says:

### **Romans 9:18**

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

I want you to notice that issue there about the hardening of Pharaoh's heart. Let's go back to Exodus 7 again, real quick. Get Exodus 7 in one hand and Proverbs 29 in the other hand. It takes just about two minutes to understand all that. I know what the theologians do. They carp, and holler, and blow steam, and sweat, and everything else, about the hardening of Pharaoh's heart. They accuse God of all kinds of things, first one thing, then another. But if you will take your Bible, and believe what you see in it—believe what you read—the hardening of Pharaoh's heart is no problem at all. First of all, Exodus 3:19, God foreknew that Pharaoh was going to respond negatively, and that interprets the whole issue of the hardening of his heart. Pharaoh was already negative in his response to God. Now notice Exodus 7, and you will see how God hardens his heart. Over and over again, it says: “I will harden his heart.”

### **Exodus 7:2-3**

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

He says, go preach to him, give him what I tell you, and when you give him what I tell you, what is going to happen? His heart is going to be hardened. I am going to harden his heart. How do you explain that? Proverbs 29:1.

**Proverbs 29:1** He, that being often reprov'd [Does what? Look at that verse.] hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The soul winners quote that verse. I have heard this preached in the rescue mission time and again. I never heard one person ever quote that verse right. I don't know if they teach it right in the classes or what; they say: “he that being often reprov'd and hardeneth his neck, shall suddenly be destroyed.” There is no *and* in that verse. Notice that. “He that being often reprov'd, hardens his neck.” Listen, you know what? Much reproof hardens. When you get the Word of God preached, and a man responds negatively, and he gets the Word of God preached, and he responds negatively, and he gets the Word of God preached, and he responds negatively; do you know what happens every time that he responds negatively? He gets a little scar tissue, he gets a little harder, he gets a little more insensitive. It is harder and harder, and suddenly he will be destroyed, and that without remedy.

Do you know how God hardens a man's heart? Putting that Word on him, putting that Word on him, putting that Word on him. “Go, speak what I command, and I will harden his heart. How am I going to harden his heart? By you speaking what I

command.” There is an old saying: “The same sun that melts the ice, hardens the clay.” The problem is not in the sun; the problem is in the nature of the thing that is being affected. The ice melts, the clay hardens. The problem is not the sun, the problem is the nature of the clay. One man hears the gospel and he believes; one man hears the gospel and is hardened—refuses to believe. The problem is not in the Word; the problem is not in God; the problem is not in the sun; the problem is in the dude getting it.

Do you know how God hardens his heart? God sent him that Word, sent him that Word, and sent him that Word, and he got harder, and he got harder. God sent him more miracles and he got harder, and finally God took that continued negative response, that continued unbelief and rebellion against His Word, and He used that for His purposes, and He took the wrath of men, and made it praise Him. The way that He hardened Pharaoh's heart was by sending him that Word, and sending him that Word; telling Moses in advance that he wasn't going to believe it.

So you don't have to get all bent out of shape about how God hardened Pharaoh's heart, and how unjust God is; it just isn't that way. God didn't override Pharaoh's will. It isn't that God wouldn't let poor little old Pharaoh believe. The will was already set. The verse said, “He will not let you go.” Pharaoh's will was already made up. The hardening process was just a delivery of that Word, and that hardening of his heart developed in such a way as the plagues forced Pharaoh to an issue that just crystallized his rebellion and made it obvious, and God pushed that thing; He pressed the issue. God did not fix it so that Pharaoh couldn't do anything about it or that he couldn't do anything else. Pharaoh did what he wanted to do, and God used that negative response for His own glory.

I have told you before, God knows all of the possibilities; He knows all of the ramifications. He knows where you would have been tonight if you hadn't have been here. He knows what you would have been doing tonight if you weren't here. He knows what you would have been doing tonight if you hadn't been doing the thing that He knew you would have been doing, if you hadn't been here. He knows all the possibilities; He knows what you are going to do tomorrow afternoon at 3:00, and He knows what you will do if you don't do that. He knows all of that. He is God, folks; and He has fixed the thing so that no matter what you do, positive or negative, His Word comes out on the money every time. And when you box Him up, and put Him in a little notebook where you can explain everything about Him, and put Him in your back pocket, He isn't any bigger than you are. That is what Calvinism does, and that is what Arminianism does. But the Book doesn't do that.

### **Romans 9:14-18**

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 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.

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.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Is there unrighteousness with God? God forbid. No. Why? Number one, God is showing that the delay in Israel getting her promises—the delay in the judgment of God falling on Israel, and her being carried into the kingdom, saved out of that judgment into the kingdom, the delay in the 70<sup>th</sup> week of Daniel and the kingdom coming, and the delay in the prophetic program—is due to, number one: God's mercy. God is being merciful to whom He will. Secondly, God has a purpose in forming the body of Christ, and He is going to accomplish that purpose.

Two things:

1. He is being merciful to those whom He has foreknown that He is going to be merciful to.
2. He has a purpose that He is going to accomplish first, before Israel gets her promises.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-10**

We want to go back to Romans 9. Gentleman, there are some tremendous things being dealt with here, and you want to understand what is going on. I am not so interested in teaching Romans 9 from a refutation, or apologetic point of view—that is, trying to refute all the different theological and hair brain ideas that come from this passage. I am more interested in you seeing exactly what it is that the apostle Paul has in mind here.

Paul has begun the third issue in this book, this third foundation stone, as the contractor would say—the issue of what has happened to the nation Israel. We are going to begin tonight in verse 19. We have seen how the apostle Paul is dealing with what exactly has happened to the nation Israel. God has set them aside, God has cast them away. He has cut them off from their inheritance, from their promise, from their privileged position. How can He do that? How is it that God could just set them aside? He raises some objections. They no longer have the privileges of verses 4 and 5 that are listed there, and Paul is tremendously concerned about that. How is it that God has cast them aside and cut them off?

In verse 6 he says, is it that the Word of God has taken none effect? He says no, don't even say that. The problem isn't that the Word of God isn't working. In fact, you see in the answer to that objection in verses 7, 8, 9, 10, 11, 12, and 13, that the Word of God has done exactly what God wanted it to do. The Word of God has been calling His elect out of Israel. Those whom He has purposed in advance based on His foreknowledge to call, the Word has called. There is no problem with the Word of God.

So he says in verse 14: What shall we say then? Is there unrighteousness with God? In other words, if it is not that that the Word of God isn't working, is the reason that God has set Israel aside that there is unrighteousness with God? Is God unfair? Is there a flaw in Him? Is He someone that you can't depend on? Is there unrighteousness with God? Is He not true to what He says He will do? The answer to that, we saw last time in verses 15, 16, and 17 is two fold. Paul says there that God is not unrighteous in cutting off Israel, He is not unrighteous and unfair in delaying Israel's inheritance; but rather the situation is like it was back in Moses' day, and you will recall that Paul uses two illustrations from Moses' time. First, he refers to the time when God told Moses that He was going to have mercy on whom He would show mercy and have compassion to whom He would have compassion. In verse 18 of Romans 9, he sums up those two things.

**Romans 9:18** Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

The idea is that God is showing mercy to those He was going to call who He knew were coming, and who He foreknew that He would call. God has delayed Israel in the past. He delayed Israel's inheritance on the basis of the fact that He knew that there were some people coming who He foreknew, that He was going to call. Therefore, He

delayed their inheritance in order to have mercy on those people that He was going to call. He will have mercy on whom He will have mercy. He is not unrighteous in delaying Israel's inheritance in the past, in that He was going to show mercy to some more people who were coming down the road from where Moses was, and Paul said that is similar to what is going on today.

The second reason is in verse 17. He says to Pharaoh:

**Romans 9:17** 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.

God had a purpose. God had a purpose not just to give Israel an inheritance, but He had another purpose; and He delayed Israel's reception of her promise and of her inheritance in order to accomplish another purpose first. That purpose was to make His name great among the nations—"that I might shew my power in thee, and that my name might be declared throughout all the earth." God says, I am going to magnify my name through Pharaoh, and He had that purpose of magnifying His name before Israel got their inheritance. So He delayed the inheritance in order to deal with Pharaoh as He did to make His name great. Back there with Moses, when God delayed Israel's inheritance, it was in order to show mercy to some people who were going to come on down the road; and it was because He had another purpose to accomplish first.

Paul says that is the same thing that is going on today. It isn't that God is unrighteous. The reason that He has cut Israel off and set them aside from their blessings at this moment in the dispensation is grace, is not that He is unrighteous; it is that He is showing mercy. There are some people that are going to come that He wants to show mercy to, that He has foreknown, and He has another purpose that He is accomplishing before the purpose with Israel will come to pass.

We saw that last week, and we saw how that fits what is going on today. God is showing mercy today to us as members of the body of Christ. God has a purpose to accomplish in the dispensation of grace, before Israel gets her inheritance. So Paul takes those illustrations, and the similar situation in Moses' day, and he says: Hey, do you see how that happened back there with Israel in Time Past? Do you understand how God delayed giving the judgment and the inheritance through Moses in order to show mercy on some people coming on down the road? Do you understand how God delayed His purpose in giving Israel her inheritance so that He could make His name magnified among the Gentiles, through the judgment on Pharaoh? Do you understand that? God had another purpose to accomplish first. That is exactly what is going on today.

Now anyone familiar with the Old Testament—the Jew, who he is particularly addressing here in Romans 9, 10 and 11—would understand and get the reference. And I hope by now, as we have gone over the passages, you do also. Verse 19:

**Romans 9:19** Thou wilt say then unto me,

In other words, you are going to say then, unto me. What he is going to discuss now in verses 19-25 is based upon what he just told you in verses 15-18: You know that; thou wilt say then. You are going to say to me—because of what I just told you in verses 14-18. In other words, here is a conclusion that you are going to draw based upon the fact that God is determined to show mercy on those that were going to come, and the fact that God has said that He has another purpose to accomplish before Israel gets her inheritance. You are going to say to me then:

Why doth he yet find fault? [That is, Why does He still find fault?] For who hath resisted his will?

What is God's complaint now? Why does He still, at this point, find fault? Who has resisted His will? Who has stood against Him and stopped His purpose and His determination? Nobody. Obviously nobody has stood against Him: nobody has stopped Him. In fact, it is quite clear that He has shown mercy to whom he determined to show mercy. The earlier part of the chapter about the election issue is very clear about that. God has shown mercy to those whom He foreknew were coming, and God has accomplished the purpose of making His name great among the nations. I gave you verses last time on verse 9:17, how that back in Time Past, with Rahab and others, His name was magnified. They saw what He did to Pharaoh, and their hearts melted before the Lord. His name had been magnified. In fact, in Romans 2:24:

**Romans 2:24** For the name of God is blasphemed among the Gentiles through you, as it is written.

I mean, folks, the name of God had gone out among all the nations, and God Almighty was known among the nations through Israel. That purpose had been accomplished. What they knew about Him in Romans 2:24 was bad, because Israel's testimony had been bad. But my point to you is that they could logically say: God has accomplished His purpose. God has shown mercy to whom He has shown mercy. So why does He still delay? What is He waiting on? Nobody has been able to thwart, or resist, or to stop Him from doing what He wants to do. That word *fault* there—“Why doth he yet find fault?” Do you know what a fault is? It is a complaint. In fact, the Greek word there is a very interesting word. It is only used three times in your New Testament. It is used in Mark 7:2 where it is a reference to Christ's disciples. Look over there with me.

**Mark 7:2** And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

They came to the Lord, and said: “Okay, we don't have to listen to anything that you say because of those guys.” They are finding fault, not just criticizing him. They are putting Him away. They are going to do away with Him. We are not going to listen to you. They found a reason not to pay any attention to Him, because of his disciples. That is what that word *fault* there is. It is a complaint, a criticism. It is a valid reason not to do something.

Hebrews 8 is the other occurrence of the Greek word, and the Greek word means exactly what our word *fault* does. But it means what the word *fault* means in the context of a complaint or a reason not to do something for someone. It is not just a weak spot in them. It is a reason not to go on with something and do what you had said you were going to do, or do what had been said about it.

### **Hebrews 8:7**

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

The idea there is very clear. God found a fault with the first covenant. What was the fault? The fault was the fact that the people couldn't keep it. God found a reason in the first covenant not to go on with it, but rather to change to a new covenant; and the problem was that the people couldn't keep the thing. I say that to you so that you understand what Paul is dealing with here in Romans 9:19. Why does He yet find fault? In other words, the question is: Why is God still finding a reason? If God has shown mercy to those whom He foreknew, and God has accomplished His purpose of magnifying His name, (and it is obvious that He has done these things), then why is He still finding another reason? What has He found now to keep from giving Israel the inheritance? Who has resisted His will? Nobody has been able to stop Him. He has accomplished things, so now what has come up? You have to remember where you are dispensationally; and you have to think back into Romans 1, and the things that we discussed back there when we were discussing the giving up of the world, and those kinds of things.

Go back with me to Daniel 9, Luke 23, and Acts 7—three passages. You don't need any long discussion on these passages, because we have been over them; but I want to call them to your attention. Who has resisted His will? No one has. Gentlemen, that sort of question: “Hey man, what is going on?” indicates some frustration. He is saying: Okay, He didn't delay and cut off Israel because the Word didn't work. He cut them off because he had mercy for some people to whom He wanted to show mercy, and He had a purpose that He wanted to accomplish. Okay, but He has done all that. He has shown mercy, He has accomplished His purpose. Now what is He waiting on? If I tell you that God had mercy that He wanted to show, and He had a purpose that He wanted to accomplish, and that is why He had cut Israel off, and that is why He has held up the inheritance, you are going to say to me: Paul says that has been accomplished. Now what is He waiting on? I want you to understand that those things had been accomplished, and the time was there. Daniel 9, the prophetic time schedule, shows that nobody had stopped His will.

Read **Daniel 9:22-27**.

You are familiar with the passage—the seventy weeks of Daniel. Folks, those 70 weeks began with the commandment to go forth and rebuild Jerusalem, and they extend

to where Messiah the Prince is cut off. Those 69 weeks in Time Past had taken place; they end right there. In Luke 23, the Lord Jesus Christ hangs on Calvary. Jesus says:

Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

You remember the passage, and God Almighty, rather than holding the crucifixion against them, gives to them an extension in the time schedule. You will remember that 69 weeks end just prior to the crucifixion of Christ. But Jesus Christ, in Luke 13, had told them: "I will give you one more year." In that parable in Luke 13:69, he added an extension of mercy for one year, and they had arrived at that point. They had come to that point, and now it was time for the wrath of God to be poured out—it was time for the wrath to come—and the Messiah to come, and the kingdom to come. That period of wrath is that 70<sup>th</sup> week of Daniel chapter 9. The 69 had passed, and it was time for the 70<sup>th</sup> week to come, and it was time for the sealing up and the finishing of the prophecy. Daniel 9:24 says that those 70 weeks are to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most Holy. It is to get that kingdom in over there. Here is the schedule that God is going to accomplish—His purpose in giving Israel her inheritance, pouring out the wrath, and giving them the inheritance—and God had given them a time schedule that He was going to operate on, and nobody had been able to stop it. It had come through right on the money.

Here is Stephen in Acts 7.

#### **Acts 7:54-57**

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened [Just like Psalm 2—He that sitteth in the heavens shall laugh.] and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

Isaiah chapter 3 says that the Lord stands up. Why? To judge His people. The time for the pouring out of the wrath of God had come, and Stephen sees Him standing there ready to pour out His wrath. The time had come, but God didn't pour out the wrath; and that is the frustration that you are at in chapter 9 in the book of Romans: Hey, what has happened? Everything has been accomplished, everybody that He was going to call out that He foreknew, He has called out and He has had mercy on them. His name has been magnified among the Gentiles. It is time for the wrath of God to be poured out, and yet it hasn't been poured out. You are going to say to me then: Why does he still delay the coming? Why does He still find a reason to delay Israel's inheritance? Nobody has stopped Him up till now. What is the reason now? Watch how he gives you the answer:

### **Romans 9:21-24**

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

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

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?

Do you see that? Everything has been accomplished. There was not anybody to stop him. What is the reason that He hasn't gone on? Listen: that He might show forth His longsuffering. Do you remember our studies in Romans 1? The very nature of the dispensation of grace has to do with the fact that God is withholding His wrath today, and He is pouring out His grace. The very nature of the dispensation of grace is that it is a dispensation of longsuffering. I Timothy 1:16, Paul is a pattern of God's longsuffering to them who would hereafter believe on him.

**1 Timothy 1:16** Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

In II Peter 3:15, Peter, speaking about Paul, explains to you that the dispensation of grace is a time of God's longsuffering.

**2 Peter 3:15** And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

God has delayed His wrath, held back His wrath. Why? Because there are some people that He foreknew—us, the members of the body of Christ. God has delayed His wrath, and Israel getting her inheritance, because before the foundation of the world, God Almighty foreknew a bunch of people called the church the body of Christ who He determined before the foundation of the world that He is going to show mercy to. And He is going to have a purpose to be accomplished in the dispensation of grace that will be accomplished; and when it is accomplished, then Israel will get their inheritance. This purpose and this showing of mercy in the dispensation of grace has to be accomplished before the wrath is poured out and before Israel gets her inheritance, and that is the issue.

God has chosen some vessels of mercy—some vessels to honor—that He hadn't told anybody about before, and that is the body of Christ. Paul is saying: Hey, you saw how God in time past delayed Israel's inheritance so He could show mercy on some Israelites, and so He could accomplish His purpose—being magnified among the Gentiles. He said: God today has postponed that kingdom because He is showing His longsuffering. He is holding back His wrath in order to show mercy on the church the body of Christ in the dispensation of grace, and accomplishing a purpose that He has in this dispensation of grace. The time element is right, and there is real frustration in that

question: Now what is going on? Who has resisted His will? And Paul explains in Romans 9:20.

**Romans 9:20** Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

“Who art thou that repliest against God?” He says no, no, no, no, no. You have no business arguing with what God Almighty chooses, and determines to do. God is God, and Paul makes it a sharp rebuke. He is not just saying no [quietly]. He is saying, “**NO!** Who do you think you are arguing with God?” The issue in the passage here is the sovereignty of God, and that is why people latch onto this passage—to try to talk to you about God’s sovereignty. The issue is that God has the right and the free will to do as He pleases. Now I want you to understand, God is sovereign. God has the free will to do as He pleases. The key in that, that makes God’s free will such a wonderful thing, is that God is a God of love, a God of grace, a God of righteousness, a God of holiness, and a God of justice. Therefore His free will is to do what His nature chooses and pleases. God’s will always functions on the basis of His holiness, His justice, His righteousness, His goodness, His grace, and His love. You see, the goodness, and the grace, and the love, and the compassion, and the righteousness, and the holiness, and the integrity of Almighty God is what determines what He does. He is free to do as He pleases and He pleases to do always what is right. That is the reason that the sovereignty of God is never a frightening thing to the believer when properly understood. It is not some capricious kind of thing where God is being a bully because “might makes right.” That is the average theological view.

When some talk about God’s sovereignty, the idea is that He has to be allowed to do whatever He is powerful enough to do. No, no, no, that isn’t the idea. God’s sovereignty is not the idea of just doing whatever He has the power to do. That isn’t the idea at all. It isn’t the idea that He is just a bully, able to do whatever might would allow Him to do. That isn’t it. That is Satan’s idea of sovereignty. Satan tries to take over by force, but that isn’t God’s idea. God’s sovereignty is just free will. He has the free will—the freedom—to do that which He pleases—the right to do that which He pleases to do.

That is what he argues here. “Shall the thing formed say to him that formed it, Why hast thou made me thus?” Can the creature say to the Creator, What are you doing, man? and become the boss? No. God is the chooser. God is the sovereign. God has absolute free will to do what God desires to do. Verse 21 is very important.

**Romans 9:21**

21 Hath not [Here is an illustration that would be very familiar to a Jew. Hath not) the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

It is important that you understand this issue of the potter taking the vessel and making one vessel unto honor and another vessel unto dishonor. Come back with me to Jeremiah 18, and notice the action of the potter. This is a very familiar thing to the nation Israel, because God used this illustration of a potter with Israel to describe her

situation. In fact, He used it to describe her situation in the context of the delay of her receiving her inheritance.

### **Jeremiah 18:1-7**

1 The word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels. [The potter is sitting at a table, he is spinning the wheel with his foot, he has the clay on it, and he is making a vessel.]

4 And the vessel that he made of clay was marred in the hand of the potter: [There was an imperfection in it.] so he made it again another vessel, as seemed good to the potter to make it.

The idea is, he is sitting there, he takes the lump, he puts it on the wheel, and he begins to make a vessel, a pot. And as he does, there is an imperfection, a stick or a stone or something in the clay, and it messes up the vessel that he is making. So he takes the imperfection, throws it out, and then he balls that thing back up, and he starts all over again. He made it, it was marred, and then he remade the vessel. It is important for you to notice in the passage that he remakes the same lump of clay into another vessel. He took one lump of clay and made two vessels out of it. He does not take one lump, put it on the wheel, make a vessel, throw that vessel away, and then make another one. But he takes that clay, and because it gets messed up, he molds it back, and makes another vessel out of it. He shapes the thing, and then he reshapes the same lump of clay. There are two vessels made out of the same lump. Now if you read the rest of the passage, you will see the application.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

Israel is the lump of clay, and he says: you guys, (the nation Israel), in God's hands, are just like that potter with the clay in his hands. God is the potter, Israel is the clay. He makes a vessel, it is messed up. So he can remake it another vessel. He makes it a vessel unto honor; but he can take it, reform it, and reshape it into another one. It was a vessel of dishonor, there was a mar in it; so he reshaped it into a vessel of honor. Notice the issue. He can give the form that He chooses to the vessel; and He can make at one time, one kind of a vessel, and at another time, another kind of a vessel out of the same lump, the same nation—Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

He said: alright, at one time, I am going to talk about the nation and it is a vessel of dishonor. I'm going to pluck it up, throw it away, and destroy it.

### **Jeremiah 18:8-10**

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. [In other words, I am going to shape that vessel according to the response that I get to it.]

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; [I have a vessel of honor coming up here, a beautiful thing and I am going to plant it and make a great kingdom out of it.]

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

The idea is clear in the passage. The potter takes one lump. That is why, back in Romans, it says this:

**Romans 9:21** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

At another time, that same lump of clay—that same nation—is reshaped on the basis of their response to God's Word to them, into a vessel of dishonor. That action of the potter—to take that nation and make them a vessel of honor when they honor His Word, and then later on make them a vessel of dishonor when they dishonor His Word—that action of the potter is what Paul is talking about here. Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? At one time Israel was a vessel unto honor. God specially delights in them and treats them with honor and favor; and later on He allows the Gentiles to treat them with absolute dishonor. That is what you find. The quote here, the reference in Romans 9:21, is to Isaiah 45. Go there and look at it.

### **Isaiah 45:9,11**

9 Woe unto him that striveth with his Maker! [He is talking to Israel here.] Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

Israel is arguing and striving with God. They are not responding in a positive manner to God's Word, and the privileged position that God has given them. They are responding in a negative manner, and he says woe unto him that striveth with his maker. God Almighty is not going to put up with that. He is going to deal with it. "Let the potsherd strive with the potsherds of the earth." In other words, go argue with somebody like yourself. Shall the clay say to him that fashioned it: What makest thou? Or thy work, He hath no hands? I mean, folks, is the vessel of clay going to look at the guy that is the potter and say: What in the world are you doing?

It is the potter's business what the clay looks like, and He says: you guys are not listening to me; you guys aren't responding to me; and I have been treating you with honor. I made you a vessel of honor, and you are replying. You have rebellion in your heart, and I am going to make you a vessel of dishonor. I am going to send the Gentiles

in there, and they are going to treat you with dishonor. They are going to break you, and smash you; and you are going to be a vessel of dishonor. When I do that to you, you won't have any right to look at me and say: what are you doing? I am doing it on the basis of your response, but it is my right to do it. Notice chapter 64 verse 8. Isaiah 64 is a second coming passage—prophecy of the millennium.

### **Isaiah 64:8**

8 But now, O LORD, thou art our father; [Israel acknowledges Him as their father. In time past, they are stiffnecked, unbelieving, rebelling, striving. Here, they are willing, in the day of His power. Over here in Isaiah 64:8, the nation says: “But now, O Lord, you are our father.” They acknowledge Him for who He is.] we are the clay, and thou our potter; and we all are the work of thy hand.

Isn't that wonderful! One day that nation is going to be made back from a vessel of dishonor, into a vessel of honor. They are going to acknowledge God and His handiwork, and say: “Hey, this is your work.” That is going to be a wonderful day, and a Jew was thoroughly familiar with the issue of a vessel of honor and a vessel of dishonor being made out of the same lump of clay—out of the same nation. It is real important to get that issue in Romans 9:21. You could miss that. Some people have the idea that God has one lump; and He takes some of that lump and makes it a vessel of honor, and some of that lump, a vessel of dishonor. No, it isn't that way at all; it is the same lump. He shapes that same lump into two vessels. It is shaped into a vessel of honor at one time, and a then later on that same lump is reshaped into a vessel of dishonor; and it is based upon their response to His Word to them.

Now God at this time, (Romans 9), has shaped His vessel—Israel—into a vessel of dishonor. And my dear friend, Paul is saying: “If God, who all through Israel's history is the potter, and He can shape them into a vessel of honor and dishonor at His choosing on the basis of His standards, they can't argue with Him—they are not to reply against Him. On the basis of their response to Him, He shapes them from a vessel of honor, into a vessel of dishonor. God has shaped His vessel, Israel, to dishonor; and He has every right to do what He is doing. The potter has the right to shape and to reshape the vessel, and that is exactly what God is doing with Israel—He has reshaped them into vessels of dishonor. In other words, at this time the nation Israel is not receiving the honor which she previously had.

A vessel of honor—honor is special favor, and it is applied to the Lord's dealings with the nation Israel. Honor—Israel had a position of honor. Go back and look at verses 4 and 5: the adoption and the glory, the covenants, the services, the law, the promises, Christ; they had a position of honor before God, and the Gentiles are down here in a position of wrath. They are cut off; they are in a position of “the times of ignorance” Paul calls it. Go back in Romans chapter 1 in your mind, and remember what you learned about where Israel was in Romans 1. “*But now the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men...*” and he describes how that God has left the nations down here to walk in their own ways, in the time of ignorance. You remember all that, don't you? He is going back to that issue of the dispensational position that you are in at a time when the wrath of God was ready to

be revealed. God held back His wrath, poured out His longsuffering, and His grace in the dispensation of grace, over here [But Now]. These people down here, didn't have any honor, no special treatment from God, the special treatment belonged to Israel up here, and they were vessels unto honor. Now, God has reshaped them and made them vessels of dishonor. He has cut them off from that privileged position and status of honor and privilege, and they don't have any privileged status before God. They don't have any privileged position before God. They have been set down here—in the same position that the Gentiles were in, in Time Past, a position of dishonor—and they no longer receive special favor and treatment from God. They have been reshaped—that is the point. Who has resisted God's will? Nobody has. Hey, God has reshaped those dudes, that is what is going on. Verse 22:

### **Romans 9:22-24**

22 What if God, willing to shew his wrath, and to make his power known, [That is Romans 1:18, again—Willing to shew His wrath and make His power known] endured with much longsuffering [Longsuffering is the very heart of the dispensation of grace. God endured with much longsuffering,] the vessels of wrath fitted to destruction:

Here is a different kind of a vessel. It is not a vessel of honor. This is a vessel of wrath. The Gentiles have been shaped in Time Past, into vessels of wrath. Israel was a vessel of honor, a vessel of special privilege and position. The Gentiles were vessels of wrath, shaped that way in Time Past. What if God, willing to show His wrath, and make His power known, endured with much longsuffering, the vessels of wrath, fitted to destruction...

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, [Who are they?]

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? [The Body of Christ.]

The members of the body of Christ are described formerly as the vessels of wrath; whom He has reshaped, and made vessels of mercy. God is the potter, and it is His business. He has the right to take a vessel of honor and reshape it into a vessel of dishonor. Israel is being cut off, and set aside—placed in a position of no privilege. And God also has the right to take the vessels of wrath—the Gentiles—and make them into vessels of mercy.

What you have in verses 22-24, is a description of the reshaping of the Gentiles into vessels of mercy—from vessels of wrath, to vessels of mercy. Why has God found another reason to delay Israel's inheritance? Because He has reshaped Israel from a vessel of honor to dishonor; and He has reshaped the Gentiles from vessels of wrath to vessels of mercy. Notice verse 22: “What if God, willing to show His wrath, and to make His power known, endured with much longsuffering...” I say to you again, the very basic characteristic of the dispensation of grace is that issue of God holding back His wrath when it was ready to be poured out. Longsuffering means withholding the wrath. Come to I Timothy 1.

### **1 Timothy 1:15-16**

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Folks, Paul is a pattern of longsuffering, mercy being extended, the wrath being withheld, and vessels of mercy being shaped. That is the pattern for the dispensation of grace—the wrath is withheld, grace is poured out. That is exactly the issue in II Peter 3. Peter has come to understand from Paul, (Galatians 2, for example), that the prophetic program has been interrupted, and Israel's inheritance has again been delayed. This time it is on the basis of God's longsuffering—on the basis of the fact that God has taken the vessels of wrath, and shaped them into vessels of mercy; just as He took the vessels of honor and made them into vessels of dishonor. He set Israel aside; and He has taken the vessels of wrath, and made them vessels of mercy. God is being merciful to whom He will be merciful, and is accomplishing a purpose that He hadn't told anybody about previously. He has a purpose to accomplish before Israel gets her inheritance over there in the kingdom. He is accomplishing that purpose. That purpose and that mercy has to do with what God is doing today. Now notice the issue of mercy and purpose in these verses. Verse 22.

### **Romans 9:22**

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Hold your hand there and come back to Romans 1:18, and notice that in the dispensation of grace, God is making known His wrath, and showing His power. We have already discussed this—the very first foundation issue that Paul lays down is the issue of the wrath of God. You will never understand the very basis of the gospel, the very beginning points and steps, if you don't get this issue of God's wrath. It is a dispensational issue. I hope and I pray you understand why we pounded on that when we went through chapter 1.

### **Romans 1:17-18**

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed [Where? Not in the earth, but] from heaven

How is it revealed from heaven and not from the earth? It is revealed from heaven through a message, through the message that is committed to the trust of the Apostle Paul. The Lord Jesus Christ ascended up above all heavens, and committed a message to Paul; and that message makes known His wrath and His power by enduring the vessels of wrath with much longsuffering—in other words, by the gospel of the grace of God. God's wrath is revealed from heaven, and God is showing His wrath and His power through a message that is being sent out.

Look with me at I Corinthians 1. By now, gentlemen, I hope I don't need to emphasize this. I am not going to take the time to do it, but God's wrath and God's power is made known through the preaching of the cross. God's attitude toward sin is plainly set forth there at the cross. What He is going to do with sin, and where His wrath is, how real it is, (though delayed), and His power, is manifested through the preaching of the cross—all that was accomplished at Calvary.

**1 Corinthians 1:18** For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

**1 Corinthians 1:24** But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

I hope you understand that. He says: “What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction.” Do you know how those vessels of wrath were fitted to destruction? Listen, when God cut Israel off right there, [end of the book of Acts] and when He reshaped them from a vessel of honor to dishonor, and cast them off, do you know something, folks? The whole heap of them out there weren't fit for anything but the wrath of Almighty God. The time had come for that wrath to fall. The time of judgment was there. And God took the vessels of wrath—the vessels fitted for destruction—and reshaped them into vessels of mercy; that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory.

In 8:29, he has already told us who they are.

**Romans 8:29-30**

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

God Almighty, before the foundation of the world back here, [Time Past] foreknew the body of Christ out here [But Now], purposed to call it, and purposed that the body of Christ would share the glory of His Son, and the glorification that belongs to the Lord Jesus Christ. He purposed that these people in here [But Now] have that glory.

**1 Corinthians 2:7** But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

God Almighty has a purpose to glorify the body of Christ, and He says that we are vessels of mercy, which He had afore prepared unto glory. Folks, just as God Almighty delayed Israel's inheritance in the past, because He had foreknown those who were going to come in the future—He foreknew that there were some folks in Israel's future that were going to come, (beyond Moses)—and He foreknew that He was going to call them, and in order to show mercy to them, he delayed Israel's inheritance until they were called; just as God had a purpose in Time Past to make His name great and

magnify His name among the Gentiles, and therefore also delayed Israel's inheritance to accomplish that; so it is today, that God Almighty has some vessels of mercy, some people who He has foreknown, on whom He is determined to show mercy, and who He has determined will share the glorification of His Son. God has a purpose, so God has delayed the whole thing again. He has delayed Israel receiving her inheritance once again, because He has some Gentiles that are going to be called during the dispensation of grace that He has foreknown, and fore prepared to receive the glory that belongs to His Son. God has a purpose. So the inheritance to Israel is delayed in order to extend mercy and accomplish another purpose first. That principle is in operation today. It operated back there, and now He is doing it with a secret purpose in here. And Paul is saying: Hey, God is fair, He is right, and He is only operating on the basis of what He has operated on all along. And today He is showing mercy to some people—the Gentiles—whom He has called, not of the Jews only, but also the Gentiles. He is showing mercy to us who didn't deserve any mercy—vessels of wrath—and accomplishing a purpose: that His name might be magnified among the Gentiles as it is today. One day that purpose will be accomplished, and He will take us out.

In verses 22-24, Paul deals with the issue of the body of Christ—us.

Romans 9:22-24

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

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?

Immediately in verse 25, he goes back to Israel, because the context here isn't the body of Christ. The context is Israel; he gets back to the body of Christ later on.

**Romans 9:25** As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

The issue here is Israel. Why has God set aside Israel? Why has He cut off Israel? It is not because the Word of God is of none effect, and it is not because there is any unrighteousness in God, and it is not because He hasn't got a right to do it. He is totally consistent with Himself. We will go on through the passage next time, and we will see that consistent principle, whereby God operates.

That was a lot of material. Those are fascinating passages, and we have brushed the surface of them. I trust that you will study them yourself, and dig deeply into them, and drink thoroughly from the wonderful well of God's goodness and His own sovereign free will that is demonstrated there.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-11**

Be ready for an exam next week in this class. It will start in chapter 8 where we had the last test, and go through the latter part of chapter 8 and chapter 9, through where ever we get finished tonight.

Romans 9:19. I want to begin in verse 19 and read through the verses that we covered last class, and then we will begin in verse 25 in earnest to pick up the exposition. Paul is confronting the issue of Israel being set aside, and he is responding basically to some objections that a Jew might raise. First, he would raise the objection: What is the matter? Is something the matter with the Word of God? He answers: No, there is nothing the matter with the Word. God's Word is doing exactly what He intended it to do. God has always been saving a remnant out of Israel; and it has always been on the basis of a remnant that God has dealt with Israel. Then he says: What then, if it isn't that the Word has failed, is it that God is unfair? Is there unrighteousness with God? He demonstrates that that is not true in verses 14, 15, 16, 17, and 18, on the issue of mercy. "I will have mercy on whom I will have mercy." Then there is the issue of delaying His purpose, and giving Israel her inheritance because He had another purpose to accomplish first. Now, on the basis of that issue of the mercy, and delay principle in verses 16- 18, he says in verse 19:

**Romans 9:19** Thou wilt say then [In other words, because of the issue of God showing mercy, you will say then] unto me, Why doth he yet find fault? For who hath resisted his will?

They are going to say: Okay, if God has the thing worked out where His purpose is going to be accomplished, then why does He always finding another reason to hold back on things? What is the reason here? Who can stop His purposes?

**Romans 9:20-21**

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

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

The issue in this passage has to do with the reshaping of the nation Israel. God has reshaped Israel, and that is what Paul is talking about. He has reshaped Israel from a vessel of honor into a vessel of dishonor. He has taken her from her privileged position of rank, authority, and honor, and put her into a position of dishonor with the Gentiles. The circumcision were in a position of honor, and the uncircumcision were in a position of dishonor in Time Past. The uncircumcision were called vessels of wrath. Israel had a position of honor, and Israel has fallen. They have fallen, and they no longer occupy that position of honor, rank, authority, and privilege before God that they once had in Time Past.

In the But Now dispensation, they have fallen, and they don't occupy that dispensationally advantaged, privileged position any longer. The issue in the passage is the fact that God has the right to reshape Israel as He sees fit on the basis of her response to Him. This is not a new issue. This is not a new phenomenon. It is something that the nation Israel is thoroughly familiar with. Notice the figure in verse 21 of the potter. He doesn't just bring that issue of the potter out of the air. Last time we went over passages in the Old Testament that Israel was familiar with. God told Jeremiah to go down to the potter's house, and see what goes on there; and he sees that the issue is the action of the potter. Notice verse 21.

**Romans 9:21** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

He does not take two lumps and make two vessels. Jeremiah sees the potter, who has the clay on the wheel, he is spinning the wheel, he begins to make the clay into a vessel, and then the clay is marred. Remember the passage in Jeremiah 18? He makes that vessel, and then it is marred. It is messed up. There is a rock or a stone or some problem with it. So he takes it and squishes it all back down, and starts over again. He applies that in Jeremiah 18 to the nation Israel, and he says: I will make you a vessel of honor if you respond to my Word, and walk in my statutes; but if you don't, then I'll bring dishonor on you—I will treat you dishonorably. I will put the Gentiles in the land, and I will destroy you. And what happens in Jeremiah's day is, the Babylonians come along and carry them away, and treat them with dishonor. It is not something new that God just did right now. This issue of Israel being a vessel of honor and then a vessel of dishonor is not new. What is new is the fact that it is the dispensational change that had not happened before. But the issue of reshaping Israel from a vessel of honor unto dishonor is something that Israel was familiar with; they understood that issue. Paul is saying: God has a right to do that, He has done it in the past, and He has done it again today.

Not only has He reshaped Israel today, but He has reshaped the Gentiles also. Verse 22.

**Romans 9:22** What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Didn't we talk last week about the issue of these vessels of wrath being fitted for destruction? God endures these vessels with much long suffering. Folks, the very characteristic and nature of the dispensation of grace in which we live, is the issue of God's longsuffering; and you understand that from Romans 1. We have talked about the issue of the wrath of God. The time had come when the wrath of God was ready to be poured out, and God interrupted that pouring out of His wrath by the dispensation of grace; and the age in which we live is an age in which God's wrath is being withheld—the issue of longsuffering. Paul identifies himself as a pattern that Jesus Christ might show forth all longsuffering, in him for a pattern to them which hereafter believe. The longsuffering of God is the pattern for our age.

Peter writes about what Paul writes, and he says: “Account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.” The issue is that this age is an age of longsuffering, and what if God, willing to make His power known, endured with much longsuffering the vessels of wrath fitted for destruction? Why did He do that? That He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory. You see, He didn't just take Israel and set them aside; He is taking these vessels of wrath, and elevating them to vessels of mercy. Both Israel and the Gentiles have been reshaped.

And the reason for that, Paul is saying, is that He has a secret. He has a purpose that He purposed out here before the foundation of the world—that purpose being the formation of the body of Christ, us sharing the glory of His Son, and the glorification of Christ in the ages to come. That purpose which He foreknew, which He planned in the past, is the reason that God has reshaped Israel at this time. And the reshaping of Israel has to do with Israel being set aside from her position of rank, and from her position of honor and privilege. And the Gentiles, the vessels of wrath, become vessels of mercy—vessels upon whom God's mercy is demonstrated. So right at this point, when he talks about the vessels of wrath fitted for destruction, he is talking about when the time was right, and ready, when it was fit, when it was meet, for the wrath of God to be poured out, God, at that point, withheld His wrath, and demonstrated His longsuffering. God has reshaped, or refashioned, or reconstituted the vessels of wrath unto vessels of mercy.

**Romans 9:23** And that he might make known the riches of his glory on the vessels of mercy [body of Christ], which he had afore prepared unto glory,

You see, based on foreknowledge, God has prepared and predestined that these people in here [But Now] would share the glory of the Lord Jesus Christ. He has fore prepared them for glory. The point that Paul is making is that the vessels of honor have been reshaped into vessels of dishonor. The vessels of dishonor have been reshaped into vessels of honor; in order that God might now accomplish a secret purpose which He had before the foundation of the world—before the world began. It isn't something that hasn't happened to Israel before; that is, being shaped from honor to dishonor. The secret purpose never was involved before; but now it is, and Paul only mentions us, the body of Christ, in passing here. Notice verse 24. Who are the vessels of mercy?

**Romans 9:24** Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

That is all that he says about the body of Christ. He just mentions the body in passing, and that is all that he says on the body, because the subject and the issue in Romans 9 is not the body of Christ. The subject and the issue in Romans 9, 10, and 11, is Israel. He goes back to Israel being reshaped in verse 25 and following. He brings in the issue in verses 22, 23, and 24, about the body of Christ in order to explain what has taken place—what the purpose is in here [But Now]. God said: I am going to have mercy on whom I will have mercy. There are people coming down yonder in the future,

(he told Moses), after you, that I am going to have mercy on; and therefore, I am delaying Israel's inheritance in order to have mercy on those people.

Paul said: that is happening today. God foreknew that He was going to have mercy on the body of Christ, so He has delayed Israel's inheritance in order to have mercy on the body of Christ.

He told Moses in verses 15, 16, and 17, that He was going to destroy Egypt and bring Israel out; but He delayed that purpose because He raised up Pharaoh to make His name great. He had a purpose that He was going to accomplish before He gave Israel her inheritance, and that was to magnify His name through the destruction of Pharaoh. He has a purpose that He is executing, and He delays giving Israel her inheritance to accomplish that purpose. What is that purpose? That purpose is the purpose that He had before the world began—the formation of the church the body of Christ. And they are saying: Who can resist His will? I mean, the Jews are just throwing their hands up in frustration, and saying: Huh? What does He think He is doing? He is just going to keep finding a reason, finding a reason, finding a reason, not to give us our inheritance.

And Paul says: Wait a minute, fellow. Who are you to be talking like that to God? You know that all through Time Past, God has taken the vessels of honor and made them into vessels of dishonor. He has taken you—that vessel that He was making unto honor—and because of your negative response—because of your failure—He has had to squish it all back down, and make it a vessel of dishonor. Isn't that something that you are familiar with, you Jewish brethren, (*brethren* in the national sense)? He says: What is the big deal? God has a purpose here, and God is accomplishing that purpose. In the rest of the passage, he is going to amplify the issue of the reshaping of Israel.

Verse 25: “As he saith also in Osee”. That is Hosea, and of course you understand that the reason it is spelled *Osee*, rather than *Hosea*, is that there is a difference between Greek and Hebrew. You are seeing the Greek spelling here. Greek doesn't have the *H*, so you wouldn't have the *H* on it in the New Testament. A lot of times New Testament names will be spelled differently than they will be spelled in the Old Testament. Look at verse 27: Esaias—that is Isaiah in the Old Testament. The reason for that is the difference in spelling in different languages. For example, the name John in Russian, is Ivan. How can you get two dissimilar names like that? But that is the same name. Pierre is French for Peter. Richard in English, is Ricardo in Spanish, but they are the same name. Osee is Hosea.

Notice that word *as* in verse 25. “As he saith also in Osee.” That *as*, is a way of saying: He has done this reshaping of Israel back here in the same manner that He did in the past with Israel. He is doing a similar thing now to what He did in Hosea's day. Sometimes people will use that against you. In fact, last week Art had somebody try to use that on him. See verses 25 and 26.

### **Romans 9:25-26**

25 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.

People will take that and say: See, that is taking the Gentiles and making them the people of God. The answer to that is the next verse.

### **Romans 9:27-29**

27 Esaias also crieth concerning [Who?] Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Verse 29, “And as Esaias said before,” is talking about Israel. He is not taking the thing and applying it to the Gentiles. He is applying it to Israel. Israel's situation is that they were a vessel of honor and they have been reshaped into a vessel of dishonor, and he says: what has happened to Israel—being reshaped into a vessel of dishonor—is exactly like, or similar to the situation that happened back in Hosea's Day.

### **Romans 9:25-26**

25 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.

Notice, “I will call them my people, which were not my people.” That is taking somebody who has been made a vessel of dishonor and making them a vessel of honor. “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.” God has taken Israel and reshaped them in the past. Go back with me to Hosea, chapter 1. Again, it is not a new phenomenon—this reshaping of Israel. It is not something brand new, it is not a new issue, it is not a new idea; and Paul is saying that what He is doing over here in the Acts period is similar to what He did back yonder. He has reshaped Israel.

Now again, back in Time Past, He didn't take the dispensational advantage away that they had, but He does quit treating them with honor, and begin treating with dishonor by putting a Gentile nation in charge of them. Over here [But Now] they have fallen dispensationally. They lose their place of honor, down to a place of dishonor; and Paul says: Hey, the reason for that is that God has a right to reshape you today, just as He did in the past on the basis of your negative response to Him. His purpose now in reshaping them is to form the body of Christ.

### **Hosea 1:1-2**

1 The word of the LORD that came unto Hosea, the son of Beer, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

He is telling Hosea to go up here into the northern 10 tribes of Israel, and take a wife of Israel, of the 10 tribes. Hosea is a prophet to the northern kingdom, Israel, not Judah in the south. Hosea is to go out and take a wife of whoredom. The idea there is that the people of Israel are in idolatry. The land, he says, has committed great whoredom, departing from the Lord. So God tells Hosea to go out and marry a harlot. He is to go find a whore, a harlot, and marry her. Have you ever thought about that? I used to preach a sermon years ago, (don't know if I would do it anymore), but I used to call it: "An Adulteress in the King's Palace," and another one was: "An Adulteress in the Parsonage." That is what that is. Think about that a while. What God is going to do is illustrate to the nation Israel what they are doing, by His prophet. Hosea's family is going to illustrate to the nation Israel, exactly what Israel is doing to God.

### **Hosea 1:3-5**

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

He gives him some children, and He says: name these children, and the names of the children are going to be illustrations to the nation Israel. That first one's name is Jezreel. The word *Jezreel* means *to scatter, to throw something away, to go out and just sow it in the wind*. And God is saying: I am going scatter, I am going to throw away Israel. I am going to treat Israel in a different way than I have been treating them in the past. I have been treating them with honor in the past, but I am going to change that.

### **Hosea 1:6-7**

6 And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Judah is the southern kingdom; they are not going to be carried away. The northern kingdom is about to be carried away. The Assyrians are ready to come in there and carry them away, and God destroys that northern kingdom. Do you remember all that? Are you getting all that as you study through the Old Testament in your survey class? He calls this girl, Loruhamah. Loruhamah: *Lo* is Hebrew for *not*, and the *ruhamah*, means *to be beloved, to be a beloved one, to be favored*, and so her name means *no mercy*. He says: I will no more have mercy upon the house of Israel,

and he has this little girl running around, and her name is NoMoreMercy. God says: I am not going to give any more mercy; no honorable, favored treatment for Israel. For a while, I am not going to treat them with honor. That is what He is saying. Now verse 8:

### **Hosea 1:8-9**

8 Now when she had weaned Loruhamah, she conceived, and bare a son.

9 Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.

God says: you are not going to be my people anymore. Nobody is going to be able to look at you, and recognize you as belonging to me; and I am not going to be your God; I am not going to demonstrate to people that I am your God. You are just out, man; out the door. The idea is, God is going to treat Israel differently than He had in the past. In Deuteronomy 4, He said: you go out here and keep my statutes and my judgments; and the nations will look at you and say: What nation is this that has God so near to them? They are God's people. Now He says: they are not going to be able to look at you and tell that you are mine anymore. You are not going to be my people, and I am not going to be your God. I am not going to come down there and help you out. I am not going to do a thing. I am not even going to identify myself with you. God is going to begin to treat Israel differently than He had in the past, and the idea is that He is going to reshape them from a vessel of honor, into a vessel of dishonor.

### **Hosea 1:10-11**

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, [Here is what Paul quotes.] Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head [When will that be? Second coming. Who is the head? Christ. That is the “two sticks” in Ezekiel 37. That is the “other sheep” in John 10.] and they shall come up out of the land: for great shall be the day of Jezreel.

Folks, He scattered them, and He is going to gather them back. And when He gathers them back, He is going to scatter them out into the land, and plant them in that land. The point in verses 10 and 11 is that that scattering, or that dishonorable treatment of them that he is talking about, is only going to last for a little while. He isn't always going to leave them as vessels of dishonor—“not my people”—because where it was said to them, you are not my people, I am going to come back and restore you, and make you my people once again. My point to you, and what Paul is getting at here is, God in the past has reshaped the nation Israel; and Paul is saying in Romans 9: Hey guys, you understand this, and you ought not complain about it. In the past, God has reshaped Israel from a vessel of honor to dishonor, and from a vessel of dishonor back into a vessel of honor. That is what is going on today, and it is not a permanent situation.

That is important to notice. They haven't been shaped into vessels of dishonor permanently; and that is the reason that Paul quotes that part of the passage in Romans

9. He does not quote the passage about the being shaped into vessels of dishonor, but he quotes the passages in 9:25 and 26 about them being shaped from vessels of dishonor, into vessels of honor—being restored back. Why? Because God has set them aside now, but they don't have any reason to complain about that because God is not unfaithful to His Word. God isn't through with Israel. God has not set them aside where He is not going to deal with them anymore; He is going to regather them. He is going to reshape them back into vessels of honor. So they don't have any reason to complain. They are thoroughly familiar with Him taking them as vessels of dishonor, and bringing them back into a position of vessels of honor. And if God today has done something that is like that, if He has done something similar, He has made them vessels of dishonor in order to accomplish a purpose that He foreordained before the foundation of the world to accomplish—forming the body of Christ. He has delayed Israel's inheritance in order to accomplish that purpose. God is consistent with His compassion. He is consistent with His own delay/mercy principle—with delaying the inheritance to accomplish His purpose. He is consistent with the reshaping. He is consistent with Himself.

All the complaining and arguing that they are doing, and the objections that they are raising; are objections that only indicate that they still aren't seeing what is going on. That is the reason that when we get to verse 30 and following, he is going to deal with the issue of why Israel has fallen. Right now he is dealing with what is going on—what is happening. When he gets to verse 30, he is going to tell them why it is happening. The reason that it is happening, folks, is that Israel doesn't know what is going on, and he is trying to tell them: “Hey, you already have all this stuff. It is consistent with what God has been doing all along.” Now look at verse 27, and notice how he again quotes a passage, this time from Isaiah, that emphasizes the fact that the present situation with Israel is not permanent.

### **Romans 9:27-28**

27 Esaias also crieth concerning Israel, [In other words, Isaiah also speaks about the reshaping of 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.

“And as Isaiah said before”—before the quote there in verses 27 and 28:

### **Romans 9:29**

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

He is saying that Isaiah also cries concerning Israel, and what does he say? A remnant shall be saved. That is just like: God has reshaped them from a vessel of honor to a vessel of dishonor. They are not always going to be a vessel of dishonor, but He is going to reshape them again into a vessel of honor; and He is going to do it on the remnant-seed basis, which is the basis that He has always operated on. He dealt with that in verses 6-13. God isn't through with Israel; that is the point. And what they ought

to do is praise God for His faithfulness, and praise God for His righteousness, and praise God for His mercy instead of complaining—instead of reproaching God, and complaining, and arguing, and griping, and murmuring. They ought to be thanking God, and understanding God's faithfulness.

See what he says in verse 28: “For he will finish the work, and cut it short in righteousness.” You see, God is faithful, He is not unfaithful. They asked back in verse 14: Is there unrighteousness with God? And he concludes the answer with: God is working on the basis of His righteousness, not His unrighteousness; and what should they be doing? Instead of complaining and reproaching God, they ought to be thanking God and praising Him for what He is doing. But what is Israel doing? They don't understand what is going on. Chapter 10:18, he says:

### **Romans 10:18-19**

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

“But I say, Have they not heard?” “But I say, Did not Israel know?” They had all that information, but they are not paying a lick of attention to what is going on. They are not getting it.

Now notice with me verses 27 and 28, and I want you to stop and think about something. I want you to notice how Paul uses these Old Testament quotations. That quotation in verses 27 and 28 is from Isaiah 10, and the one in verse 29 is from Isaiah 1. A lot of times people give you the idea that Paul just takes these Old Testament quotations, reaches back, and grabs something that is sort of a spiritual proof text, and pop, just puts it over here. I hope you have noticed as we have gone through chapter 9 where Paul is dealing with Israel, that he goes back into Israel's Scripture, and quotes passages out of Israel's Scripture to prove what is going on. He does not proof text. Rather, they are all contextually important, and quite appropriate. Paul, each time, in verses 15 and 16, 17, verses 25, and 26, and then in 27, 28, and 29, goes back into the Old Testament, into a similar situation—a similar context to Romans 9—and brings in an appropriate explanatory verse that explains for them what is going on, and places it in Romans 9.

Paul's use of the Old Testament is not haphazard, that is what I am trying to say to you. Paul's use of the Old Testament is contextually consistent and appropriate. It is important to notice that, because a lot of times people will look at these quotes and will say: See, Paul just allegorized these passages. And this is where the allegorical school of thought comes from—interpreting the Scripture allegorically, not literally, but just taking it and saying: “it says this, and therefore, it can mean anything.” That is where that comes from. It is a lack of appreciation for the quotations that Paul makes from the Old Testament. I have read books, and heard grace preachers talk about Paul's use of the Old Testament like it was just allegorical, and like it didn't make a hill of sense. But

as I go through here and read these quotes, and see what he quotes, and how they fit together, I am impressed every time.

Go back with me to Isaiah 10 where this is a quote from, and let me show you how perfectly this passage fits, and is exactly what he is talking about. There is a similarity between the events in Romans 9, and what is going on in Isaiah 10:22-23, which is the passage that Paul quotes.

### **Isaiah 10:22-23**

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

That is what he quotes in Romans 9, but it is important that you get the context of what is going on there. Look back at verse 15.

**Isaiah 10:15** Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

Does that remind you of something in Romans 9? Do you see the correlation with Romans 9:19 and 20?

### **Romans 9:19-20**

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

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Exactly what is going on there? It is important to grasp the context. Go back to verse 5, and notice who that rod and that ax, in verse 15, is.

**Isaiah 10:5** O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

Notice that. Isn't that interesting? You see, the rod is the Assyrian. God was taking a Gentile nation and reshaping that Gentile nation from a vessel of dishonor into a vessel of His using—a vessel upon whom God was going to have honor, by using them.

### **Isaiah 10:6**

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Who is that? Israel. God is taking Israel and making them a vessel of dishonor, while He is taking a vessel of dishonor and making them a vessel of honor. In this

passage in Isaiah 10, you have the reshaping of Israel from a vessel of honor to a vessel of wrath—dishonor. God is going to treat them dishonorably. God is preparing to bring in an Assyrian nation, and clean their plow, brother. He is preparing to send those Assyrians up there, treat them with dishonor, put them into captivity, and carry them away.

### **Isaiah 10:7**

7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

What happens through there is that the Assyrian does not respond in a positive way to this honor that God gives him. Therefore, God is going to punish him.

### **Isaiah 10:12**

12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

He takes the privilege and the honor that God gives him, and it goes to his head. The old Chinese proverb says that you put a beggar on horseback, and he will run off at a gallop; and that is what happens here. He takes the privilege and the honor that God gives him, and he does not respond in humility to God. But rather he responds in pride and stout heart. So God says: Okay, I am going to destroy him, and I am going to break him. Continue through verse 15: the Assyrian is magnifying himself against the Lord, just like Israel does over in Romans 9. Therefore, God is going to reshape him into a vessel of dishonor.

### **Isaiah 10:16-22**

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

You see, God is going to destroy, and reshape that Assyrian. But he is also going to reshape Israel back into a vessel of honor by bringing a remnant back. The whole nation is not going to come, but a remnant will return, and God will make them the honored nation. You know that the point in all this is that God has the right to do it. Do you remember Jonah? Do you remember how Jonah fits into all this? Do you know

who Jonah is? Go over to the book of Jonah. Jonah is involved in the ministry at this time. Jonah is sent to where? What is Nineveh? It is the capital city of Assyria.

### **Jonah 1:1-3**

- 1 Now the word of the LORD came unto Jonah the son of Amittai, saying,
- 2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.
- 3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

People have been giving Jonah a bad rap all through the years. They say that Jonah was scared to go up there and preach against that wicked city of Nineveh, and that is baloney. Do you know what God told him to cry against Nineveh? Look at chapter 3.

### **Jonah 3:1-4**

- 1 And the word of the LORD came unto Jonah the second time, saying,
- 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
- 3 So Jonah arose, and went unto Nineveh, [He has learned his lesson now.] according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. [That doesn't mean that it was three days to get there. It means that it took 3 days to walk from one city limit to the other. That is a big city. I don't expect that it would take 3 days to walk all the way across Chicago. Nineveh was a monstrous place.]
- 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So he goes in there and he preaches: Nineveh, God is about to judge Nineveh. And do you know what Nineveh does? They get right. Look at verse 5.

### **Jonah 3:5-10**

- 5 So the people of Nineveh believed God, [What do they do? They believed God. Isn't that interesting?] and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
- 6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.
- 7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
- 8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.
- 9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?
- 10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Do you know what Jonah's problem was? He didn't want that to happen. Jonah knew that God was going to take the Assyrian, and that great country, Nineveh, and use them to clean Israel's plow, and he didn't want that to happen. Jonah was a statesman in Israel, according to the book of Kings. He was a prominent figure in Israel, a statesman in the nation. He was not a traitor to his nation, and God said: "You go up yonder, and you preach to Nineveh, and tell them to repent and get right, or I am going to wipe them out." Jonah knew what was going to happen. He knew those people were going to have revival, and believe, and get right; and that God was going to use them to destroy the nation Israel, who wouldn't get right and believe God.

So Jonah runs from God, and he tries to sacrifice himself for his nation. The guy is not a coward, that guy is sacrificing himself for the nation Israel; like Paul said he was willing to do over there in Romans 9; and like Moses, who loved his nation, did. God prepares a great fish and takes old Jonah down into the belly of the whale—down into the belly of hell—and has a little Sunday School lesson with Jonah; and then Jonah has had enough, and so he spits him up. I guess the fish had had enough, so he spit him up, and God resurrected him. He was ready to go out there now, so he goes and does his job, but when he gets through with his job, look at chapter 4.

**Jonah 4:1** But it displeased Jonah exceedingly, and he was very angry.

It pleased Jonah exceedingly, and he was very happy? No. You see, that was the problem: Jonah didn't want Nineveh to get right. Why? Folks, he is a patriot; he felt like a traitor. He went out and stopped God's wrath from falling on the nation that God was going to use to come down here and destroy Israel.

#### **Jonah 4:2-11**

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? [You see, he said, I knew it. I knew you were going to save them, I knew you were.] Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live. [The guy felt like a traitor. He said: kill me. Now watch what the Lord does.]

4 Then said the LORD, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

9 And God said to Jonah, [Now God is going to deal with him—watch.] Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10 Then said the LORD, [Jonah.] Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; [talking about children] and also much cattle?

He said: Look here Jonah, I have to teach you a lesson about this reshaping business. There is an analogy here between the gourd and Assyria, (Nineveh). Do you see that? Do you see how He is dealing with that? He said: You pitied the gourd, right? Shouldn't I pity Nineveh? There is an analogy between them. What has happened? Jonah would have spared the gourd because it was useful to him. What did it do? It blocked out the sun; it was useful to him. Because it was useful to him, he delighted in it, and would have spared it, and he was sad when it was destroyed. God says: Hey, can't I do the same thing? Is it any big deal for you if I do the same thing?

And notice what he says in verse 10: Thou hast had pity on the gourd, for the which thou hast not labored, neither made it to grow, which came up in the a night, and perished in a night. The idea there is, man, it wasn't any big deal; it just came and went. It came up in a night and perished in a night—here today, gone tomorrow. It was not any big thing, and it is the same way with Nineveh. They are no big thing in God's purpose. I mean, Assyria was not made to labor for the Lord. They are no big thing, and yet God can use it if He wants to. Now what is that to you, Jonah? In other words, God is having to teach Jonah that, and He is having to teach Israel that. So when you go over to Romans 9, Paul quotes the passage over there to demonstrate that Israel will not be a vessel of dishonor forever; but He is going to restore them on the remnant principle—bringing in the remnant.

By the way, the prophet Nahum, (after Jonah), proclaims to Nineveh their coming destruction because of that proud heart that you read about in Isaiah 10. God tells Assyria, through Nahum: I made you a vessel of honor, but I am going to make you a vessel of dishonor.

What I am trying to get you to see in Isaiah 10, is that God is doing the same thing back there that Paul said He is doing in Romans 9. Back there He took Israel, and made them a vessel of dishonor; and then He took that Gentile nation and treated them with honor. But it was only a temporary thing, because God is going to restore and reshape Israel, and reshape the Gentiles also. He is going to restore the nation and He is going to do it on the basis of: a remnant shall be saved. It is that remnant basis upon which the nation Israel receives her promises, and we will get into that when we get over in chapter 10. He is going to start in verse 30 dealing with what has happened, and why Israel didn't get it. Then you go to chapter 11, and he will begin to deal with that remnant again.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202 Week 12 – TEST**

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-13**

Romans Chapter 9. We will have 10 weeks to go through chapters 12 through 16, which sounds impossible to me, but we will try. So you will understand if we begin to cover a few more verses down through the rest of chapters 9 and 10. There is some important information here, but because of the nature of some of it, you are already equipped to understand it on the basis of some things that we have already studied in the earlier parts of the book. So we won't need to spend as much time checking a lot of cross references on chapter 10 as we did in the others, (especially in the first part of the chapter), so we are going to be able to move a little quicker. When we get over in chapter 11 there are a number of dispensationally disputed things over there that we will spend a little more time on, so don't get the idea that we are going to run right through it. But I want you to know that we are going to try to pick up the speed just a little bit. I am going to leave you just a little more on your own. By now, I believe that you should have the ability to identify verses that would be comparative passages to some of these things, without me pointing them all out to you. I really haven't been able to do that already, but I am convinced that by the time you have gotten this far in Romans, with the foundation that you have already, and with your own perception and frame of reference, you should be able to pick up enough of this material on your own to allow us to do that.

**Romans 9:30-31**

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

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

*“What shall we say then...,”* here is what we are going to say: the Gentiles got it, and the Israelites didn't. What he is doing there is: this is a conclusion that you and I should be able to recognize. He already told us here about the issue of Israel. Now he is going to begin in verse 32 and down through chapter 10 with the issue of why Israel was cut off. Why is it that God has reshaped Israel from a vessel of honor unto a vessel of dishonor? Why is it that Israel has been set aside? Why is it that God has cut them off? The issue in chapter 10, with it beginning in chapter 9, verse 30, is going to be, why was Israel cut off? Then chapter 11, verse 1:

**Romans 11:1** I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

The issue here is: Has God cast them away forever? He cut them off; why did He cut them off? Chapter 10 explains that. Chapter 11: Are they cut off forever? He says, no, in no wise; and it goes on to talk about how that remnant is even now being saved, and that this is just a temporary reshaping and cutting off, and that God will bring them back in. They will one day get their promises. Chapter 11 is full of that, and we will get over there and see that.

Right now, you are in chapter 9, verse 30, and he is dealing with the conclusion based on the issue of the reshaping of Israel. I want to emphasize that issue to you, because I want you to understand that Paul is dealing, (beginning with verse 14 and following, especially verses 20-22 and following), with the issue of the reshaping of Israel: the fact that God has a purpose—a secret purpose—that He is accomplishing today. The reason that He has cut Israel off and has given this opportunity to the Gentiles is that they might attain the righteousness of faith. He is going to give you the reason in verse 30.

### **Romans 9:30-31**

30 What shall we say then? [Here is what we are going to say.] That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

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

The idea is that the Gentiles have gotten the position; they have gotten the righteousness, and they didn't follow after righteousness. Israel followed after the law of righteousness, and what did they do? They didn't get it; they didn't get righteousness. Verse 30 is very pungent in its way of describing what is going on here. Why did the Gentiles attain the righteousness which is of faith?

“That the Gentiles, which followed not after righteousness...” What was the Gentile doing? Was he going about trying to be righteous? No. What does he do? He is not trying to be righteous. What have the Gentiles done? What have you learned in the first 8 chapters? What did you learn in the first 5 chapters? What does the Gentile do? He just takes his place as a sinner, and does what he is told. What is he told to do? Believe on the Lord Jesus Christ. He is told to believe on Him that justifies the ungodly. To him that worketh is the reward reckoned of debt, not grace. Is the Gentile working? Not on your life. What is he doing? He is not working to get righteous; “but to him that worketh not, but believeth on Him that justifieth the ungodly.” That Gentile says: Hey, I am just ungodly; I need a Savior. He believes in the Savior, and by faith he gets righteousness. Where does he get his justification? He gets the righteousness of faith. Instead of working to get righteous, he just believes. Now the Gentiles have the privilege of attaining the righteousness; but Israel, now remember this: “which followed after the law of righteousness, hath not attained to the law of righteousness...” Remember something, would you? This age in which we live is not the first time that God has ever dealt with Gentiles.

This age is not the first time that a Gentile could ever be saved. A lot of times we are misunderstood about this issue, and I don't want you to misunderstand. A lot of times when we are trying to make the distinction between the mystery and the prophecy program, we are misunderstood by people; and sometimes grace people misunderstand this issue. In the prophetic program, Gentiles could be saved. In fact, there are whole chapters in the Old Testament that identify and give the details of how it is that a Gentile in time past could be saved, and could come in and become a part of Israel, and get blessings. There are prophecies, (Isaiah 11; Zachariah 8, and on and on you go), where

it is prophesied that the Gentiles are going to have their lands blessed; they are going to receive blessing. How? Through Israel.

Gentile salvation is not a secret; it is not a mystery; it is clearly prophesied. In fact, the promise that God gave to Abraham was that “in thy seed, all the nations...” and the word *Gentiles* simply means *the nations*. *Ethnos* is the Greek word, and we get our word *ethnic* from that. That is a term that describes; it is the word *nations* in the plural. *The Gentiles* is just all the nations of the earth—that is what He told Abraham. In thy seed shall all the nations of the earth—all the Gentiles—shall be blessed. Gentile salvation is the goal of the fulfillment of the Abrahamic covenant. So don't ever say, don't ever feel like, don't ever think that the Gentiles could only be saved in this But Now dispensation. You need to be careful the way you say things, so that people won't misunderstand you to be saying that Gentiles couldn't get saved before today. That isn't true. The Gentiles could be saved in the kingdom program—the prophetic program. They were saved. God did deal with them, but He always dealt with them through the promise that He gave to Israel. They were proselytes, people that feared God, and came through Israel. So you want to remember that.

Paul says: “the Gentiles which followed not after righteousness, have attained to righteousness.” What Paul is dealing with in Romans 9 that is special, and makes this different from Gentiles getting saved in the past through Israel, is because here, Israel has what? They have been reshaped. Israel has fallen, and these Gentiles are not getting saved through Israel. In fact, they don't need any contact with Israel at all, because if you have contact with Israel, what happens to you in verse 31? You don't attain. What did Israel do? They didn't get the righteousness. They don't get the righteousness. So if you are part of Israel in the passage, you are on the wrong side. Who do you need to be like in verses 30 and 31? Israel or the Gentiles? Gentiles. Don't forget that, will you? The thing that is special is that here, the Gentiles are being saved without Israel, without any need of Israel. In fact, they are being saved apart from Israel—through Israel's fall, through her reshaping, through her being set aside. And if Israel is going to get saved, do you know who they have to be like? Like the Gentiles. Hold your hand in Romans and come over to chapter 11, verse 13. I want to read this passage, and you'll want to notice it carefully; because a lot of times people don't fully grasp what Paul is saying here.

**Romans 11:13** For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Now tell me something? Why did Paul magnify his office? Look at verse 14.

**Romans 11:14** If by any means I may provoke to emulation [That is, make these people copycats.] them which are my flesh, and might save some of them.

Who is supposed to be copying who now? He said, I am going out here among the Gentiles, and I magnify my office of Gentile apostleship, so that I have the goal that some of my Jewish brethren over here might see these Gentiles getting saved by faith, and do what? Be like the Gentiles. You see, today, now, the thing that is unique here is

that Paul is trying to get Israel to be like the Gentiles. In prophecy, the Gentiles have to be like Israel. Now, Paul is saying: Hey, I magnify my office, if my any means, I might provoke to emulation them which are my kinsmen according to the flesh. He said: I am trying to get Israel to copy, and imitate what the Gentiles are doing. What are the Gentiles doing? They are following after the righteousness which is of faith. You see, Paul is trying to get the Jews to see the issue of the righteousness of faith that the Gentiles are exercising, and be like that.

Do you know what the denominations do today? Do you know what religion is doing today? They are trying to make the Gentiles be like who? Israel. They have the Gentiles following Israel's kingdom program. They have the Gentiles getting Israel's baptism, they have the Gentiles following Israel's commission. They are trying to take you Gentiles, and put you back in Israel's program. Can you understand why you have to rightly divide that book? Brother, if you don't rightly divide the Word of God you are going to get this thing so screwed up that you are not going to know what in the world to do, and you're not going to please God. You might quote Scripture, but we already understand that you can quote Scripture—be Scriptural—and not dispensational. You can quote Scripture, and be completely out of the will of God. I have told you from time to time, and I believe it, and I try to drill it in your head, and I want you to say it, and I want you to go tell it to people, and I want you to base your ministry on it, and that is: understanding that if you are not dispensational, you are on dangerous ground. The most evil doctrine in any age is to be Scriptural and not dispensational.

I have told you before that there are three categories of bad doctrine.

12. Doctrine that is human viewpoint—no Bible at all, just human viewpoint. It is all things that men think: humanism, communism, dialectic materialism, the Marxist, capitalism, and any kind of *ism* that you want to think of. The Hindu, the Buddhist, and the Shintoist, voodoo, and whatever. Those are human viewpoint. Is that any problem to answer? Just get your Book out and give it to them.
13. Doctrine that is Bible. The first one has no Bible. The second one has Bible, but they take the Bible and add tradition to it. They quote Scripture, but they add to it the traditions of men, like in Mark 7. That would be Roman Catholicism, Christian Science, Jehovah Witness, Mormons. They quote the Bible, but then they add all this other stuff to it, and the other stuff is what they believe and go by. Is that any problem to answer? Just take your Bible and show them what the Bible says.
14. Doctrine that is Scriptural but not dispensational. You have Scripture for what you are doing, and do it, and quote the Scripture to demonstrate why you ought to do what you are doing—and not be dispensational. The question is: Is it rightly dividing? Because you can take verses of Scripture in the Old Testament, and get your doctrine from it. They did that. Moses wrote the first five books of the Bible, didn't he? You know good and well that there are three different dietary law systems set up in the books of Genesis and Leviticus. In Genesis 1, they eat herbs; they are vegetarians. In Genesis 9, they can eat anything that they catch—any kind of meat that they wanted to eat. In Leviticus 11, what do they do? They can't eat certain kinds of things. Some Jew in Israel's camp could say:

“Moses, I love you, but I think I am going to follow what you say in Genesis 9. Did it make any difference to that Old Testament Jew, which one of those passages he followed? He could quote Scripture, Genesis 9, and say it is Bible, and say: I believe I can eat anything. And he would be completely out of the will of God. I mean, folks, it just won't work.

It is that way today, and today we are not trying to follow Israel's program. Do you know where Israel is? They are cut off; they are fallen. How did they get that way? Go back to chapter 9. In Romans 11:13, Paul is the apostle of the Gentiles, and sometimes people say: I am not a Gentile, I am a Jew. I had a man say that to me recently in a meeting. He said: I am a Jew. Do you know what a Jew is suppose to do today? Be like a Gentile. Do you know why? Because that is what he is. He does not have any special status today. He is just another one of the nations of the earth.

In chapter 9, verse 32 watch what he does here, because he is going to begin to deal with the issue of why Israel didn't get it. In other words, what do we say? God has reshaped Israel. They didn't get it. They sought it after the righteousness of the law. The Gentiles have gotten righteousness. Israel didn't. Why? he says. “Wherefore”—why is it that way? Why didn't Israel get righteousness?

**Romans 9:32** Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Because they sought it not by what? Faith. We have learned already in chapter 3, that faith was always the issue with God, right? Now you can understand what he is saying there. They sought it not by faith, but as it were, by the works of the law. In other words, they (Israel) thought they could get saved by doing the works of the law, and they trusted in their own ability to perform good works. The issue is just faith versus works again. And chapter 10, again, is going to deal in greater detail, and explain the issue. Look at verse 2.

### **Romans 10:2-3**

2 For I bear them record that they have a zeal of God, but not according to knowledge.  
3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Do you see that? They are going about getting righteousness by their own works; and that won't get it. In chapter 10, he goes into detail, and explains why it is, and what the problem is with Israel, but before you get into that, he says something in chapter 9:32 & 33 that set it up.

### **Romans 9:32-33**

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;  
33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

What happened to Israel is that they stumbled, and he says that they stumbled in connection with what was said through Isaiah. What did Isaiah say? “Behold, I lay in Zion a stumblingstone and rock of offense: and whosoever believeth on [What is that next word?] Him.” That stumbling stone and the rock of offense is what? It is a person. Who is the person? It is the Lord Jesus Christ. It is important that you notice that, because he is saying that they stumbled at that stumbling stone just like Isaiah said, and the stumbling stone turns out to be the Lord Jesus Christ. So when did they, (Israel), stumble? Did they stumble way back in Isaiah's day? Couldn't be. How do you know? Because the Stone wasn't there. The stumbling stone is Christ. Isaiah says that He is coming, and when He comes, you are going to stumble over Him.

Zion is another word for the city of Jerusalem. It's like talking about Berlin. Who would we be talking about? Germany. Berlin is the capital city of Germany. It would be the same kind of thing here. He was talking about Israel, but he uses Zion. Zion is a section of the city of Jerusalem that was especially the hill of Zion where David had his house. It is a special endearing name for Jerusalem, a section of Jerusalem, a certain part of Jerusalem, and that is the issue there. “Behold I lay in Zion,” Jerusalem—really you are talking about Israel, but it is just another name for Israel—“a stumbling stone and a rock of offense, and whosoever believeth in him shall not be ashamed.” In other words, if you believed in Christ, you would not stumble; but if you don't believe in him, you stumble.

The point that I want you to see is the time element involved. The time element is when the Lord Jesus Christ is here. Christ is going to be a stumbling stone and a rock of offense. The Greek word there for *offense* is the word *skandalon*. Do you know a word like that? *Scandalous, scandal*—that is our word in English. In other words, when the Lord Jesus Christ showed up, He was an embarrassment. He was a scandal to the nation Israel. They were embarrassed by what He did, and hence, they were ashamed of Him.

When He came, what did He do? Here comes their king, and what does He do? He dies, doesn't He? Doesn't He come in humility? He comes riding into the city, and what does He ride on? A royal charger? No He comes into the city riding on an ass, a colt, the foal of ass, a little donkey, not even the momma donkey, but the little dude behind her. I mean, He could have taken the bigger one, but He didn't take that, He just took the little job behind her. Humiliation—and they were tripped up about it, they were looking for their Messiah to save them from all their problems. But He came to save them from their sins first. And they missed Him. And we are going to see, when we study Matthew, the issue of righteousness, righteousness, righteousness. They miss it, and that is the point here—they, (Israel), miss the One who is righteousness when He shows up. They miss the Lord Jesus Christ when He shows up, and they stumble over Him, and He is an offense and a scandalous thing to them. Why did they miss him? Why didn't they believe Him? Because they were not operating on the basis of the righteousness coming by faith; they were working on the basis of the righteousness being attained by works. Romans 9:33 is an important verse dispensationally. Now look at Romans 11:11.

**Romans 11:11** I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Have they stumbled that they should fall? God forbid. No. They stumble, but they don't fall, but rather through their fall—then they stumble and they do fall. In other words, Israel stumbles and does not fall. They continue on, and later on they do fall. Do you see chapter 11, verse 11?

I know something. I know the stumbling is not Old Testament. It can't be, because the stone isn't laid in Zion. There is only one time when the stone is laid in Zion, and that is in the person of the Lord Jesus Christ. It isn't back over yonder, so I know that is out. I know that what Paul is not talking about is some Old Testament Jew back here looking forward in faith to the Lord Jesus Christ dying at Calvary. So bye bye Covenant Theology; bye, bye Amillennialism. This is the passage that they will use on you to say (the Covenant idea) that this Old Testament Jew back here believed God, and what he was suppose to do is to look forward in faith, believing in the Messiah, who was going to come and die for his sins. And if you went to Sunday School in a denominational-type church as a kid, that is what you were taught; because that is what they all believed. That is what every Amillennialist believes. That is where they get it. Now I know that that won't work, because they weren't stumbling back here; the stumbling takes place when the stone is laid in Zion.

But I also know that the stumbling is not Christ's earthly ministry. They don't stumble and fall back here in His earthly ministry. In Luke 23, He hangs on that cross, and He says: Father, forgive them, for they know not what they do. So they don't fall back over here either. In other words, the crucifixion of Christ is something that does not result in the immediate dismissal of the nation Israel. In Acts 3:17, Peter says: I know that through ignorance, you did this. Through ignorance you did this.

**Acts 3:17** And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

We have been through all these passages, I don't need to look them up with you, do I? He says in Luke 13:6-9 that he is going to extend the program for one year, before he cuts them down.

**Luke 13:6-9**

6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Hey folks, there isn't any way that the fall of Israel took place at the crucifixion of Christ. He goes away and He sends the Holy Spirit back on these people, and they minister in early Acts. Then there comes a time when they do stumble. They stumble, but they do not fall at the cross; then they fall in early Acts. In other words, back here when Christ was on the earth, they are blinded, they are in ignorance, they don't get it; and He speaks to them in parables. Why? So they can't understand. Even the disciples don't know what He is going to do at Calvary, until after He did it. He keeps them in darkness, (before the cross), in the sense that they don't get it. Then out here, (early Acts), the opportunity for the nation to recognize who He was is given to them; and they don't respond in a proper manner—they fail to respond properly to Christ in early Acts. The result is that God set them aside. The change that he is talking about in chapter 9—the reshaping of Israel—takes place in here, not at the cross, not in time past, not in His earthly ministry, but in the early Acts period. And the stumbling at the stumbling stone that results in their ultimate dismissal over here, takes place in early Acts. He is talking about their failure to respond properly in that Acts period.

It is important that you get that time element, because that time element is going to save you some heartache in discussion with people down the road. The Gentiles have the opportunity to receive righteousness by faith. Israel has failed to respond to that opportunity. They are going about to establish their own works; they have stumbled and they have been set aside.

**Romans 10:1** Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Now somebody says: well okay, if Israel has stumbled and they have fallen and they are being diminished away now, put on the shelf, what is the situation with them? Can any of them be saved? If you were an Israelite at that time, or if you were a Gentile at that time, wouldn't you have wondered: what is the status of a Jew now? If God set Israel aside, can an Israelite be saved? Isn't that a logical question? So he is going to deal with that. And he says here in 10:1. "My hearts desire and prayer for Israel is that they might be saved." He said: Man, Israelites can still be saved. But you know that there is something interesting about that verse. Hold your hand there and look over at chapter 11. Notice in 10:1, he is saying: I want Israel to be saved, right? But look at 11:26.

**Romans 11:26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Is Israel going to be saved? Is she? It says she is, doesn't it? Does Paul know that she is going to be saved one day? Since Paul knows that Israel is going to be saved—"so then all Israel shall be saved"—what does he mean in chapter 10 that he wants some of them to get saved? He is talking about individuals. Look at 11:14.

**Romans 11:14**

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

He knows that the nation, as a nation, is going to get its promises, and be saved. (11:26). He knows that the nation has only been set aside and reshaped into a vessel of dishonor temporarily; but one day, they will be brought back into the favored position. The Messiah will come, and they will have their kingdom; and he knows that. He knows that the nation Israel will one day receive her promises. What he is talking about in chapter 10 is, he is interested in some individual Israelites, right now, getting saved, and becoming members of the church the body of Christ.

You see folks, God has reshaped Israel according to the principles that Paul has explained to you in chapter 9. He has told you in chapter 9 that in Time Past, God delayed His purpose to give Israel her inheritance in order that He might have compassion on whom He would have compassion and mercy. He has some people coming that He wanted to have mercy and compassion on. There you are [But Now]—application. He did it in Time Past with Israel, and He is doing it today. He stopped back there in Israel, and He didn't give Israel the fulfillment of her promise of deliverance from Egypt immediately. He delayed the fulfillment of that promise. Why? Because He had a purpose that He wanted to accomplish. So God is accomplishing today, a purpose; only the purpose today is a secret purpose, not a purpose that was made known in Time Past. He has interrupted the prophetic program, and is having mercy and compassion on those on whom He has determined to have mercy and compassion—members of the body of Christ.

God is performing His secret purpose today, that has to do with forming the body of Christ in order that the principalities and powers in heavenly places might be reconciled unto Himself. He explains His secret purpose in detail when we get over to the book of Ephesians. But the point here is, as God accomplishes that purpose, Israel is set aside. Can an Israelite, can an Israeli, a member of the nation, be saved? He says: Yes. In fact, I long for them to be saved, and become members of this body of Christ in here [But Now] because then they can come just as any lost sinner comes; not on the basis of being a Jew, but just on coming as a lost sinner.

How is Israel going to be saved? They are going to come, and be like a Gentile, and not claim any righteousness of their own. They are going to come and be responsive to the gospel of the grace of God—that's all. Now why is it that Israel isn't responding to that opportunity? Why is it that Israel isn't taking advantage of the opportunity to be saved in here [But Now]? Why is it that the Israelites out there under Paul's ministry weren't coming? What has happened to Israel? Why is it that Israel has failed to respond? Verse 2.

#### **Romans 10:2-4**

2 For I bear them record that they have a zeal [Notice what he says—that they have a zeal] of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

When he says, “I bear them record that they have a zeal of God, but not according to knowledge,” do you know what he is saying? When you think about Paul in relationship to this nation, couldn't he say that same thing about himself? Paul says: I bear them record that they have a zeal of God. He said that they need to recognize what I, myself, have already had to recognize about me. If you want to write down a couple of verses, write down Acts 22:3, and Galatians 1:13-14, where he talks about his own zeal, his own zealousness, and his own desire to be careful. Look at Acts 26:4-5.

### **Acts 22:3**

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

### **Galatians 1:13-14**

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

### **Acts 26:4-5**

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Study those on your own. You will see Paul's zeal for getting out and trying to establish his own righteousness, and his zeal for God, but not according to knowledge. Those verses are great verses to have in your mind when you do personal work. They are two good verses to use on religious people, because folks, when your religion becomes fleshy, that right there is exactly what it is going to do. It is going to be that strict adherence to the law in order to have righteousness, and then it is coming along and adding all these other things—all these other rules and regulations that the Pharisees added on in order to be right all the time—the issue of: I am trying to prove myself right, prove myself right, prove myself right. That is why **religion always produces legalism**; and when your religion begins to be fleshy, (and that is what it always is), the flesh produces that kind of legalism. That is what Paul is doing, and it happens every time.

These are great verses in personal work, but let me warn you about this. Always be careful when you do that, and respect the context of these passages; because some people take this passage, Romans 10, don't respect the context, and when they get down to verses 9, 10 and 11, they screw up because they forget that this is Paul's description of the message that he preaches to Israel. Paul is not preaching this message to a bunch of Gentiles. This is not the issue with Gentiles at that time. Did you ever wonder what it was that Paul preached to Israel when he went into the synagogues? People told me for years that they believed that the book of Hebrews is what Paul preached in the

synagogue, because that is what Dr. Scofield said. I have often wondered why anybody didn't read Romans 10. Look at what he says in verse 8.

**Romans 10:8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Here is what Paul preaches to the Jews in the synagogue. Here is the message that Paul has for Israel. If you want to know what he preaches to Israel, it is right here in this passage. So don't forget that this is the context in verses 2 and 3. But they are good verses to use when you find somebody that is going about trying to establish their own righteousness. Now look at verse 3.

**Romans 10:3** For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Why didn't they submit themselves unto the righteousness of God? What are they doing that keeps them from submitting themselves to the righteousness of God? Trying to establish their own, right? How do you submit yourselves to the righteousness of God? You give up, and you trust Christ. **Faith**—that is the issue. What they are doing is that they are trying to produce their own works that are going to get them in, and they are trusting in their own works. Remember what Paul said in Philippians 3. Look at Philippians 3:8-9.

**Philippians 3:8-9**

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

The *all things* that he counts loss—look at them in verses 5 and 6.

**Philippians 3:5-6**

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

You see all those things—all that religious pedigree he lists there? He says all these precious possessions of religious heritage that I could point to—all my good works—I count all that stuff as loss, just throw it out.

**Philippians 3:8**

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung.

I like that verse. I have a friend that points out the fact that none of the modern translations have ever translated that verse in an up to date English version yet. You know what he counts as religion? Meadow muffins. They used to tell me down south at Allis Chamblor, the only piece of equipment that Allis Chamblor made but would not stand behind was the manure spreader. That is what Paul is talking about there. He said: I count all that but dung, that I may win Him, and be found in Him, not having my own righteousness which is of the law. You see that? When you go about trying to keep the law, what are you doing? You are establishing your own righteousness, that is the issue; and Paul says: Hey, that isn't what I want, that is what Israel is doing. I did it, and I had to learn differently; and I want them to recognize what I have had to learn to recognize. Come back to Romans 2 and notice what Israel is doing.

**Romans 2:17** Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

He said: you guys are resting in and counting on the law to save you, and your ability to perform it. You make your boast and say: hey man, we are God's people.

**Romans 2:18-21**

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, [You are not blind, you're a guide to the blind] a light of them which are in darkness, [You're not darkness, you're light he says: that is what you say you are.]

20 An instructor of the foolish, [You're not foolish, you are an instructor,] a teacher of babes, [You're not a babe, you are a grown up teacher] which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? [Don't you teach yourself?] thou that preachest a man should not steal, [Do you steal?] dost thou steal?

He said: don't you see that when you take the law, and point out the sin in that guy, don't you see that you do the same thing? Haven't you learned what the law is all about? You see, they are ignorant; they don't have the accurate understanding that the law should have given them. What should the law have taught them? That they were sinners. That is what we learned in chapters 2 and 3 of Romans, isn't it? Do you understand that? That is the reason I said that I don't need to go over all that with you again. The law taught them that they were sinners. He is saying here in chapter 10, verses 2 and 3, that they have a zeal for God, but they don't have the accurate understanding; they don't have it according to knowledge.

Don't I tell you that your Christian life won't operate on the basis of ignorance? It never will in this age, and do you know something folks, it wouldn't in Time Past either. You have to know what is going on, and you have to have an accurate understanding of what God is doing, and they didn't have the accurate understanding that the law would have given them. They didn't have an understanding of what the law taught them. The law taught them that they were sinners. They missed the point that the law sought to teach them. The law teaches that you are a sinner, and you can't produce works that

God is going to accept. Missing that, do you know what they did? They took all those codes and those things in the law, and they turned them into a religion. Paul said: I profited above many mine equals in the Jew's religion. Do you know what religion is? Write this down. Religion is man's attempts to get by God at the judgment by his own works. Religion is all that stuff that people do to try to get themselves by God Almighty at the judgment; and they thought their works were going to save them, and so they didn't attain to the law of righteousness. Why? Because they thought it came by the works of the law, by what they could produce; and what have we learned about what you can produce? You see, they were not responding properly. Why didn't they respond properly to Christ when he came? Look back at 9:31.

### **Romans 9:31-32**

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

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law.

Listen, Israel missed the law of righteousness, they missed getting righteousness because they weren't seeking it by faith. They were trying to produce it, and trusting what they could do. You remember over in Matthew 6, Christ told them: Seek ye first the kingdom of God and His righteousness, and all that other stuff will be added to you? Do you know what they did? They missed Him when He showed up. Do you know why? Because they were not seeking righteousness from God. Had they done that, they would have sought it by the works of faith. They were going about to establish their own righteousness, and hence, they didn't submit themselves to the righteousness of God. Christ is righteous, He is the righteous one, He is righteousness. Do you know why they missed Christ? They didn't receive Him because they were trusting in their own works, trying to establish their own righteousness by the works of the law.

**Romans 10:4** For Christ is the end of the law for righteousness to every one that believeth.

That is what Paul wants Israel to see. Paul wants Israel to see that Christ is the end of the law for righteousness; that is, that He is the end of the law as a method of obtaining righteousness. He is not the end of the law for everything, but He is the end of the law as the means whereby they can seek to attain the righteousness of God. Then he goes on in verse 5.

### **Romans 10:5-6**

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, [and he quotes Moses' description of that.]

He sets in contrast the issue of the righteousness of the law, and the righteousness of faith. And he tells them: if you really understood what the righteousness of the law was, you would know that you could not attain it. What is the

righteousness of the law? Who will God's justice give eternal life to? Somebody that has absolute total perfect righteousness. Right? Well what is the righteousness of the law? Perfect continuance in well doing. Look at what he says in verse 5. "The man which doeth those things shall live by them." How is the righteousness of the law obtained? Perfect compliance with it. Well, could they comply with it perfectly. No. Did they? No. What did Moses tell them? Moses told them: here is what you have to do: You have to keep all the statues completely perfectly right, and you have not done it. So if they had listened to Moses, they would have known that they couldn't have done it on their own. What would they have done? We are going to go back next week and get those quotes from Deuteronomy, and you will see that Moses says that you have to have absolute perfect obedience, and you haven't got it; I'm telling you that you are going to get worse in the future; therefore, God has another provision for you, and that is where the quote in verses 6 and 7 comes from.

You see, had Israel really understood the issue, and they weren't going about to establish their own righteousness, they could have gotten it. Paul said, God had reshaped them; and he said, hey, I want them to get saved and be a part of what He is doing today, and I want them to see and to learn what I had to learn—that that isn't the way to get it. We get it, not by trusting your own works, but by faith—by obtaining the righteousness of God that comes when you just put simple faith in, and respond properly to the gospel of the grace of God.

Paul, in this passage, (Romans 10:1-3), is not giving the details of the gospel of grace. He has already done that in chapters 1-5. What he is doing is trying to explain to these Romans the message that he has, and that he wants Israel at the time to receive, and that is: their need and opportunity and necessity to respond properly to the gospel of the grace of God and of the Lord Jesus Christ.

Well, we didn't get quite as far as I had hoped we would, but we will start next time in verse 4 and go through the passage. You have an introduction and a good enough start tonight to begin to lay the foundation for you. Read through there, if you will; and if you would, go back and take the passage in Leviticus 8:5 and the passage in Deuteronomy 30, that are quoted in verses 6-8; read those passages; and check the context of them so that we can spend a little less time doing that next week.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-14**

**Romans 10:1-3**

- 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- 2 For I bear them record that they have a zeal of God, but not according to knowledge.
- 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

We came down through those verses last time, so I am not going to repeat the commentary on them; but the issue in Romans 10 is in view of the fall of Israel, which Paul has discussed in chapter 9. In view of the fact that Israel has not attained to righteousness, they have been reshaped, and God has set them aside, where does that leave Israel now? Where does that leave a Jew now? If the nation has been set aside, can a Jew be saved? What about the present situation with the nation, and what is the message for them now? Paul begins with the issue here in verse 1. Yes, his heart's desire and prayer to God is that they might get saved, and Israelites can still be saved, though the nation as a whole is set aside. The problem is, and Paul bears them record, that they have a zeal of God, but not according to knowledge. The reason that they are not getting saved is that they are attempting to establish their own righteousness. The reason that they didn't recognize Christ when he showed up, the reason that they didn't get the righteousness of faith to start with, is that they are not seeking it by faith—they are seeking it by the works of the law. They are trying to go about and produce their own righteousness, and verses 2 and 3 are classic verses to use in personal work about people that are trying to establish their own righteousness, and work their own way to heaven.

What is it about the righteousness of God that they are ignorant of? They are ignorant of the fact that Christ is the end of the law for righteousness to everyone that believes. What has happened here is that these Jews have missed that point, and they have turned the law into a religious system that they are going to use to try to produce good works that are going to get them acceptable before God. So he tells them in verse 4: Christ is the end of the law for righteousness to everyone that believeth. That is pretty clear, isn't it? Are you going to get righteousness by keeping the law? You have a verse now to show them clearly that it won't work, don't you? Christ is the end of the law—that is what Paul wants Israel to see. He is the end of the law for righteousness. That is, He is the end of the law as a means of obtaining righteousness. Now that doesn't mean that He is an end of law for everything, because He isn't. There are things that the law is going to do, and instruct them in the future. But as far as a means of attaining righteousness, Christ is the end of it.

He is the end of the law in two ways. Come with me to Galatians 3. The word *end* can mean *the goal*. In a football game, what do you call the space beyond the goal line? The end zone, right? Do you know why you call it that? Because you stand there, and that is the end, that is the goal to which you are trying to go. To what end are they going? What is the end of this deal? What is the goal? What is the purpose? Where are you going? Where is it going to wind up? That is the issue. Christ is the end of the

law, and it says that He is the goal of the law. Now that is one way that He is the end of it.

**Galatians 3:22-23**

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

In other words, they were under the law, bound, kept under the law, shut up under the faith—that body of information and revelation that was afterwards, (after the law), going to be revealed.

**Galatians 3:24** Wherefore the law was our schoolmaster to bring us unto [Who?] Christ, that we might be justified [How?] by faith.

What should the law have done if Israel had gotten the proper instruction from the law? If the law had been her schoolmaster, and they had sat in class and made good grades under the law, if they had gotten the instruction that the law was giving them, what would it have done? It would have led them to Christ. It would have brought them to Christ. It would have convinced them, and taught them that they needed a savior—that they couldn't save themselves, and therefore, they had to go on the basis of faith in what God had said. Do you remember the last couple of verses in Romans 3?

**Romans 3:31** Do we then make void the law through faith? God forbid: yea, we establish the law.

What does faith do? It establishes the law. If you get the proper instruction out of the law, it establishes the issue of faith. You have to take God at His Word, and go on the basis of God's Word to you. But if you don't get the right instruction, and take that law, and make it a system whereby you are going to attain righteousness—that is what Israel did—they missed it. Christ is the end of the law for righteousness. In other words, the law would send you to the Savior. If you get the proper instruction out of the law, it brings you to Christ. It brings you to the Savior, that you might be justified by faith; and that is what Israel missed back there in Romans 9:31 and 32. They didn't seek the righteousness of God by faith; they turned aside from God's righteousness, and went out to try to establish their own righteousness by producing works that they thought they could give to God and He would accept.

Now notice the next verse. Let me ask you this. If you come to the end of something, and you reach the goal that you are shooting for, what has happened? You have come to the termination, haven't you? Okay, the word *end* can be used in the sense of *the goal that you are seeking for*, but it also can mean *the termination* and Christ is the goal of the law, but he is also the termination of the law. Verse 25.

**Galatians 3:25** But after that faith is come, we are no longer under a schoolmaster.

The law is done away with; the law isn't in effect any longer. Now you know that that is true today. Romans is dealing with present truth situations.

### **Colossians 2:14**

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

He took the handwriting of ordinances that was against us, that was contrary to us, and what did He do with it? He took it out of the way, nailing it to His cross.

### **Romans 7:4-6**

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

We have already been through that passage. The law has been set aside; you are dead to the law; you are delivered from the law.

### **Ephesians 2:15**

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

He has abolished those things. They are not the system today. So Christ today, in the dispensation of grace, is the end of the law for righteousness. But He is also the end of the law in the context of the law being the Mosaic law—the Mosaic system, the old covenant. He is also that for Israel in her program in prophecy. Come to the book of Hebrews with me. It is important for you to see that in Time Past, the law given through Moses is in effect, and it is called the Mosaic law. It is the law of Moses, and it is in effect for Israel; and the Gentiles down here, (see chart), don't have it.

Christ comes, (see chart for time line), He dies at Calvary, He goes away, the Holy Spirit comes, and the disciples go out, and then the fall of Israel takes place. And here we are in the dispensation of grace. In here, there is no law. The law has been done away with. The law is not in effect in the dispensation of grace. We have been delivered from it; it is no issue for us in here; it is over with.

But folks, the thing about the Mosaic law—the old covenant back here—is that the old covenant has an end to it, and it ends in wrath. It ends in a period of wrath that is going to be poured out on the earth in the tribulation period. Messiah is going to come back, and establish a kingdom; but when He does it, is He going to do it according to that old covenant that He gave Israel? No, He is going to do it according to a new covenant. Well look, if you are going to establish a new covenant, what are you going to do with the old one? You have to get shed of it first. You have to meet the demands of

that one, get rid of it, and then bring the new one in. This one has to replace that one, and that is exactly what happens in the prophetic program. Now in here, (But Now), the law program isn't in effect because there is a dispensational change. But in Israel's program, there is a transition also between the old covenant and the new covenant—that is the issue in the book of Hebrews.

#### **Hebrews 8:1-4**

1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Notice carefully. When Christ was on the earth, was he a priest? Please notice that. Look at verse 4: “For if he were on earth, he should not be a priest.” You have heard all your life that Christ was a priest when He was on the earth, but the verse says that He wasn't; and it says that if He was on the earth at the time that Hebrews was written, He wouldn't be a priest—now isn't that a corker. Hey folks, Jesus Christ came, and when He was here, He was a prophet; and His office of priesthood did not begin until after His ascension; because folks, they went there, and offered a sacrifice. The priest doesn't offer the sacrifice, the people offer the sacrifice; and He dies as the sacrifice, He dies as the prophet whom the Lord sent to His nation, and they kill Him. We are going to get into some of those verses in a little while. When He goes away, He is a priest; but don't forget that; it is important. When He comes back over here and sits on that throne, He is a priest sitting on a throne. He is a king and a priest right over here [Ages to Come]. He is a priest up yonder for the nation, but He is not a priest back here [Time Past]. Verse 5: talking about the priests that are offered gifts according to the law.

#### **Hebrews 8:5-6**

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Christ is not a priest according to the old covenant, which is what He would be if He was on the earth back there. He would have been a priest after the order of Aaron; but He is not a priest after the order of Aaron, He is a priest after the order of whom? Melchizedek. So He wasn't a priest when He was on earth, or it would have been the Aaronic priesthood, but He is not a part of that. That is what he is saying. He is saying that He has obtained a better priesthood, a more excellent ministry based on a better covenant than Moses' covenant; and it has better promises than Moses' covenant had. Look at verse 7.

**Hebrews 8:7**

7 For if that first covenant [Moses' covenant] had been faultless, [If there hadn't been any problems with it...] then should no place have been sought for the second.

What is the problem with the old covenant?

**Romans 8:3**

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Don't forget that verse. "For what the law could not do in that it was weak through the flesh." The problem with the old covenant is not that there was anything wrong with the law. The problem is with you and me and the people to whom it was given. Could they keep it? No. Was there any provision in that covenant that provided them ability to keep it? No. That is the problem. The law is fine. The problem is with us. So what does He do? He replaces it.

**Hebrews 8:8**

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

He begins to describe that covenant, and he goes on in verse 10.

**Hebrews 8:10**

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

He is going to take the law—that system of knowledge and information about God's righteous standards and judgments—and it is going to be a part of that covenant; but He is going to give it to them under a new covenant. The old Mosaic covenant is going to be done away with, and it is going to be instituted in a new fashion. You understand that a covenant is a legal agreement. He is building the house of Israel—He is going to give it to the house of Israel and the house of Judah. A covenant is like a building permit. They got one back under the old system that they couldn't build with, and they kept getting things messed up. He said: okay, I am going to give you a new one; and in this one, I am going to do for you what you couldn't do for yourself.

**Hebrews 8:10-13**

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Hebrews is talking about moving from the old covenant to the new one.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

He hath made the first what? Old. When He establishes a new one, that makes the old one obsolete. Christ is the end of that covenant for righteousness to everyone that believes, even in Israel's program. That which decayeth and waxeth old is ready to vanish away. He is going to swap that Old Testament for the New Testament. Moses is going to be swapped for Christ. Moses the servant is exchanged for Christ the Son—the old covenant for the new covenant. And Christ is the end, even for Israel, in that issue in their program. When we get over to the book of Hebrews, we will go through those things, and you will see that you can take the dispensation of grace completely out, and put Time Past and the Ages to Come together, and you will have the transition from the old to the new right there. The old extends through the tribulation period, because that is the wrath, and the curse for breaking it; and out of that tribulation period, God brings a believing remnant of people with whom He establishes that new covenant. They attain the righteousness of faith, and they get that new covenant on the basis of grace through faith in God's Word to them. And for both of them, Christ is the end of the law for righteousness, and they attain the righteousness which is of faith.

Now go back to Romans 10. In Romans now, he is not talking about Israel's program; he is talking about the situation today, and he is explaining why it is that Israel missed the Messiah when He showed up back here—because they weren't seeking righteousness by faith; they were going about working, and consequently they were blinded. They didn't get what was going on. Look at chapter 11:7.

### **Romans 11:7, 9-10**

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

Do you understand what verse 9 is saying? He is saying that these people back here didn't get it. They are seeking righteousness, but they don't get it, because they are blinded. They stumbled. Why did they stumble? Verse 9. Let their table be a snare. Do you know what the table is? That is their blessing. That is the altar. That is the privilege. Hey, could a Gentile go up there and partake of that table? No way, folks. Their table is their privilege of going in on the right side of the middle wall of partition and worshiping God—that became a snare to them, why? Because instead of approaching God by faith, they thought that they were approaching Him by works. They thought that their works were going to do it. You know how that goes, don't you? Haven't you dealt with enough people; haven't you done that enough? Go back to Isaiah 58. You need to spend a little time reading Isaiah 58, and get a hold of what is going on there with Israel.

### **Isaiah 58:1-2**

1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in [in doing what?] approaching to God.

Doesn't that sound like they are doing something good? I mean shouldn't you delight in finding God? But that isn't what they delighted in. Do you see what they delighted in? All those religious ordinances, and those ceremonial things that they were doing to approach Him—that was where their interest was. Verse 13.

### **Isaiah 58:13-14**

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Hey, they weren't fishing on Saturday. They were having a good time burning the candles, and killing the lamb, and all that stuff. They were delighting in their religious ceremonies. They were going about to establish their own righteousness: We will do this, and because we did this, God will accept us. Do you understand? Romans 10 now.

Israel stumbled and missed Christ because they were seeking righteousness by the righteousness of works, not the righteousness of faith. They thought the works of the law were going to give it to them. They didn't learn what the law was teaching them. Do you want to know what Paul was telling Israel in the synagogues when he went to the synagogues out there? This is what he was preaching to them. Look at verse 8.

### **Romans 10:8**

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

This is what Paul went around preaching to Israel in the book of Acts. He preached to them: Hey, you fellows missed Christ. Do you know why He was the Messiah? He was the one, and you missed him. Do you know why? You sought it by works, not as it is—the righteousness of faith. You thought that you were going to get it because of all those works that you were doing, and you weren't seeking it by the righteousness of faith. Israel, you didn't learn what you ought to have learned from the law; because if you had, when Christ showed up, you would have seen that He was the one that the law was going to teach you to trust; and you would have quit trusting all the other stuff, and you would have trusted Him. You should have, but you didn't trust Him. Now verse 5.

### **Romans 10:5**

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

What is it? “That the man which doeth those things shall live by them.” That verse is a quotation from Leviticus 18:5, and for time sake, and because we need desperately to get down through verse 13 tonight, I am not going to go back there and look up those verses for you. But let me encourage you to look up Leviticus 18:5, Deuteronomy 6:24-25, Deuteronomy 27:26, (and you can find a dozen other ones like them); and notice that those verses are very clear that the righteousness of the law is attained by perfect compliance with the law.

### **Leviticus 18:5**

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

### **Deuteronomy 6:24-25**

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

### **Deuteronomy 27:26**

26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

How are you going to get the righteousness of the law? The man that doeth those things shall live in them. If you keep that law and those commandments perfectly, and you walk in them, and you by patient continuance in well doing, keep them—perfect compliance, do you know what you will get? Life. But in those passages, you will see that Moses told them: Listen, you have already broken the law. Hey, the law would have told them that if you keep these things, and if you live a perfect life, you will have righteousness. Right? Right. But the law tells them: You haven't done that. So what does the law do?

The law makes a provision for the fellow that breaks it. Do you remember that provision? Do you remember all those sacrifices back there that we studied about when we were in chapter 3, how that God had a forbearance system back there under that law, knowing that Christ was coming? The law made a provision for the fact that the people weren't going to keep the law. If they got the law, if they listened to the law, do you know what they knew? They knew that God set up a standard of absolute righteousness, and we can't keep it. And the guy would break it. What would he do? He would go and make a sacrifice. Why? To maintain the covenant—to get back in right relationship with his covenant. He would go confess his sin, and offer the proper sacrifice to get back in relationship with his covenant. How would he offer that sacrifice? By faith, right?

He would have the law, and wouldn't that law tell him what God wanted him to do? What would faith do? It would respond in obedience. That is the obedience of faith. That would have been the righteousness of faith. It would have been what faith would have done. And what would faith have done? Faith would have said: there is that law, and I am a guilty, helpless, poor wretch, and I can't keep it. So God has made provision. Could you imagine what the tabernacle must have been like? All the killing that was done there—they would cut the neck of that little bird, and take the blood in a cup, and go pour it on the alter. Did you ever smell blood? Have you ever been around a slaughter house? Ever been around shambles like that? Whew, man, and it is hot over there, with bugs and blow flies and all that. Do you know what that was? That was a testimony to the stench in the nostrils of God that sin is.

Oh yeah, they would have learned all about sin if they learned the lesson the law was teaching them. Had they learned that, when Christ the redeemer came along and was proclaimed as Israel's redeemer, who is going to give them the atonement over here, do you know what they would have done? They would have grabbed it; they would have said: there it is, He is the one; and they would have received Him.

But do you know what they had done? They had cleaned up that stuff, and they said: we are not offering this stuff because we are poor lost sinners, like the publican in Luke 18. They were like the Pharisee: "I thank thee, Father, that I am not like this guy, I am not like that guy. I don't do this, and I don't do that because you tell me not to." Ha Ha. Well, you know what I mean—I can just see the Lord looking over there, and watching this, and laughing. You understand the situation—that is what has happened. Paul says: Hey, if you had learned what the law was teaching you, Israel, you would not have stumbled at that stumbling stone, it would not have been a scandalous thing to you when He showed up.

The righteousness of the law, (verse 5), speaks; and if they had listened to it, they would have understood what the righteousness of faith said, but they didn't. Now what does the righteousness of faith say?

### **Romans 10:6-8**

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? [What says the righteousness of faith?] The word is nigh thee, [it is near to you] even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

You see folks, the righteousness of faith is right there available for them. This thing wasn't something that Israel couldn't have gotten. Come back with me to Deuteronomy, and notice the quote here, and what Paul is doing. It is important that you notice this quotation, and what Paul does when he quotes it. Let me encourage you again, to be sure and study these Old Testament quotes, because they are very important. For time sake, and let me explain this to you: We need to be through with

Romans 11 by the end of the 2<sup>nd</sup> semester. So you understand we are going to have to scoot. I am not doing you an injustice here in chapter 10, not going over some of these contexts in the Old Testament; because you have already had enough information given to you in the first five chapters of the book of Romans, that you ought to be able to be equipped to deal with that information yourself. I am just calling it to your memory, and telling you that if you go back over there on the basis of what you already know and understand and have stored in your soul, you can get that information for yourself, okay?

Now there are some things here in the rest of the passage that I need to go over with you at some length, and so I am going to spend the time on that, and not the other. Deuteronomy 30. If you look back, and let your eye run down through chapter 28, you see all those blessings in the first thirteen verses. Then you get down to verses 15 to 29, and see all those curses. Do you remember what the book of Deuteronomy is? It is the second giving of the law; and Moses has the children of Israel ready to go into the promise land. They are ready to go in, and he stands up and rehearses all of the history, and all of the law that God has given them; and he gives it to them in one big load, in a rehearsal. And he is talking to them there in chapters 27 to 29, and he is telling them about their failure. He tells them: if you keep the commandments you get blessings; and if you don't, you are going to get curses; and you haven't kept it, and you are going to get the curses. He is telling them that they are going to fail. After he tells them that they are going to fail in the first 10 verses of chapter 30, in essence, what he does, is say: Okay, you guys are a bunch a failures. So the Lord is going to come and do for you what you couldn't do for yourself. For example, verse 4.

#### **Deuteronomy 30:4-8**

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

The Lord is going to do that. He is going to bring them back in; He is going to put the law in their hearts, and He is going to do for them what they couldn't do for themselves. Moses is predicting their return, and he gives them that covenant there in the first 10 verses, of how God is going to do those things for them. Now verse 11:

#### **Deuteronomy 30:11-14**

11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

In other words, he is saying: Hey guys, you have this information. It is not hidden from you; it is not secret; it is not impossible for you to get it. It is simple; it is plain; it is available to you; and there is no reason that you shouldn't know about it. That is what he is saying in Deuteronomy. Now notice how Paul uses that quote. Hold on to Deuteronomy and look at Romans, and notice how Paul quotes that, and when he quotes it, he interprets it for you. Notice in verse 6 how Paul substitutes Christ for some things that Moses says.

**Romans 10:6** But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Now look back at Deuteronomy 30:12.

**Deuteronomy 30:12** It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Do you see what Moses says? He says: You don't have to say: Who is going into heaven for us, and bring it down to us, that we can hear it. Moses is saying that you are not going to need to say that we need somebody to go yonder and get it for us, and bring it to us. But Paul does not quote it like that. Paul says that you don't need anybody to ascend into heaven. Why would somebody go into heaven? Deuteronomy 30:12. To get it. For who? Israel. And do what? Bring it to Israel. Okay. Romans 10:6. Who goes and gets it and brings it to them? Christ does. Do you see that? He is the one. Deuteronomy 30:12 says: You don't have to say that somebody needs to go get it for us, and bring it to us. So Paul says, "Say not, who is going to ascend into heaven." You don't need to say: who is going to go into heaven and get it for us. Why? Because Christ has already come. You don't need to send anybody to bring Christ down here, He has already come. The one that Moses is telling them about, that is going to come and provide that stuff for them has already come. The same thing is true in verse 7.

**Romans 10:7** Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Look at Deuteronomy 30:13.

**Deuteronomy 30:13** Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

What they needed was available to them. Moses said: It is here, it is available. This word is here for you, and it is available. Paul is saying to them in Romans 10: Hey, the one you need is here, and it is available to you. These people back here have preached it, and I am preaching it to you, and we are just killing ourselves preaching

Him to you. When they read Moses, they read that promise over there about the One that was going and deliver them. Who were they reading about? Christ. That is what Paul is telling them. Verse 8.

**Romans 10:8** But what saith it? [He is still quoting Moses now.] The word is nigh thee, even in thy mouth, and in thy heart: [In other words—the Word—you have got it right in your midst. Now he quits the quote, and he starts to talk.] that is, the word of faith, which we preach;

He is saying: Hey, this Christ that I am preaching to you, that you hear proclaimed, this One that you rejected, He is the One Moses is talking about, and you have got it in your mouth already. You guys are reading about it, you have put those words in your heart; and you don't recognize what you are reading about, and what you are talking about. Why? Because you are not getting faith out of the Word of God. You are just looking for something to establish your own righteousness. Verse 3:

### **Romans 10:3**

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

“Being ignorant of God's righteousness.” They read the Word—they store it up, ignorantly. They don't get what is going on in it, and he says: Hey, it is right there in your mouth, it is in your heart—the word of faith—it is available to you. Listen. Can you see it? That is what Paul preached to those guys. He went around, and took their Scripture, and opened and alleged that Jesus was the Christ out of their Scripture. He said: This is the One that I am preaching to you about, the One you are reading about, the One that you are looking for, and the One you are talking about. This is Him, man, this is Him. Now watch verse 9.

### **Romans 10:9**

9 That if thou shalt confess with thy mouth the Lord Jesus, [And they were, folks, confessing with their mouth. When were they confessing with their mouth the Lord Jesus? Every time they read verses 6 and 7 in Deuteronomy, and every time they read Moses, weren't they confessing with their mouth the Lord Jesus? Doesn't Acts 15 say that in every city there would be them that read Moses? Do you remember that verse? They said: Hey, there are people in every city that have Moses; and they read him. Didn't the Lord Jesus Christ say in John 5: if you had believed what Moses said, you would have believed me, because he wrote of me? Wasn't Israel confessing with their mouth the Lord Jesus? You flat better believe they were.] and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

He said: Hey, if you guys would just believe what you are reading, you would get it. The problem is that you don't want it by faith. You are trying to get it by the works of the law, and you are not learning what the law is trying to teach you, and that is that you need the Savior. The law would have told you to have trusted Christ. It would have led you to the place, if you got the real lesson out of the law, Israel, you would have been ready when Christ came, and you would have received Him, but you didn't.

Romans 10:14 to the end of the chapter is talking about the early Acts period. In verses 1-13, Paul is talking about But Now. He said: You guys aren't getting it, because you missed it back over there, [Time Past] and you heard it back over there [Time Past]. That is what 14-21 says: You heard it, and you didn't get it there, and you aren't getting it here either. Do you know why Israel is lost? Because they don't seek it by faith. And Paul says: Hey, do you know what I am preaching to you? You read that stuff back over there in the Old Testament about Christ, He is the One that I am talking to you about. He is the Savior, and if you would have gotten the lesson from the law, you would have received Him back here [in His earthly ministry].

You are going about trying to establish your own righteousness. These Jews running around out here, do you know why they are lost? Do you know why God set them aside? They are trying to establish their own righteousness, and they are not paying any attention to what God is saying, and they won't listen, and they just go on in their rebellion; and so God set them aside—and well He ought to. They had the Word right there in their mouth, and they wouldn't follow it.

Romans 10:9 says: That if thou shalt confess with thy mouth the Lord Jesus, [And again I say to you: that is exactly what they were doing in verses 6 & 7.] and shalt believe in thine heart

That is a reference to verse 8: The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach. If they would have just recognized that they didn't have righteousness by keeping the law, but that they could have it through Christ, they could have it. Now notice verses 9 and 10, because these verses are a problem passage for a lot of people.

### **Romans 10:9-10**

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Tell me something. According to verse 10, how does a man get salvation? “Confess with thy mouth.” “Confession is made unto salvation,” right? Is that how you tell somebody to get saved? No. So you see, those two verses are a problem. Those two verses show up in gospel tracts all the time.

### **Romans 10:9-10**

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; [There is justification.] and with the mouth confession is made unto salvation.

So what do you do? “You’ve got to believe, and then you have to walk the isle for Jesus, and make a public profession of faith. Didn't you read in Matthew 10:32-33, where Jesus said if you confess me before men, then I'll confess you before my Father

which is in heaven; but if you deny me before men, I'll deny you before my Father, which is in heaven? You have to come and walk the isle, folks. Now let's get going. I mean, if you are not man enough to step out for Jesus tonight, then don't expect Him to step out for you at the judgment day."

Oh yeah, you have all heard that. Is salvation really about works after all? Confessing Christ—isn't that doing something? It flat sure is. Folks, many a time I have seen bums in a rescue mission, and bums in churches sit there behind the pew with their knuckles as white as can be, scared to walk that isle. Walk over to them and put your arm around them and say: "Won't you trust Christ tonight?" And they say: "Preacher, I'm just scared, and I can't go down there." What has going down to the front have to do with trusting Christ?

I know what they say: "You have to get them down to the front to deal with them." Isn't that what they tell them to get them down there? Listen. There isn't anything wrong with walking the isle, and getting people to come to the front, if the proposition you make is right. You tell them to trust Christ where they are sitting, and if they have a question that they want to have answered, come down and you will deal with them. But that isn't what people tell them, is it? "Come down and trust Christ," is what they tell them, isn't it? Yes, that is what they tell them, and let that guy that tells them that get into a sweat, and have about three weeks of nobody walking the aisle; and I guarantee you he will be quoting that verse in Matthew 10 to get them down the isle. So you have to be careful.

You can make an honest proposition. You hear me do it sometimes. If you say that there is no merit, no attachment, to walking that isle to get salvation, then you're okay. But what do you do with those verses? There is a guy that goes around to Shorewood sometimes that says that if you pray and ask Christ to save you, then you immediately go off and tell somebody that you did it, or you are not saved. Oh yeah. He doesn't say much about that around there now, because he and I had a run-in about that. You know the verses that he uses, don't you? Those two verses right there. How are you going to deal with that? How are you going to handle that? That is the problem.

There are two things that you want to notice, and you want to remember these two things: Number one—the context of the passage. Where are you at? You are not in the section of Romans where Paul tells you how to get saved today. Who is he talking about? He is talking about Israel. He is talking about Israel's position, and he is talking about what has happened to Israel. Chapters 9 to 11 of the book of Romans are about Israel. If I am going to go somewhere in the book of Romans and find out how a Gentile ought to get saved, I am not going to go to Romans 9 to 11 first. That isn't the issue in Romans 9 to 11. The issue there is: telling you what has happened to Israel. Verses 1-13 in chapter 10 is Paul's plea to Israel for them to respond to his proclamation to them about the righteousness of faith, the Word of faith that he preaches to them. And the special issue here is Israel. Now it doesn't mean that this passage violates the message of grace, because it doesn't. You are going to see that in a minute; the issue is still Israel. You need to understand that.

Look at verse 9. “If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart”—see that? Now look at verse 10. “With the heart man believes unto righteousness, and with the mouth confession is made.” Why did he swap the order? Why didn't he put it that way to start with in verse 9? Why didn't he put believing first in verse 9? Look at verse 8, and notice that verse 9 is Paul's application of verse 8 to what he is saying. The quote in verse 8 from Deuteronomy is: “the word is nigh thee even in thy mouth and heart.” Paul is saying: that is what I preached to you and he applies, (in verse 9), the order of verse 8: “mouth” first, “heart” second. But in verse 10, what is he doing? He is explaining verse 9, isn't he? So when he begins to explain verse 9, and amplify the meaning of what he said, what does he put first? The heart, and faith.

I am saying that to you so you see that the context of the quote is an explanation of what is being said to Israel in verses 6-8. What does the Word of faith say to Israel? Paul is explaining it. The context is Israel. In fact, look at verse 13. “*For whosoever should call upon the name of the Lord shall be saved.*” Where did you read that before? Acts 2. Peter quotes it on the day of Pentecost. Where does he quote it from? Joel 2. That is Israel.

In verse 11, there is a quote again out of Isaiah 28. He used it in Romans 9:33. So the context is Israel. Again, I don't want you to misunderstand what I am saying. The passage doesn't violate the gospel of grace; the passage tells you the specific issue that Paul is dealing with Israel about. So you want to be careful; and not just grab verse 9 out of its context, and slap it on somebody you meet on the street corner; because it doesn't fit like that. So first, notice the context. Now how are you going to explain all that to somebody that you meet on the street? You are not. I want you to understand it though. Remember what the context is, and that will clear up some things for you.

Now let's get the content of the passage; that is number two. Here is how you go through the verse: “If thou shalt confess with thy mouth the Lord Jesus.” Not like the new Bibles say: “If thou shalt confess with thy mouth Jesus as Lord.” That isn't what it says. What it says is: “if thou shalt confess with thy mouth the Lord Jesus.” What does that mean? What is he talking about? The reason that they change it to: “confess Jesus as Lord,” is that they want to teach lordship salvation. That is, that you have to confess Him as Lord of your life, like Billy Graham says, and like Campus Crusade. But that isn't necessarily what that means even. Write down John 8:24 by that verse. What he is talking about when he says: “If thou shalt confess with thy mouth the Lord Jesus,” he is talking about acknowledging who Christ is.

### **John 8:24**

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

They had to acknowledge who Christ was; that is what Israel needed to do. They needed to confess with their mouth the Lord Jesus. They were doing that. They were reading the verses. And he was saying: Hey, the One that you are reading about back there, is Christ; confess it, acknowledge it. “And shalt believe in thine heart that God

hath raised him from the dead”—you see, that is the risen Savior. Now what does the resurrection demonstrate? It demonstrates who He is. You learned that back in Romans 1:3-4, He is declared to be the Son of God with power by the resurrection from the dead. Isn't the resurrection what the apostles preached to Israel in early Acts? Isn't the resurrection what Paul preached to Israel in Acts? Didn't he say: “For the hope of Israel, and the hope of the resurrection, I am bound with this chain?” So he is telling them that they need to believe who He is, and be saved.

He is going to explain what it means to be saved in verse 10. “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” When you believe unto righteousness, what do you call that? What doctrine is that? Justification. Right. Chapters 1 to 5.

Then you make confession unto salvation. What in the world is that? If you have been justified, what is next? What would the salvation be? Well, do you believe in your heart unto righteousness, and with your mouth make confession unto sanctification? Is that what you want to say? The problem there is when you read that word *mouth*, what do you think about? That thing on your face. You see, that verse is tough if you make that mouth the one on your face. See how hard it gets to be? I am believing in my heart for justification, but what am I confessing to?

The key to the thing is to recognize this: Do you see where it says *mouth* there and *heart*? Do you believe with the muscle inside your ribs that pumps blood? What is *the heart* a reference to? It is a reference to a function in your soul isn't it? Now if *the heart* is not the pump inside your body, how come *the mouth* is the one on your face? If you have to confess with the mouth on your face in order to get salvation, what does somebody do that can't talk? What does a mute do? How does he get saved? You see, those two terms are figures of speech, and where he got them from is verse 8. They are figures of speech that he is using to talk about functions of your soul. Now look at verse 11. “For the Scripture sayeth, Whosoever believeth on him shall not be ashamed.” Now there is what the heart does. The heart says believing is enough. Believing is sufficient. When I believe, that is it; I don't need anything else, I will never be ashamed. Verse 13.

**Romans 10:13** For whosoever shall call upon the name of the Lord shall be saved.

For whosoever shall call upon the name of the Lord shall be what? Saved. You see, what he is talking about is: the man, with his heart, rests completely in the finished work of Christ, and says: that is enough. Christ says: you believe on the One that is raised from the dead, the Lord who died, and is raised from the dead. Doesn't the resurrection indicate the finished work of Christ according to Romans 4:25? “Thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead.” What are you believing? You are believing in the finished work. The heart believes in the finished work. Then what do you do? If you believe in the finished work, what are you going to do? You call. “Whosoever shall call upon the name of the Lord.” What does that mean? What is he talking about? Ask the Lord. Why would you ask him to say it? Because you want to get saved, right? What is he

talking about? “Whosoever shall call on the name.” The guy that wants to get saved—why does the Lord want him to call? He wants him to want to get saved.

Listen, folks. Mark this down: Salvation is a willful personal choice to trust the finished work of Christ alone. There has to be a willful intentional personal choosing to trust the finished work of Christ, and that alone. You don't just grow into salvation. You don't just satchet into it. For years before I trusted Christ, I knew that He died for my sins, and I believed that He died for the sins of the world, but I never trusted Him. I never by personal choice relied exclusively upon Him. I never called on Him. Why? I never wanted to, I never thought I needed to. But once you recognize your need, then what do you do? “Help, Lord, I perish!” And you know why.

Do you know how frustrating it would be to answer: “Why did the Lord save you?”

“Well, I asked Him to.”

What makes you think He ought to? I mean what makes you think He is going to give you what you want anyway? Or..

“I believe, and I won't be ashamed.” Believe what?

“I believe that Jesus Christ died for my sins and was buried and was raised again as a complete and totally satisfying sacrifice”—and that's the issue. Now one other thing: verse 12. Let's read verses 11-13 together.

### **Romans 10:11-13**

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

Again, verse 9 is the application of verse 8. Verse 10 is the explanation: what does the Word of faith say? The heart and the mouth are figures of speech that describe what your soul does—not what your body does, but what your soul does in salvation. “Whosoever believes on Him shall not be ashamed.” Believing is enough. The heart believes. “For there is no difference between the Jew and the Greek: for the same Lord over all and is rich unto all that call upon him.” Everybody that wants to get saved, God will save. “For whosoever shall call upon the name of the Lord shall be saved.”

There is one thing about verse 12. “There is no difference.” Hold your hand there and come back to chapter 3, and get Acts 15. Paul is pulling a switcheroo here that is really precious. When he says: “There is no difference,” in verse 12, there is no difference in respect to receiving the riches of God's mercy and grace to anybody that will call on Him. Right? But when that expression, “there is no difference”, is used, (Peter uses it once, Paul uses it twice), what he is saying there is that God will now save a Jew the same way that He does a Gentile. You remember I told you He will save a Jew the same way He does a Gentile? You remember how I told you last time that today God

wants the Gentile to be like the Jew? Do you see that there is a different program involved today? There is a different order and a different system now with Paul. Now, it isn't Gentiles getting saved like Jews. Now it is the Jew that has got to get saved like the Gentile; because God has set the nation aside, and taken away his advantage as far as the nation goes. That individual Jew can get saved like a Gentile gets saved, but that is the only hope that the dude has got. There is no difference. God will save a Jew. He will be merciful to a Jew and save him just like He will a Gentile. Chapter 3:9.

### **Romans 3:9**

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; [You see, a Jew is just as lost as a Gentile is.]

### **Romans 3:22-23**

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

There is no difference between a Jew and a Gentile when it comes to sin. A Jew is just as lost as a Gentile is. Acts 15:7-9, Peter is talking, and giving his recommendation of Paul's ministry.

### **Acts 15:7-9**

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

See that? God didn't put any difference between us and them. Look at verse 11. He put no difference in verse 9.

### **Acts 15:9, 11**

9 And put no difference between us and them, purifying their hearts by faith.

11 But we believe that through the grace of the Lord Jesus Christ [What?] we shall be saved, even as they. [We, Jews, are going to get saved like the Gentiles.]

You see folks, the advantage the Jew had in Time Past is gone, and the Jew gets saved like the Gentile. How? Faith. Now that is where you are at in Romans 10.

One more thing. Go back to Romans 10, verse 13. That is quoted in Acts 2, and it is quoted from Joel 2:32. I want to say this to you, and you will just have to write this down and study it on your own. In Romans 10, Paul is not saying that the passage is the fulfillment of Joel or Acts. Rather, what Paul is saying is that this is true in spite of the failure of Israel, and in spite of the postponement of the fulfillment of the promises made to Israel—the fulfillment of Joel. Israel is set aside; but the Jews can still be

saved; and there is a new program. If you will read Pastor Stam's commentary on Romans 10:13, you will read a real good, interesting, and instructive commentary on the comparison between those three passages.

All right, I hope you can get that information—a real important passage: verses 9-13, because of the confusion that is caused about it. If you will understand it clearly for what is being said, and why those figures of speech, (the heart and the mouth), are there, then you won't have any problem with it.

Class question and answer session:

Q: In Acts 15:9, how did Peter know so soon yet that God could purify their hearts by faith?

A: The answer is Galatians 2:2.

### **Galatians 2:2**

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Paul goes up to Jerusalem and tells the apostles the gospel message that he is preaching. Verse 9, they perceive it; they agree to it. Come down to verse 14.

### **Galatians 2:14-16**

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, [He is talking to Peter.] If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

It is obvious that Paul communicated these issues to Peter, and the context in which he did it is the conference in Acts 15, and what Peter is doing...

### **Acts 15:6-7**

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

And when there had been much disputing, after the conference, Peter gets up and he says: “Hey man, I am getting this thing, I see this. I see that what happened back there is this.”

Q: So Acts 15, isn't that almost 20 years after?

A: It is a long time, yeah, it might be that long. I don't know the dates right off the top of my head, but look in Schofield and see what the time difference is between 9 and 15. But after Acts 15, there is no excuse for anybody, not understanding this issue.

Q: How would you illustrate the righteousness of faith under the law? Seeing that Moses said, "the righteousness of faith."

A: I used the illustration a minute ago: that the guy is a sinner. Here is the law. He violates the law. He, by faith, understands that he violates it. The other guy says: No, I'm not like these other people, I don't do these things. Jesus says: Nay, you are two fold more the child of hell than they are. You do it, but you don't recognize it. See, they reject the council of God against them that tells them that they are wrong. The man admits that he is a sinner, and he admits that he has broken the law, and he does what the law tells him to do. He says: This is God's Word to me, and it tells me that I am wrong, and it tells me what to do when I am wrong, so believing that this is what God wants him to do when he is wrong, he goes and offers the sacrifice.

Q: So all these Jews who wanted to obey God implicitly, when he gave the instructions to them, that would be considered the righteousness of faith under the law, by doing it; and not until the revelation of Christ, as the fulfillment of the law, could their righteousness under the law be eliminated, right? What I am trying to say is Paul...

A: Okay, Paul is doing all these things, but why is he doing it? He is not doing it by faith. He said, I profited in my religion above many mine equals. He was doing it to establish his own righteousness.

Q: Was he doing it by faith, believing that is what God wanted to him to do?

A: Evidently not. He was religious, but he was lost. Paul says, I keep all that stuff, I do it all, but his motive for doing it was to prove himself right.

Q: I can see that after Christ, but prior to Christ...

A: These people back in Time Past, if that man was keeping the law out of faith, doing it because he loved God, and wanted to obey God, then when God sent a new message through John the Baptist, what would the man do? Believe the advanced message. Okay? That is what happened. If the man back there is doing it just to be zealous of his religion, and you know how it is that people are religious: They don't care what is right and what is wrong; but, "Man, this is what I am going to do." "This is who I am, and I am profiting in this." Those people, when Christ showed up, what did they do? They killed Him.

Q: So this way, it comes down to the real issue of the motivation of the heart, and that is why Paul says, it was the heart issue?

A: Right. We already learned that issue. That is the reason I don't have to go over it with you again. In chapter 3, we already learned that the issue with God has always been what? Faith. That has always been the issue. The issue has always been faith, back there as well as now. Now these people back there had faith in a message that told them to do something, and their faith responded by doing what God told them, which was a bunch of works that prepared the nation to get ready for its kingdom over here [Ages to Come]. Okay? That is true in Time Past. And what Paul is saying is: Why did the nation Israel fall? Why did God set them aside? Because they weren't operating on faith. They were ignorant of God's righteousness, and going about to establish their own righteousness. They are out here working and thinking they can get righteous by doing the works of the law.

You see, when they first got the law, they told on themselves in Exodus 19. God says: I have a covenant that I am going to give you. I have some commandments for you. Moses said: How much are they? He said: They are free. He said: give me 10. (Smile) He took them down there to the nation, and the nation said: "Anything that God says, we will do it. Nothing is too hard for us. We can do it." Moses didn't get down off the mountain with the ten commandments before they had broken every one of them. But they never confessed that. You see, that is why they've got that national confession, [Ages to Come] the nation has to confess to being a failure [tribulation period] under the law. When that nation confesses it, God says: I will put you under a cycle of judgment, and Moses wrote five of them in Leviticus 26. And that 5<sup>th</sup> cycle of judgment comes in right there [tribulation period], and He says, the way to get out from under that is confess that you are a sinner. Confess that you have broken them, and do thus and so. They will do that, and then they will go in to the kingdom.

Q: The question I have is about the confession issue.....it's a work.

A: What I am saying is, if it is a physical confession with your mouth, that's you doing something. Then it is a work. I am saying that the passage is not talking about a physical confession. You can do what this passage is saying, and never open your mouth—that is what I keep telling you. You hear me keep telling people when I preach, and when we witness, and so forth, that you don't have to move a muscle, you don't have to do anything. You don't have to get on your knees and pray; you don't have to do a thing. What do you do? Your heart believes, and tells God that you want to get saved. Confession in the passage is *calling*.

It is not profession—profession is a public statement. Here, it is confession, it is agreeing; it is the heart calling. That is the reason that he says what he does in verses 12 and 13. But it is not a physical thing. And again, the reason that I pointed that out is that I was trying to set up the problem that people have. The reason that *the mouth* and *the heart* are involved there is verse 8—this is the Word, it is near you. "Hey, you Jews are saying this, and you have this stuff all over you. You just need to make it real, and internalize it, and make it something that your soul is doing."

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-15**

Romans chapter 10. Now we are going to pick up in verse 14 tonight and finish the chapter. Beginning in chapter 9, verse 30, we have been discussing the issue here with Paul of the Gentiles having now been given the opportunity to have the righteousness of faith and they are receiving it. Israel messed up; Israel failed to receive it because of their misreading of the law—the Word, the message that was given to them—and insisting on going about to establish their own righteousness. Paul has explained to you those issues in verses 1-13, and has laid out here for you the message that he gives to Israel. Now in verse 14, how then shall they call.

**Romans 10:13** For whosoever shall call upon the name of the Lord shall be saved.

Again, we have talked about verses 9-13, and the context of it being the message that Paul gave to Israel, pointing out the fact that the Word of God—the Word of faith which he preached—was something which they should have been thoroughly familiar with if they had understood the Word of God that was given to them already. They didn't, so they missed it, but he said: “for whosoever shall call.”

**Romans 10:14-15**

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent?

That is a famous missionary passage. People use it all the time to demonstrate the fact that missionaries are necessary, and that they should be sent out. What you are going to find out in your ministry about missionaries is that missionaries use verses a lot of times that don't have anything to do with what is going on in the passages. They just run along and find a verse that helps, it looks like it is going to work for them, and they grab it, and use it, and that is what they do with this. This is not a missionary passage. Paul is not discussing missionary activity at all, that is not the issue here. He is not talking about sending out people to preach to the heathen somewhere here in the United States or anything like that.

What this passage is about is the issue of an objection being raised actually. There are some questions that are being raised about what Paul is saying. He says: “Whosoever shall call upon the name of the Lord shall be saved.” An objection is raised. “How shall they call on him in whom they have not believed?” Notice the order. First, here is a guy that is going to get saved. How shall they get saved unless they call. In other words, *call* indicates that you want to be saved, you get saved. “How shall they call on him in whom they have not believed?” Folks, it does not do any good to believe on a personal-works basis.

This is important: if you are going to use Romans 10 to show somebody how to get saved, use verses 13 and 14, not verses 9 and 10. Verse 13: “For whosoever shall

call upon the name of the Lord shall be saved. How shall they call on him in whom they have not [what?] “believed.” You have to believe first. “How shall they believe in him of whom they have not heard?” Before you can believe, you have to hear. Folks, if you don't hear the message, you can't believe. Why? “Faith cometh by hearing.”

Before you can hear, what do you have to do? Somebody has to preach to you and you have to hear what? You have to hear the Word of God. “How shall they hear without a preacher?” Somebody has to preach, so you have to have a preacher. Well, before you can have a preacher, what do you have to have? God has to send them. So somebody has to be sent first.

He preaches, they hear it and then they can believe it and call. See? People say: Can a man believe? A man on his own would never believe, and never have the capacity to believe. God has to act, and send the Word, and the life is in the message that the guy hears. An unsaved man on his own is never going to believe; he is never going to know what to believe, so he needs that message. Now that is the issue in there, and this is true. As you see a missionary use this or you want to use it sometime in this way, you be careful what you are using it for. You don't say: this is Paul's missionary challenge, because it isn't. It has not anything to do with missionaries going out, or you going out even, and preaching today. But it does illustrate the doctrine of this issue: a man is sent to preach, they hear, then they can believe, then they call, and they get saved.

### **God sends→a man preaches→a man hears→he believes→calls→Saved**

Man is never going to want to get saved until he believes. He is never going to believe until he hears. He isn't going to hear until somebody preaches it to him, and nobody is going to go preach unless God sends them to do it. That is the doctrine, and that doctrine that Paul is listing there about the hearing involved is true; but what he is doing is, he is listing an objection that Israel is going to say. They are going to say: wait a minute, we hadn't had anybody sent to us to preach this stuff to us. Look at verse 15.

### **Romans 10:15-17**

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all [What?] obeyed the gospel. [They heard, but they did not obey the gospel that they heard.]

17 So then faith cometh by hearing, and hearing by the word of God.

The point here is that you have to hear the call, and they did hear—that is what Paul is pointing out in the latter part of verses 15, 16 and 17. They did hear the message, and they turned a deaf ear to it. The problem with Israel isn't that they didn't get the Word, or that they didn't get the message. He is telling them back in verses 1-13, if you had gotten the information that you should have gotten out of the law in Time Past, you would have been ready, and you would have received Christ, and the Word when it came. They are saying: wait a minute, wait a minute. What Christ? What word? What message? Nobody came and preached anything to us for us to receive.

Paul is saying: Hey, wait a minute fellows, you had the gospel of peace preached to you. Verse 15 there, when he says: “how shall they preach, except they be sent?” Do you know what the word *apostle* means? *One sent*. The Greek word there is *apostello*, the word we get our word *apostle* from. It is sent. What he is talking about there is, how shall they preach it except they have some apostles? How shall they preach except somebody be sent to them? and some were sent to them. That is what the word *apostle* means—*one that is sent*—and the twelve apostles are the apostles of Israel. They’re the ones sent to Israel. You see, there was a particular time, and that is the issue.

Go with me to Isaiah 52, and I want you to notice that quote there in verse 7. There was a particular time when God was going to send a message to Israel to declare clearly the issues concerning her Messiah, and that is what Paul is referring to there when he quotes, “how shall they preach except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” That is a reference in Isaiah 52, to a particular time in which God was going to send a message to Israel by some apostles, and that message was going to declare to them the issues concerning her Messiah.

#### **Isaiah 52:7**

7 How beautiful upon the mountains [and that will be upon the mountains of Israel] are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

The time when that thing came, when they went out on the mountains of Israel and preached those good tidings of peace, was when Christ was on earth. Well, hang on just a minute. Hang on to Isaiah, and come over to Luke 11. Notice this issue about these apostles going out, and let's get that first, and then we will go back to Isaiah 52, and see what that message that they preached was. Luke 11, and Matthew 23.

**Luke 11:47** Woe unto you! [He is talking to the lawyers and the leaders of Israel.] for ye build the sepulchres of the prophets, and your fathers killed them.

Whoa! That is not a real compliment. He said: you go out and build the graves of the prophets, and your Daddies shot them. Do you know what he is saying? You and your fathers are in the business of killing God's messengers. Therefore...

**Luke 11:48** Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

The fathers went out and killed the prophets, and these come along and build big monuments over the prophets that their Daddy killed. They are doing the same things that their fathers did—that is what he is saying.

#### **Luke 11:49-51**

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

The point is, there has come a building of the momentum in Israel of this issue. The father's kill the prophets, and the sin is building, and it is building, and it is building, and it is building, and he said: the time has come right now—during the earthly ministry of Christ—the time has arrived when the blood of the prophets are going to be required. You guys are doing just what your Daddies did—you are doing the same thing. And this generation is going to pay for all that. You see folks, when you think about it, what we have been studying in the book of Matthew, and back in the prophetic program: beginning with the ministry of John the Baptist, and stretching to the earthly ministry here of the Lord Jesus before his crucifixion—I have been telling you that there are some special things happening in Israel.

A special situation has been developed. You remember we talked about that—the nation Israel, and the vine tree that we have studied about in Matthew: John the Baptist comes on the scene, and he begins to identify out the remnant of believers in Israel. What he is identifying are the believers in Israel, and they are joined together, and they join this little flock through water baptism. Now there is something special happening in Israel. There are some opportunities availed to the nation Israel now, that prior to this, weren't. God is sending apostles and prophets to the nation, preaching to them about the fact that peace is coming. The Messiah is going to come, and the kingdom comes over here, [Ages to Come] and the peace of God is going to be available to that nation. The good news over here, (that John the Baptist preaches), the gospel of that kingdom over there [Ages to Come] is the gospel that “Thy God reigns.” Peace. What kind of peace? World-wide, universal peace is the issue in their ministries. Now come with me to Matthew 23, and notice that he says in Luke 11 that the blood of all the prophets back there is going to be required of this generation, because this generation is just like all the ones back there; it is apostate.

### **Matthew 23:34-35**

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

I have told you from time immemorial that the issues that were being raised in John's ministry, about that kingdom program, go back all the way to where? Abraham? No. To Adam. I have told you that the issue since Adam onward is the authority of a throne over this planet—the kingdom on the earth. That verse right there is important in that regard because it goes right back to Genesis 4, and says: the blood of Adam's boy, right on—Abel to Zacharias—is like saying from Genesis to Revelation; it is the whole parameter of a Jewish Bible—it is Genesis to 2<sup>nd</sup> Chronicles. And he is saying: All

of the blood of the prophets spilled in the Old Testament back there is going to come on you guys because you are just like the people that spilled it back there.

**Matthew 23:36** Verily I say unto you, All these things shall come upon this generation.

The issue there has to do with the fact that they killed the prophets in verse 31.

**Matthew 23:31-33**

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

You see folks, he is saying: You guys [during Christ's earthly ministry] are going to finish what your fathers back there began, and you are the generation that the wrath of Almighty God is going to fall on, and burn you to a fair-thee-well, and destroy you. The kingdom is going to come in, and the kingdom is going to be given to this godly remnant, this little flock it is called in Luke 12, and we will look at that in just a minute. They are going to get it, and this bunch out here, [the unbelieving Jews] the wrath is going to burn those dudes up; and John is calling the nation to repentance. He is calling those people to come and join that little flock. And he preaches the baptism of repentance for the remission of sins for the nation—that is the identification of that believing remnant in the nation. This group of people, the little flock, is the righteous nation; it is the new nation inside of the apostate nation. It is the true vine inside of the apostate vine.

Now go with me to Luke 1, and notice this issue. What I am saying to you is this: Israel has had the prophets and the apostles and the message sent to them. Beginning with John the Baptist, they have the kingdom message offered. They have the gospel of peace offered to them—that peace being that kingdom reign. Luke 1:67.

**Luke 1:67-75**

67 And his father Zacharias [John the Baptist's father.] was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy promised to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, [He is talking about being delivered out of bondage into a kingdom over here where they can serve him in righteousness and true holiness.]

75 In holiness and righteousness before him, all the days of our life.

That righteous nation goes in to the millennial kingdom in the Ages to Come, and serves Him in peace; and that is the issue, and it begins with John. Israel has heard, folks; and Paul is answering that objection here. Come over to Acts 2. When they try to object: “Well, we have not really had anybody sent to us; we might have had that Old Testament stuff back there, but we have not had the message of peace; we have not had the offer of the kingdom given to us.”

Paul says: “Horse feathers.”

### **Acts 2:29-36**

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, [Now notice what he says.] and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both [What?] Lord and Christ.

Hey folks, he is saying: “You crucified Him, God raised Him up, and He is sitting up there, and the Holy Spirit has come down here. Do you know who is reigning today? Thy God reigns. He is God, and He is going to come back over here, and take up the reins of government. And when He does, you are going to be in a bad way unless you repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.” Look at verse 39.

### **Acts 2:39-40**

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, [What?] Save yourselves from [What?] this untoward generation.

That is the generation that you just read about in Matthew 23, and Luke 11—that generation outside of the little flock—on whom the wrath of God is going to fall. Those people outside of the little flock, are not trying to get saved from hell and the wrath of God by that water baptism. The baptism for repentance of the remission of sins has to do with being saved from the wrath of God in the tribulation. It has to do with a physical salvation—looking to the kingdom. That is the reason that there is a physical baptism involved in the thing—because it’s a physical nation with a physical kingdom

involved. That is why when somebody comes along here and takes Acts 2:38 and tries to jam it on a Gentile in the body of Christ, it won't fit; because the whole package is different. That is why that thing is nothing like Ephesians 2:8 and 9, or I Corinthians 15, or anything like that. Even the issue in salvation is different. He is talking about salvation from that wrath in the tribulation, from this generation's, (those outside of the little flock), destruction in that wrath. Now, come over to chapter 10. Peter is talking to Cornelius now.

### **Acts 10:36-37**

36 The word which God sent unto the children of Israel, preaching [What?] peace by Jesus Christ: (he is Lord of all:) [That is what Peter is preaching when he says He is King of Kings and Lord of Lords. He is preaching that kingdom, he is preaching peace; and the peace that he is preaching is a universal, earthly peace in a kingdom.]

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

The issue back here beginning with John going all through those guys' ministries is peace. So it is called, in Isaiah 52, the good news of peace. During Christ's earthly ministry, it is called the Gospel of the Kingdom, because peace is going to come through that kingdom. Go back with me, if you will, to Micah for just a second, and notice the issue of peace here.

### **Micah 4:1-2**

1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:

“But in the last days...” Notice: “the last days.” What is he talking about? He is talking about the last days of the Jewish time schedule. You understand that. We have been through Daniel many times. There is a time schedule. God has a time schedule, folks, that He deals with the nation Israel on. There are 69 weeks from the commandment to go forth and rebuild Jerusalem, ‘til Messiah the Prince. There are 483 years, (69 weeks of years). Jesus Christ shows up right on time. God is working on that Jewish time schedule. There are 7 years left in that thing over here, (tribulation), in the 70<sup>th</sup> week; and when he talks about, “in the last days it shall come to pass,” he is talking about the last days of that Jewish time schedule.

Now tell me something: If all of the nations of the earth come to Israel, and want to be taught, what is Israel going to have to do to teach them? What language are they going to have to speak? They are going to have to speak in tongues, aren't they? Aren't they going to have to speak in the different languages of those nations? Why did you think that they started speaking in tongues in Acts 2? Did you ever notice in Joel 2 that it doesn't say that they are going to speak in tongues? It says that your young men are going to prophesy, and are going to dream dreams, and see visions. It doesn't say that

they are going to speak in tongues. So somebody comes along and says: “See, what happens in Acts 2—the tongues and all—that is not a fulfillment of Joel's prophecy.” Well, you have a gourd for a head, and beans rattling around inside, and not too many of them at that. How in the world do you think you are going to get all these nations of the earth to speak different languages, and go preach to them? They are going to have the capacity to do that.

What do they say in Acts 2? “How do we hear every man in our own language from where we came from?” What is happening? Right here, (pointing to the Bible). That Word of God is ready to go out. When Hebrews 6 says that they tasted of the power of the world to come, folks, the same thing that happened at Pentecost is what is going to happen to them over in the Kingdom.

Verse 2: “and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.”

They are not all going to speak Hebrew. God is going to put that message in their languages. People, if that doesn't make sense to you, I am sorry.

**Micah 4:3** And he [Christ] shall judge among many people, and rebuke strong nations [Where?] afar off; [You see, that kingdom is going to be world wide in its extent. That kingdom is going to go, and the peace of that kingdom is going to extend out all over the earth.] and they shall beat their swords into plowshares, [What is that? They are going to take the implements of war, and make farming implements and machinery out of them.] and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

There won't be any West Point; there won't be any Annapolis; there won't be any military; there won't be a Maxwell in Montgomery. There won't be any schools teaching military warfare and tactics anymore. They won't learn war anymore.

**Micah 4:4**

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

There is going to be an enforced world-wide peace through the strength of Him that reigns. That is the issue that they are talking about over there in Isaiah 52:7. When he talks about “Thy God reigneth,” and people going out on the mountains of Israel and bringing the good tidings and publishing peace, that is publishing the good news about that kingdom; and Paul quotes that in Romans 10. Paul says: “Hey fellows, Israel has heard. Don't tell me that they haven't heard. Don't tell me that they can't get saved because they haven't heard because nobody was sent. God sent them the witness, and you know what they did.” Romans 10:16.

**Romans 10:16** But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Do you know what the problem is? They didn't obey. They shut their ears, they refused the message. "For Esaias saith, Lord, who hath believed our report?" Do you know where that quote is from? The next chapter in Isaiah. You read in Isaiah 52:7 that they got the message, and Isaiah 53 says nobody is going to believe it. Isaiah 52—they get the message of peace; the messengers are sent; peace is offered. I have been telling you in our study in Matthew: notice that all of these quotes back here when Christ comes, what are they? They are all Second Coming quotes. The Second Coming is available back here. Until Acts 7, folks, the Second Coming was the issue, and could have come. Don't misunderstand; it wouldn't have come at that split second. The 70<sup>th</sup> week tribulation wrath had to come; but it would have been like this folded up chart is: no Body of Christ, no 2,000 years of mystery. The kingdom was the issue back there. So they are quoting the Second Coming passages, and getting these people ready because they are expecting to go into the kingdom.

God sent the Messiah to Israel. He sent Him on the time schedule. He proclaimed peace. The apostles came; they proclaimed peace through the Messiah, who is right there in their midst. They talk about the good things that He is going to bring, and what happens? Israel refuses it. They won't hear. So he says in verse 17:

**Romans 10:17** So then faith cometh by hearing, and hearing by the word of God.

He is pointing out again that they could have believed because they had the Word, but they refused. Therefore, who is responsible? They are. That is the issue.

Now I want you to notice one thing before we go on here. The rest of the chapter is real interesting to me, and I want to get to it. But I want to spend two minutes on something first: the issue of the gospel of peace in verse 15. You have to understand what that is. Go back to Isaiah 52 with me, and notice the issue there in Isaiah 52—that whole chapter is the millennium.

#### **Isaiah 52:1-4**

1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; [Why would they have dust on them? They are in mourning.] arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Who is the Assyrian? The antichrist. You see, you are at the end of the tribulation; and he is telling Israel: Shake off your mourning clothes, and get rid of the dust. It is time! You have been oppressed; but you are going to be redeemed!

### **Isaiah 52:5-7**

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. [He is there, and do you know what he is fixing to do?]

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

They come along and explain the good things that the Messiah is going to bring, that publish salvation. And they say unto Zion: “Thy God reigns!”

### **Isaiah 52:8**

8 Thy watchmen shall lift up the voice; [That is the apostles, and that is that little nation—that little flock.] with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

That is the opportunity that is available to Israel. The kingdom is offered. And that is not just: “You can have it, or you can't have it.” Man, that is a fantastic privilege and opportunity! It begins with John, and it is clicking when it gets here in the Acts period, which is where you are here. Verse 9.

### **Isaiah 52:9-10**

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Revelation says: Behold, every eye will see it. Do you understand where you are? The gospel of peace there is the kingdom, and that is what Paul is talking about there. It is important that you understand that, because God sent those messengers to Israel on the time schedule, and all that has come, but... what has happened? There has been a gap stuck in there, hasn't there? Hasn't there been a break in that program? Isn't there something stuck in there called *the mystery*? Where we are today isn't back there in Isaiah. Today, God is forming a new unit of believers—a new agency through whom He is operating today, that isn't back there. Why is that important? Come with me to Ephesians 6.

You see, folks, what Paul is doing in Romans is, he is trying to demonstrate that God has not been unfair to Israel when He turned to the Gentiles and started a new program. He gave Israel every chance and every opportunity legitimately to get saved before He did this, and He isn't unfair in turning to the Gentiles. But He has today set Israel aside, and there is now a gap in the time schedule—a gap in which the dispensation of grace fits. A new program is being accomplished according to the secret purpose which He has that centers in the heavenly places, not on the earth. Now you

need to look at Ephesians 6:15 to see why I am pointing this out about that gospel of peace.

**Ephesians 6:15** And your feet shod with the preparation of the gospel of peace;

Do you see what that says? Your feet are shod with what? With the preparation of the gospel of peace. That is a different gospel of peace than what is in Romans 10. It is a different gospel of peace than what was proclaimed to Israel in early Acts. And folks, if you don't rightly divide the Word of God, you are never going to get that; and you are going to wind up with your neck broke spiritually. I have told you people over and over again that if you want to not believe the mystery, there are verses in the Bible that will help you not believe it. If you don't want to believe the truth, you can be confused all your life, and you can go to hell, or you can have a bonfire at the judgment seat of Christ—either one—quoting Scripture. And if you can't read the context of those passages, and know what is being said, and notice the difference between the two, you are going to wind up with a bonfire at the judgment seat; because you are going to go back to early Acts, and pick that message up, and try to preach it in the dispensation of grace, and not see the distinction. Notice the peace that he is talking about in Ephesians. Go back to chapter 2:11-17. Do you see peace there?

### **Ephesians 2:13-17**

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

Verses 11 and 12, you see division.

Verse 13, you are made nigh.

Verse 14, He is our peace, He has made both one. How did He do it? He broke down the middle wall of partition. He broke down the separation.

Verse 15, He has abolished in the flesh the enmity, the war, the hostility, the enemy status. He has made one new man, so making peace.

Verse 17, So He came and preached peace to you.

Do you see that? That is the peace. There is peace today in the dispensation of grace and in the body of Christ. It is a different peace. You say: "Well, why is the gospel of peace used for both of them?" Because folks, that kingdom extends to more than just the earth, doesn't it? Doesn't it extend out into the heavenly places? If you are going to stand against the adversary, you are going to have on the amour of God, and your feet have to be shod with a thorough understanding—a preparation—of the gospel of peace—a thorough understanding of the program that God has made you a part of. You have to understand that you are involved in a program that is going to bring peace

to the heavenly places, not just the earth, in order to stand against your adversary in the heavenly places today. That is why you had better get involved with rightly dividing the Word.

Our gospel of peace has to do with the peace that He brings as the Potentate in the heavenly places. Israel's gospel of peace has to do with the peace that He brings on the earth, as King of Kings and Lord of Lords. If you don't rightly divide the Word folks, you will never get that Book straight. You never will, and with a little thing like that, you will break your fool neck trying to get it; and what you will do is, you will say: "Well, those two things have to be the same." And they don't have to be the same, because in the context it defines what the peace is, and it is entirely different. You will say: "Well, they have to be the same. Therefore, early Acts is us, and But Now is early Acts, so But Now is the kingdom." And when you do that, you just lost the ball game.

Now go back to Romans 10. I hope you get that. I think you have been prepared well enough by now to know it. In Romans 9, 10, and 11, Paul is trying to explain to you the issue of the dispensation of grace, and how God has been fair in His dealings with Israel, that you are not Israel, you are not a spiritual Jew. God has changed the program, but He was fair with Israel when He did it; because they refused it. And when He set them aside, it was in response to their refusal. Verse 18. Paul is going to talk. He said: "I have answered enough objections, now let me tell you something. Have they not heard?"

#### **Romans 10:18**

18 But I say, Have they not heard? [The objection has been that they have not heard.] Yes verily, their sound went into all the earth, and their words unto the ends of the world. [Where is that a quote from? Psalms 19. Do you remember that?]

#### **Psalms 19:1-4**

- 1 The heavens declare the glory of God; and the firmament sheweth his handywork.
- 2 Day unto day uttereth speech, and night unto night sheweth knowledge.
- 3 There is no speech nor language, where their voice is not heard.
- 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Do you know what he is doing? He is saying they have heard, and he compares it to the issue of God's glory being demonstrated in the earth. He is saying, hey, if the message has gone that far, if the message is as widely known and as easily understood as the issue of the glory of God, then Israel has heard. If everybody has heard, then hasn't Israel heard? Sure they have. Israel has it. No problem with that. Verse 19:

#### **Romans 10:19** But I say, Did not Israel know?

Well if they heard, did they understand it? Somebody says: they heard it but they didn't know it; they didn't understand it, they didn't get it. That word *know* there is the word *gnosis*; that is the same word for *knowledge* in verse 2—that is, a thorough, full understanding of a thing. Did they understand it fully? He says:

### **Romans 10:19-21**

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Did they understand? He begins to quote verses. Do you know what God did? God told them in advance what was going to happen. Now if God tells you in advance what is going to happen, are you without excuse? You better believe you are. If God tells you in advance what is going to happen, and what you are going to do, what do we say? “To be forewarned is forearmed.” You are prepared, aren't you? If you know in advance what is going to happen, shouldn't you be prepared not to be a part of it?

I mean folks, look, everybody is talking about the economy today and they say: “The stock market is going to go up,” or “The stock market is going to go down.” If you know which way it is going to go, wouldn't that be an advantage? Sure would. If you have one hundred thousand dollars invested in the stock market, and the Lord comes along and says: “Okay, three days from now it is going to go *pfut*, and you leave it in there; and three days from now it goes *pfut*, whose fault is it? Your fault, isn't it? It flat is. Just because God told them in advance, it didn't mean they had to participate. He is warning them so they didn't have to do it.

Now notice what he said in verse 19. It is very important. “I will provoke you, (Israel), to jealousy by them that are no people, by a foolish nation,” and that is that little flock of people, that foolish nation. That is that group of people He called out of the nation. “By a foolish nation will I anger you.” He is saying: I am going to provoke you by a foolish nation. “I was found of them that sought not after me,” and that is the little flock. “I was made manifest unto them that asked not after me,” that is the same people—the little flock. “But to Israel”—the rest of the nation—“all the day long have I stretched forth my hands unto a disobedient and gainsaying people.” He said I am going to patiently stretch forth my hand. I am going to give you opportunity, after opportunity, after opportunity, Israel; and I am going to do it with a people that you think are a bunch of foolish people—a foolish nation.

Now that verse right there—verse 19—is often referred to being Gentiles; and I want you to make note of this. I want you to understand, and be able to explain to me how that foolish nation is not Gentiles. The average Acts 2 dispensationalist says that it is Gentiles, but it is not. It is that little flock that we have been studying about when we went through Matthew 2-4. Number one, you know it is not Gentiles by just looking at the words: “A foolish nation.” Is that singular or plural? What nation among the Gentile nations is it? Gentiles are not one nation. The Gentiles are the nations—plural. This is one nation. It is not all the nations, and besides that, what are the Gentiles doing in here? The Gentiles have joined hands with Israel in rebellion, haven't they? Isn't that what Acts 4:28 says? It is exactly what it says. You see, he isn't provoking Israel to jealousy by the Gentiles in the passage here, because that foolish nation isn't the

Gentiles at all. The Gentiles in the early Acts period, (and that is where you are dealing with now—the early Acts period), the Gentiles have joined Israel, and they are in total rebellion.

Well then, who is it? Get Luke 12 in one hand, and Matthew 21, and I Peter 2. In Matthew 21:43, Christ is speaking after interpreting this parable, and He is applying it to the religious leaders of Israel, the elders, and the Pharisees.

**Matthew 21:43** Therefore say I unto you, The kingdom of God shall be taken from you, [That is, these people outside of the little flock, the leaders of Israel.] and given to a nation [A nation, you see it is singular again. He didn't say he was going to take this and give it to the Gentiles. I am going to give it to a nation.] bringing forth [What?] the fruits thereof. [What are the fruits of the kingdom? Righteousness.]

### **Isaiah 26:2**

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

So Isaiah 26:2 calls this group—the little flock—a righteous nation. Open the doors, and let the righteous nation come into the kingdom. The apostate nation is going to burn up; the righteous nation is going to get into the kingdom. Let's see who this kingdom goes to. It is going to go to a nation. Luke 12:

### **Luke 12:31-32**

31 But rather seek ye the kingdom of God [Matthew says: seek the kingdom of God and his righteousness.]; and all these things shall be added unto you.

32 Fear not, little flock [That is the term that I usually use to describe these people: the little flock, or the foolish nation.]; for it is your Father's good pleasure to give you the kingdom.

They are called *the foolish nation* because that is how that they look. They look like a bunch of nobodies to Israel—that is the issue. We are going to go back in a minute to Deuteronomy 32, and I will show you that what he says to Israel in Deuteronomy 32. God says to Israel: You provoked me to jealousy with a bunch of idols that were a bunch of nobodies; and the time is going to come when I am going to provoke you with a foolish nation—with a people that you say are no people.

Get I Peter 2 in one hand and Matthew 4 in one hand, and I want to call it to your remembrance what we went over in Matthew 4, and when we get there in the Matthew class, we will study it in detail.

### **1 Peter 2:9-10**

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Who is he talking to? He is talking to that little flock, the believers in Israel, isn't he? What are they? They are an holy nation. They are exactly what Isaiah 26:2 says they will be—the righteous nation. Now look at the rest of the verse. They are called out of darkness into His marvelous light. Remember that. They are called out of what? Darkness, obscurity, into His marvelous light. Which in times past were what? Not a people, but are now the people of God. Come over to Matthew 4 and notice the parallel.

### **Matthew 4:12-16**

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;  
13 And leaving Nazareth, he came and dwelt in Capernaum, [Notice He goes up into Galilee. Don't forget that.] which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of [What?] the Gentiles;

Do you know where that is? That is the northern ten tribes. The people in the south looked up there and said: “Those folks are cut off.” They don't even call it by their name anymore. They are no longer even associated with Israel. What do they call them? Galilee of Israel? No, Galilee of the Gentiles. They don't even recognize those people as being part of Israel. Verse 16.

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death [They are completely cut off.] light is sprung up.

Peter says over there in I Peter 2: “You sat in darkness.” Do you know where these people came from? They come from Galilee. They are a bunch of nobodies. They are a bunch of people that, as far as Israel is concerned, are nobodies. “Those people are going to get it? Forget it.” What does he say in John 7? “Shall a prophet arise out of Galilee?” Nathanael says: “Can any good thing come out of Nazareth?” (Galilee).

They are a foolish nation, and Paul is saying over there in Romans 10: “Hey guys, you have been provoked to jealousy by that foolish nation.” Do you know what Paul says about the early Acts period? He says that in the early Acts period, Israel is provoked to jealousy by that little flock—that foolish nation—that remnant ministry under the leadership of the 12 apostles. Go back to Romans 10, it is the same bunch in verse 20.

**Romans 10:20** But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Go back to Isaiah 65, and get that same context exactly. Verses 20 and 21 are a quote from Isaiah 65:1-2.

### **Isaiah 65:1-2**

1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

I want you to see one thing in verse 19 before we quit.

**Romans 10:19** But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

In the early Acts period, Israel was being provoked to jealousy by who? (If you say Gentiles, I will throw you out the window.) In the early Acts period, who does Paul say Israel is being provoked to jealousy by? Read the verse. The foolish nation. Look at the verse. That foolish nation. Is that prophecy? Yes. If Deuteronomy and Isaiah aren't prophecy, what is?

**Romans 11:11** I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for [Why did it come to the Gentiles?] to provoke them to jealousy.

Now, in the early Acts period... What do I mean by early? Acts 1-7. Who is provoking Israel to jealousy? The foolish nation, the believing remnant, starting with John the Baptist. Right? Right. Then the fall of Israel takes place. Christ saves Paul, and sends him out to the Gentiles. And in the second half of Acts, (Acts 9-28), who is now provoking Israel to jealousy? The Gentiles are provoking Israel to jealousy. The first provoking is prophecy. The second provoking is mystery. Paul is explaining to these people what is going on in the book of Acts.

You want to understand what is going on in Acts. In the early part of Acts, Israel is being provoked by that foolish nation. In the later part of Acts, listen, they are being provoked by the nations; and that is Paul's ministry; it is the mystery program. Remember that. We went over that in those tapes on right division, you need to have that down.

In Acts 1-7, the prophetic program is in effect, and the little nation is being formed, that foolish nation, the little flock is being formed. Jerusalem is the center, and then they fall. With the fall of Israel, Paul is saved, and the new program—the mystery program—is introduced; and now Paul goes with the message of the righteousness of faith. He goes out and preaches it, and these Gentiles begin to get saved, and this has an effect on Israel. That is why you see Paul keep going back, back, back, back in the Acts period to the synagogue. They fall, and there is never another offer given to them in Jerusalem; but you will see in Paul's ministry, that Paul goes to the Jews in the scattered out regions beyond, and he does it step by step by step by step. He tells them the reason for their fall, and tells them about the righteousness of faith, and gives them an opportunity once again to receive it in the dispensation of grace.

So let me suggest to you that next week, you study Isaiah 65, the first 8-10 verses, and Deuteronomy 32. Read those passages, and study over them, and next week we

will pick up in verse 19, and go back to Deuteronomy 32, consider the passages, and then go on into chapter 11. Are there any questions?

Q: Verse 18 You spoke about the sounds going into all the earth, comparing it to Psalm 19. I was under the impression that the ministry was restricted to Jerusalem and that immediate area throughout Matthew and the other gospels. So how can you say then that the sound went to all the earth?

A: Acts 10:37

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

The point is that it is as well known to those people there as the issue about the glory of God being spread all over. It's a comparison. "Yes, verily, their sound..." see, he is quoting the verse over there. "Their sound has gone into all the earth, and their words unto the ends of the world." If everybody else knows about the opportunity that is being given to Israel, Israel should have got it. Everybody knew about the opportunity. The center of the activity is there simply because that is where the offer has to be made: Jerusalem and Judea have to be saved first. That is why they are restricted there. It does not mean everybody else doesn't know about it. Paul is indicating that they do.

Q: An Ethiopian got it.

A: An Ethiopian came up there and knew about it. It is not a matter of who knew it. Just exactly what you are saying is not what happened. It wasn't so restricted that only a few people knew about it. They say: "we have not done this thing in the corner," everybody knows about it; that is back in Christ's day. Its fame is published abroad; everybody knows. If everybody knows about it and it is not done in the corner, it is not just a few people who know about it. When it says it was sent to them, the idea is that you are the ones that have to respond to it. If I send a check to Walter, everybody can know about it; but no one but him can cash it. That is the issue.

Q: Paul warns about guys who disguise themselves as ministers of righteous. These guys are trying to disguise themselves as ministers of that kingdom, preaching that kingdom today.

A: You should be able to understand now what Paul means when he says that they transformed themselves into the ministers of righteousness, out of chapter 9:30-32, and the first part of 10. Those guys are Scriptural; they are giving people the works of righteousness. They are teaching them to go about and establish their own righteousness. You're right. They are coming in there putting this messed up Jewish doctrine on the people of Corinth. Jesus said: you are of your father, the devil, to unbelieving Israel. They are Satanically lead. They're ministers of Satan. They are the children of disobedience in Ephesians 2, in whom the spirit of Satan operates—the unbelieving Jews during Paul's day.

Do you know who they are today? They are not a bunch of folks in the honky tonks. They have picked up Israel's program, and are sticking it on you today. If God Almighty doesn't lead a man to follow the Matthew 28 commission, who would? The religious system. And folks, the guy who runs the religious system shows up right over here in the tribulation, as the head of it.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-16**

**Romans 10:19**

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

Paul has answered objections. He said: but I say, did not Israel know—didn't they have any understanding? First Moses said, I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you.

**Romans 10:20-21**

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Paul is making the point that Israel did know, and have this knowledge about what God was doing here. We have talked about the fact that they have had the Word preached to them in verse 15. The gospel of peace was preached to them by the apostles. Israel refused it; they wouldn't believe it; they said no; they chose to refuse. Israel's being set aside had nothing to do with God not being fair with them. God sent them the message, and they refused it; and he said: "Listen, they understood this thing. They knew what God was going to do, because God told them ahead of time through Moses, and through Isaiah, what He was going to do."

Verses 19-21 are very important in this dispensational section. Paul is describing in chapters 9, 10, and 11, the dispensation of grace, and Israel's position in the dispensation of grace—Israel's position today as the result of the dispensation of grace. And he is telling you some things here about what is going on in the book of Acts—the Acts period. If you want to understand what is going on in the book of Acts in Paul's ministry, you are going to learn, and you are going to get your frame of reference for that understanding out of Romans 9, 10, and 11. You get your understanding of what God is doing out of what Paul writes down. You don't go to the book of Acts first, and then come and interpret Paul's epistles in light of the book of Acts. You interpret the book of Acts in the light of Paul's epistles.

There are all kinds of screwball ideas. For example, there is the Acts 2 position that says that the body of Christ began in the book of Acts, because: Look at what was happening in Acts; it has to be the beginning of the body of Christ. But you come to Paul's epistles, and you find that it can't be that. What Paul talks about is the body of Christ, and the mystery can't be back there in Acts chapter 2.

Then you have another idea that is called the Acts 28 position. They say: "If it isn't this end of Acts, it is that end of Acts, and we'll go over there." And they will say that it begins after Acts 28 because Paul is doing this, this, and this in the book of Acts, and that is all Jewish, and that is all there is to this, (and they say that), and so they say

that it has got to be after Acts 28. What they are doing is, they are taking the book of Acts and trying to understand the Pauline epistles in light of that; and that is backwards. Now we have talked to you about that enough that you ought to understand—**you understand the book of Acts in light of what Paul writes in his epistles, not vice versa.** In Romans 9-11, there is some information that you have got to get straight in your frame of reference in order to understand the book of Acts; and this verse right here is a critical point. He has talked to you about the apostles that were sent out to Israel, and they have been preaching, and he says Israel knew about that. Verse 19.

**Romans 10:19** But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

We talked last week, that the issue there: “provoke them to jealousy by them that are no people, and by a foolish nation.” That foolish nation is who? The little flock. Right. It is not the Gentiles, (which all the commentaries say it is). In Isaiah 5, the nation Israel is described as a vine that the Lord has planted. It is a vine that the Lord has planted; and the nation Israel as the vine, goes apostate—they bring forth bad fruit. John the Baptist comes on the scene, and calls the nation Israel to repentance, and forms a group of people inside of the nation who repent. They are baptized with the baptism of John. That group of people is called the little flock in Luke, and we have been studying that in the Matthew class. You ought to have that down in your mind. They join that church by water baptism. They come and are identified as the believing remnant in Israel through the baptism of repentance for remission of sins.

When Christ comes, He identifies himself with those people. The Lord Jesus Christ is crucified, ascends into heaven; the Holy Spirit comes back on this little flock, and that little flock goes out preaching. In Matthew to John, the issue is the formation of the little flock. The governmental authority of that kingdom is being established. The governmental hierarchy is the twelve disciples. Christ says: you are going to be put on twelve thrones, judging the twelve tribes of Israel when He comes in His kingdom. The seventieth week of Daniel comes—that period of wrath that comes on Israel before the kingdom comes in—that wrath will burn up the apostate group, (those outside the little flock). The wrath of God will fall on them; and this little flock will be the ones that go in and receive that kingdom. In Luke 19 the little flock is told that if they are faithful now, they will be given authority over cities. The governmental hierarchy of the kingdom is being established in this little flock. These are the people that Christ says He is going to give the kingdom to. The authority is taken from Israel, the apostate, unbelieving group, and given to a nation that brings forth the fruits thereof.

Paul, in chapter 10, verse 19, is describing that group of people. The point is, the Holy Spirit comes on Peter and the others, and they go out, and are calling Israel. Peter says: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.” He is telling them to identify themselves together in this group—the little flock—who are going to endure that tribulation, and go into that

kingdom, and receive the kingdom. The day of atonement comes at Christ's coming. This generation outside of the little flock, is the one that the wrath of God is going to fall on, and destroy. God is going to purge out His nation, purging out the rebel and the unbeliever.

What Paul is talking about in verse 19 is, in the early Acts period under Peter's ministry, and the ministry of the twelve, the nation Israel is being provoked to jealousy, just as God had said He was going to do in Time Past. In Deuteronomy 32, Moses prophesied, and told them that God was going to provoke Israel to jealousy by a people who were no people. Remember Matthew 4, where we saw that God goes up into Galilee of the Gentiles and chooses out some people, and they are considered to be those that sat in darkness and saw a great light. They were the outcasts of Israel, considered to be cut off from Israel. God chooses them, takes the kingdom away from Israel, and gives it to these people who looked, in the eyes of Israel, as foolish. In other words, when he says, "with a foolish nation will I anger you," he is saying, they look foolish to you. They look like a bunch of nobodies to Israel, and yet God makes them the people that get the kingdom.

It is important for you to understand: in the early Acts period, Paul is saying that God is provoking Israel to jealousy. He is provoking the nation Israel to repentance, and to get right through that foolish nation. Now watch how he does it again. Isaiah says exactly the same thing. Verse 20.

By the way, if you would go back and read Deuteronomy 32, which is the song of Moses that he gives to Israel right before they go into the land—right before they go into the kingdom, the land—and possess the land. Moses gives them this song that describes their history; it describes what God is going to do to them; and it describes the second coming of Christ, and the antichrist and all those things. The context of what Paul is saying is: what was happening in the early Acts period is what is going to happen to Israel right before the Second Coming. In the Matthew class, I have been saying this to you all along as we're studying: these passages in Matthew that are quoted as being fulfilled, are all Second Coming passages. Do you notice how that works? The reason for it is because, folks, that's the issue: the offer of the kingdom. Now, when does the kingdom come? "The king is here, the kingdom is here." Up until Acts 7, the issue was the Second Coming of Christ—the kingdom. That is the reason that those passages refer to the kingdom.

They don't see a 2,000 year separation with the mystery age in there. It was a mystery. They didn't know about it. They didn't get it. So Paul is telling us what is going on back there. It is fascinating to read back there in Deuteronomy. I am not going to take the time to study it with you now, but I hope you will. And you will see that God tells them: "You went out and served idols, and you sought to provoke me with a bunch of idols—a bunch of nobodies, they are just a bunch of blockheads, no accounts. Well, I am going to turn the tables on you, Israel. I am going to provoke you by a foolish nation, a bunch of people that you consider to be nobodies. I am going to take them, and make them somebody; and I am going to throw out all those big shots outside of the little flock, where they are working their ceremonies, and they have their Jew's religion, and

they've got all the 613 ordinances of the law, plus all those hundreds and hundreds of traditions of the elders that they added on to the law to make void the Word of God. They have all that tapestry, and all that good-looking stuff, and I am just going to reject all that. I am going to leave your house desolate, and I am going to go up here with the little flock, and I am going to build again the tabernacle of David.

Do you remember the tabernacle of David, Acts 15, Amos 9, Joel 2? We went over that when we were studying Matthew—the tabernacle of David that he built again. What is a tabernacle? It is a house made of skin with the glory of God in it—and there they are: the little flock—a nation—a house made out of skin with God's glory in it. That is what they are going to have in the kingdom. That is what He is building in there (before Acts 7). And the issue in there is going to be: in early Acts, He provokes them with the foolish nation. Verse 20.

**Romans 10:20** But Esaias is very bold [he is courageous], and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Hold your hand there and go back to Isaiah 65 with me and see where that is. Verses 20 and 21 of Romans 10 is a quote out of Isaiah 65:1-2.

**Isaiah 65:1** I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

Do you see that? Hold your hand there, and go to Isaiah 9, and notice how that will fit. The reason that I keep referring to Matthew 4 is because this passage right here is quoted in Matthew 4 as a reference to the origin of the disciples of the Lord. Where did they come from? They came from Galilee. Stop in chapter 8 first.

#### **Isaiah 8:13-14**

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

“A rock of offense”—who is that? That is Christ. When is it Christ? It is Christ in His earthly ministry, isn't it? Verse 15:

#### **Isaiah 8:15-16**

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

Who would that be? It is Christ, and his disciples. Verse 18:

**Isaiah 8:18** Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

That is during the earthly ministry of Christ—signs, wonders to Israel, Christ and the disciples, Christ and the nation—the little nation—the foolish nation, the little flock. Now come to verse 20.

### **Isaiah 8:20-22**

20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

### **Isaiah 9:1-2**

1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Who is he talking about in verse 2? He is talking about the people up there in Galilee of the nations. After the Assyrians took over that territory up there—Sennacherib took the northern kingdom, around the sea of Galilee, (the northern kingdom, the northern 10 tribes)—it was cut off from Israel, and it was called Galilee of the nations, Galilee of the Gentiles. They considered it to be the land of the shadow of death. They were cut off. Those people aren't associated with Israel any longer, and he said: “That is the people that are going to see the light. There is just darkness up in there, no light; and that is where I am going to come, and that is where I am going to call my disciples from.”

If you go back to chapter 65, notice, “a nation that was not called by my name.” They are called *Galilee of the nations*. They are considered to be cut off from God. The *nation* in 65:1 is the same nation as the little flock, the nation to whom the kingdom is going to be given, the foolish nation that Paul talks about there. Do you see all that working together? Read verse 2 so you have the verse.

### **Isaiah 65:2-3**

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face;

### **Romans 10:20-21**

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. [That is, I appeared to these people and they got me—that foolish nation—they got me.]

21 But to Israel [To this group outside of the little flock.] he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

What is God doing back there? He is offering Israel an opportunity to do what? To get it, to get right. These people go out as a testimony to the nation. Christ has been in their midst. They go out with the gospel of peace, and give Israel the opportunity to receive the kingdom. Paul says: Do you want to understand early Acts? Do you want to understand what is going on in Matthew-John and Acts 1-12? Do you want to know what is going on back there? That is it. God is provoking Israel to jealousy. He isn't starting the body of Christ back there. Through those apostles, He is trying to get the nation Israel to receive her king.

Now look at chapter 11, and get the contrast. Verse 11, a very similar verse, that sometimes people assume is also a quote from Deuteronomy 32, but it is not. In fact, it has no reference at all to Deuteronomy 32. It has reference to a parallel situation going on in Paul's ministry.

**Romans 11:11** I say then, Have they stumbled that they should fall? [Talking about Israel.] God forbid: but rather through their fall salvation is come unto the Gentiles, [Why?] for to provoke them to jealousy.

Look at that now. Paul is talking about his ministry now, he is talking about what he is doing now, and he is talking about the ministry that he has among the Gentiles. Verse 13—he is saying that just like God, back in early Acts, provoked Israel to jealousy by the foolish nation; so it is that now, He is going out here among the Gentiles, and forming the body of Christ. He is forming the body of Christ today, and He has reshaped Israel, the nation, into a vessel of dishonor; and he is taking the Gentiles, and has reshaped them into a vessel of honor.

He is forming the body of Christ, (us), out of Jew and Gentile; and is making us His people. Why is He doing that? In relationship to the nation Israel, what dispensational relationship in the Acts period, does the dispensation of grace have to the nation Israel out here? What is the relationship of Paul's ministry to what went on before? It is a further provoking of the nation Israel to jealousy. That is, God gave a blessing back here to the little flock to make Israel want what they had. He set them aside, and listen people, in chapter 9 we are going to see that there is nothing wrong with the prophetic program. It was working exactly the way God said that it was going to work. The fall of Israel is prophesied in the Old Testament. When they fell in Acts 7, and blasphemed against the Holy Spirit, God had prophesied that they would do those things. There is nothing wrong with the prophetic program. That nation was going to be done away with, and the little flock was going to take the kingdom. The little flock isn't who blasphemed. You see, the next thing in the prophetic program was for the wrath to fall on that apostate bunch, and Christ to come back, and the kingdom to be set up.

But what did God do? He interrupted the prophetic program, and reached down and saved Paul; and gave Paul a new message to go out and proclaim. He interrupted the prophetic program on purpose. When I tell you that He interrupted it, I don't mean that it just came to a point and fizzled out, and He had to do something else, so He just decided that He would put in the dispensation of grace. No. The prophetic program is

clicking along on schedule. That is what Paul is saying there in Romans 10. He said: they knew about what was going on. They had all that information. God had prophesied it, promised it, and the little flock is the bunch that is going to get that kingdom over there. But God had another purpose. He interrupted the prophetic program on purpose. What purpose? The secret purpose—His eternal purpose. He had a secret purpose, whereby He interrupted the prophetic program, and introduced the body of Christ. Acts 1-12 is the ministry of Peter and the rest of the disciples. And Acts 9-28, is the ministry of Paul.

Now I know that some of you are going to get all bent out of shape about starting Paul's ministry back in Acts 9, but that is where it starts. There are some folks that get all wanged around that, but you do the best you can with it, and forgive me if you can't ferret the thing out. But you have the little flock's ministry provoking Israel; and then Paul's ministry provoking Israel. The first one is provoking them by a nation, according to the prophetic program. The second one is provoking Israel, not by a nation, but by salvation coming to the nations—plural—not one nation like in Deuteronomy, but the nations, the Gentiles; and that is the program of the mystery.

It is important that you understand that, because Paul's ministry in the book of Acts, and the mystery program that he preaches through the book of Acts, (the body of Christ), does affect the nation Israel. Paul is explaining to you in Romans 10 and 11 how it affects Israel, and people get it all screwed up; and they wind up back in chapter 2, or they go over to chapter 28. If you will understand the book of Acts in light of the book of Romans, instead of vice versa, you will get it.

Acts 7 is where the fall of Israel takes place, in the blaspheming of the Holy Spirit, and in the sense of the judicial setting aside of the nation. From that point on, the issue is over. In the prophetic program, what was the center? Jerusalem. It moved to Antioch under Paul—Antioch is the center in Paul's ministry. And then the last place you see Paul is in Rome. But Jerusalem is the center in Israel's program—that is the prophetic church back there—and the fall of Israel takes place in Jerusalem. Judah first has to be saved, Zechariah 12:7 says.

### **Zechariah 12:7**

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

It wouldn't make any difference if Jews in Rome got saved, that isn't going to bring in the kingdom. The kingdom has to be received in the land. When Paul is out in Turkey, Greece and Italy, it is not going to do him any good to offer somebody the kingdom that has to be set up in Jerusalem. Because Zechariah 12 says that Jerusalem is the people that has to receive it first. Judah has to be saved first. Now look at I Thessalonians 2, and I want you to notice the situation with the Jerusalem people.

### **1 Thessalonians 2:14-16**

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: [The Thessalonians in the age of grace were being persecuted, just like the

believers in the prophetic program were. The people in the age of grace are saved people. The people in the prophetic program are saved people. The people in the age of grace have been persecuted, just like the people in the prophetic program.] *for ye also have suffered* [That's the issue.] like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

There is something clear there, folks: The fall of Israel has taken place. The wrath has come upon that bunch in Jerusalem to the uttermost. Do you see that? The fall has taken place, and Israel is fallen. Jerusalem is a dead issue as far as its program goes. Now come with me to Acts 22, and I want you to see that the apostle Paul, when he began his ministry in Acts 9, understood, by communication from the Lord, that the fall of Israel had taken place. There is no room in Paul's understanding for thinking, (even in Acts 9), that he is going to go out and save Israel according to the prophetic program. Now Paul, in Acts 9, does not understand all that he later on understands and writes down in the books that we are studying. He writes them between Acts 17 and 20. He has learned a whole lot by then. But in Acts 9, Paul comes to an understanding, shortly after his salvation, that he has a new ministry, and that the fall of Israel is a reality. Paul worked in his ministry from the very beginning knowing that the prophetic program had been interrupted, and that he had something different. In Acts 22, he gives his conversion experience. Read verses 3-12.

#### **Acts 22:16-25**

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. [Paul gets baptized.]

17 And it came to pass, that, when I was come again to Jerusalem, [Historically, that will be chapter 9:26.] even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will [What?] not receive thy testimony concerning me.

They are not going to receive Paul's testimony concerning the Lord Jesus Christ. Folks, the Lord Jesus Christ, communicates to Paul at the very beginning that the decision that Jerusalem made in Acts 7 was final. There is no more offer; there is never again another offer to the nation in Jerusalem. It is over with; and when Paul tries to go back up there and do it, what does God tell him in verse 21?

#### **Acts 22:19-21**

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart [Depart from Jerusalem, that is.]: for I will send thee far hence unto the Gentiles.

That is salvation going to the Gentiles through the fall of Israel—the rejection of Israel. That is the basis of Paul's ministry from day one, and that is the very basis of what we later understand is the body of Christ and the mystery program.

Paul goes out and as he goes out, it is interesting. I want you to get three passages: Acts 13, Acts 18, and Acts 28. There are three passages that you need to familiar with, with regard to this blindness that is put upon Israel. We are going to read about that in Romans 11 in a minute. I am going over it now just to get it all there where it fits in the context of Romans 10; and I want to be able to refresh your memory, and remind you of these passages when we get to Romans 11. In Acts 13, Acts 18 and Acts 28, this blindness—this judgment on Israel that Paul knows about—is extended from Jerusalem, then into Antioch, (Pisidian Antioch), then over into Greece, and then all the way over into Rome. In other words, Paul goes out and pronounces that same blindness that is pronounced on Israel. He goes out with his ministry to provoke Israel to jealousy, and pronounces the blindness—that judgment on them—all the way out through the dispersion. Chapter 13, verse 44.

#### **Acts 13:44-46**

44 And the next sabbath day came almost the whole city together [That is the whole city of Antioch in Pisidia.] to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Do you see that? Paul says: We are going to the Gentiles. Come over to 18:4. He is in Corinth, (verse 1).

#### **Acts 18:4-6**

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth [What?] I will go unto the Gentiles.

There it is again. “I will go unto the Gentiles.” He extends that thing a little further out, he is over in Greece now. Then watch him when he gets to Rome. This is the Jews that have come there to talk to Paul. Verse 17.

#### **Acts 28:17**

17 And it came to pass, that after three days [He is at Rome.] Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

They began to talk, and he began to tell them about the Lord, and they had some contention and discussion there. Verse 24.

### **Acts 28:24-28**

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; [Notice: they closed them.] lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Folks, when he says that the salvation of God is sent, he is not saying that the salvation of God is going to be sent. He is saying the salvation of God is, right now, already sent to the Gentiles. It is an *aorist passive*, and it means that it is gone, brother. It is out there among them. That gradual turning to the Gentiles is complete, and Paul quotes Isaiah 10:21, “All day long I have stretched forth my hands to a disobedient and gainsaying people.” God says: “I have given them every chance that I could.” He provoked them with the nation, and with the nations. He provoked them according to the prophetic program; and when He began the dispensation of grace, He didn't just lop them off and deal with them in an unfair manner, in spite of what objectors say. But what does He do? He uses the new program itself to seek to provoke Israel to jealousy. And folks, as Paul goes out with that message of grace that he is preaching, he goes out preaching to those Jews—just what we studied in chapter 10.

If you begin again in Romans 9:30 and read down through 10:13, you will see once again, that message of the righteousness of faith. You will see the explanation of why Israel has not received her promised blessings. You will see the presentation of the opportunity of salvation through Christ through Paul's gospel, just like he does in Acts 13:38 and 39, when he introduces the opportunity: “through this man, is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which you could not be justified” back there under the law of Moses. Paul goes out, and he explains to Israel why it is that they missed the Messiah. He says: You were going about trying to establish your own righteousness, and you need the righteousness of faith, and now you can still be saved. God set the nation aside. But you can still be saved. Folks, he is not offering them the kingdom. He is offering them the message of grace, the righteousness of faith that he had to proclaim.

He doesn't go into those synagogues and convince them that Jesus is the Christ, explaining to them why they missed Him: because they weren't seeking Him, they were seeking the righteousness of works. They followed after works for righteousness, rather than faith. We have already been over that, and you ought to be able to understand why I said the things I did when we came through chapter 10. Alright. Chapter 11.

### **Romans 11:1**

1 I say then, [Since God has done all of this, and He has been longsuffering to Israel] Hath God cast away his people? God forbid. [Notice that question: Has God cast away his people? Is God through with Israel? Has he just wadded them up and thrown them away? God forbid. No, he says.] For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Then is God through with Israel? Has he cast them away? No. Look at verse 15.

**Romans 11:15** For if the casting away of them be the reconciling of the world,

Did he cast them away there? Well, now wait a minute. If in one place he says He hasn't cast them away, and then 15 verses later he says He has cast them away, isn't that a contradiction? Sure it is. If in one place you say *no*, and the other place you say *yes*, didn't you contradict yourself? Sure. Well then is it a mistake? No. You know that. What is it? There has to be an explanation for the thing. Can't you say *no* and then a few minutes later say *yes* about something if the context in which that issue is being discussed has changed? Can't you do that? Sure you can.

If you say: "What kind of car do you drive?"

And I say: "When do you mean?"

You say: "Every day you go to work."

And I say: "I drive a Pontiac."

And you say: "Well, what kind of car did you drive to church?"

I say: "A Chevrolet."

Did I contradict myself? Sure. I said I drove a Pontiac, and then I said I drove a Chevrolet. But you understand that I didn't really contradict myself. It is two contexts, two different situations. That is what the deal is here.

When you look at verse 1, obviously what he is asking is: Has God completely and totally thrown Israel away? Has He just totally and completely thrown all of them away? God has set the nation Israel aside, right? Right. He provoked them; they knew it; they chose willfully to reject it; He has reshaped them into vessels of dishonor; and He has cast them aside. Now, does that mean that He is through with them forever? No. He is not through with them. Has he set them aside today? Yes. But does that setting aside mean that none of them can ever get saved? He says: "Don't say that, I'm saved." A Jew can still get saved today. God has not cast them away permanently, and He has not completely thrown them away. Paul is saved; and not only is Paul saved, he says in verses 2-5 that there is a remnant according to the election of grace. There are others that are saved.

So what he is talking about is that it might look like God set Israel aside completely and totally. You see, God has so changed the program today, and has so fixed this thing today with the reshaping of Israel into a vessel of dishonor, and the body of Christ into a vessel of honor, that you might think that He is completely through with Israel. You know, that is what most people think today. Chuck gave me a brochure a

while ago, where some fellow is trying to teach him that saved people today are spiritual Jews. Do you know why they teach that? They think God is through with Israel. That is the basis of Amillennialism. That is the basis of Covenant Theology. That is the basis of Calvinism. That is the basis of Arminianism too. That is the basis of all the tremendously large theological systems of our day.

Some time ago, we saw it taught that dispensational theology is a real hybrid; it is out of place. It is unrecognized. Why? They all think we are Israel. We are going to keep the blessings, and what are we going to do with the curses? Give them all to Israel. That is why Israel is set aside, and cast away, and isn't anything anymore. So we take Israel's program and put the blessings on us—all the wonderful things—and all the bad things, let them have. We Gentiles have that thing figured. Paul says: No, that is not what has happened. Again, let me say: what he is going to tell you is that there isn't anything wrong with the prophetic program. There isn't any problem with the little flock. Where is the problem? The nation that is outside of the little flock. God interrupted the program, not because there was a problem with the foolish nation, (the little flock); but because God had a secret purpose back yonder before the world began, to form the body of Christ, and the time came to do that.

God, from before the foundation of the world in Time Past, purposed to form the body of Christ, and when the time came for that eternal council of God to be instituted, He instituted it. He interrupted the prophetic program right at the point when the wrath was going to fall, and put in the dispensation of grace. That doesn't mean that there is anything wrong with the prophetic program. That doesn't mean that He just discarded the prophetic program as worthless and useless and no good. That doesn't mean that He is mad with it, and not going to do it. It is perfectly in order; and will be taken up again one day after the body of Christ goes out. Verse 2.

**Romans 11:2** God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Notice the issue: There are some people that He foreknew. That takes you back over to Romans 9:6-13.

**Romans 9:6-7**

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.

We have already been over that, and we understand that he is saying that it is not that the Word of God has taken no effect. He is saying that there was a calling out of Israel. God has not cast away the people that he foreknew. The Word of God has taken effect just like it always has. The Word was preached, and there is a remnant. There is a group of believers called out in Israel, and these people that are called out, are people that God foreknew that were going to be there, so he sent the message—that good news of the kingdom—to them; and they were called out by that Word that was preached to

them. Those people are counted for the seed that are going to get the kingdom. That ministry back there was working, and there wasn't anything wrong with it.

“Wot ye not”. That word *wot* is an old English word that means *know*: don't you know—don't you understand.

### **Romans 11:2-3**

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

Isn't that a sad way to be. You need to mark that verse, folks. Elijah was in a similar situation to what Israel was in here. In Elijah's day, you go back there and study I Kings 17-19, where this is from, (chapter 19), and you will see that Elijah was in a situation where it looked to him as though God was going to cast away his people. It looked to him that God was through with them. Interestingly enough, they were under the reign of Ahab, who is a classic type of the antichrist—Ahab and Jezebel. Jezebel, in Rev. 2:20, is mentioned in association with that antichrist church, in the tribulation period, the Baal worship and so forth.

Back in Elijah's day, it looks to him, that God is just going to cast away His people; and he goes out, and is making an intercession to God, (verse 2), against Israel. He says: “Lord, it is just me; there isn't anybody else. I am left alone.” You need to write that verse down, and remember Elijah. You ought to study Elijah, because Elijah is one of the greatest encouragements that you will ever have in your preaching ministry. Because, I will tell you, there is always a tendency in dark, difficult days, to feel alone, to feel like you are all that there is. If you are being faithful, and the days are dark, there is always a natural tendency to feel like Elijah did. But I want you to remember what God told Elijah, because it is always the truth. Verse 4:

**Romans 11:4** But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Was Elijah really alone? When you get to feeling like you are all by yourself, don't you forget it, you're not. And you can take God's Word for it, just like Elijah did. Elijah didn't know those guys even existed. He is the point man out there. You would have thought that when he fought those prophets of Baal on Mt. Carmel, that all of a sudden, a thousand would have come out and cheered him on, wouldn't you? Elijah was out there all by himself. Imagine having to kill 450 people in one day all by yourself, after you had done all that other stuff you did.

You talk about a stroke of lightning, brother, you watch that happened. They poured all that water on all those alters and those carcasses, and he called the fire down on the sacrifice. The fire came down and barbecued them all, and then lapped up the water out of the trenches. I mean, brother, you talk about a victory; and yet there wasn't anybody standing with him. And Jezebel called him up on the telephone, and she said:

“Buddy, I am going to get your hide, you had better head for the hills.” And he did; off he went, man. Here was a guy—it hadn't rained in 3 ½ years—who calls upon God and it rains; and then he runs because he thinks that he is all by himself. And God said: “I have my people; my Word doesn't return to me void. I've got my people that I foreknew. There are 7,000 of them that you have never seen.

See, what he is saying is that God's Word is working. It might not look like it, but God's Word has not been of no effect; and there is a remnant. God has reserved to Himself, (verse 4), a group of people. The Word has had an effect, and it has called a people. In fact, He has called out a certain number—7000 of them—from Israel; and God has preserved those people for Himself. Verse 5:

**Romans 11:5** Even so then at this present time also there is a remnant according to the election of grace.

In Elijah's day, it looked bad; as though God had cast away the nation, and just Elijah was there. And yet, He says: “No, no, no, the Word has taken effect, and I have 7,000 people reserved to myself.” He said: “at this present time”—that's in the Acts period; that's not in the But Now period, but in the Acts period—there is a remnant according the election of grace. A remnant of who? Israel. Who is the remnant in Israel? The little flock. Verse 7:

**Romans 11:7** What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

The little flock is who? They are the elect nation. They are the nation that is called out. That is what that word *elect* means. It's *eklectos*—to call out. We get the word *ecclesia* for the word *church* from it. It's a combination of two words: *out*, and *to call*—*to call out*. The little flock are called out by the Word, they are the election—the people who have the status of having been called out, and called together by the Word that was preached to them. They are identified together by believing the message that was preached to them.

**Romans 11:5** Even so then at this present time also there is a remnant according to the election of grace.

Sometimes you think of a remnant as just what's left over; like it isn't any good. It isn't that way in the Bible. That remnant according to the election of grace is the people that God has reserved for Himself. Do you know what is going to happen to the people outside of the little flock? They are the leftovers; they are going to get burned to a fair thee well. The remnant are God's people—they're called together by the Word. Notice what he says there in verse 2: God has not cast away His people which He foreknew. Verse 5: He calls them the election of grace. Verse 7: The election hath attained it. What is he talking about? Again, *the election* is those people that are called out by the Word. You see, God's Word has been calling out of Israel the children that are to be counted for the seed, and who are to receive the kingdom—the Word has taken effect.

There are two groups in Israel in verse 7. The little flock has attained what Israel sought for. What did Israel seek for? Righteousness, (chapter 9:30-31). The little flock has attained the righteousness of faith. They obeyed God's Word to them. The rest are blinded; and what is going to happen to them? They are out. Notice the blinding: verse 7. "What then? Israel hath not obtained that which he seeketh for." The nation outside the little flock didn't get the righteousness that they sought after. Chapter 9:31 says that they sought it by the works of the law. But the election—the remnant—hath obtained it—they have it. The rest, the group out here, are blinded.

### **Romans 11:8-10**

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. [That's like the passages that we read a minute ago in Acts 28.]

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back away.

He puts that quote in there from Psalms 69 in order to emphasize the folly and the foolishness of the nation. What has happened to Israel? Their table has become a snare to them. What is their table? Their privileges. Matthew 15:27—that little Syrophenician woman—said: "The dogs eat of the crumbs which fall from their masters' table." Israel had the privilege of sitting down and eating before the Lord—partaking of the Lord's blessings.

Their privileges had become a snare to them, a trap. They took those laws and ceremonies, and said: "Hey, we can do them." And they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. And their privilege, rather than learning what they should have learned from the law, (that is, that they couldn't keep it and they needed to trust God for a Savior), they took those things, and they became a snare. And He says to them in verse 10:

### **Romans 11:10**

10 Let their eyes be darkened, that they may not see, and bow down their back away.

Let their eyes be darkened—they cannot even see what their condition is. Bow down their back always—just let them be weighted down under the load of the labor, the futile labor of the religious, self-righteous effort. Just weight them down with work. You see them getting heavier and heavier, trying to do more and more, and tote that load of works that he could never do. And He said: There they go, poor, pitiful people. Why do they do it? Look at verse 7, the last part of the verse.

**Romans 11:7** What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

The rest were what? Underline that word *blinded*, would you. It doesn't say: the rest were blind. It says: the rest were blinded. That is a judicial response. God blinded

those people. Why? Because they wouldn't have it. God's response to their refusal to see and to hear was: "Okay, if you don't want to see, and you don't want to hear, I will pronounce it so." And He blinded them at the end of the early Acts period, long after they had refused, (during the Old Testament), refused, (during the earthly ministry of Christ), refused, (during the ministry in early Acts), and refused. Now there is one thing that I want you to notice that I didn't mention. That is verse 6.

**Romans 11:6** And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

That is one of the greatest verses in the Bible to demonstrate that grace and works don't mix. You can't mingle grace and works.

In conclusion, I want you to understand, folks, the essence of what Paul is saying is: there wasn't anything wrong with the prophetic program. God isn't through with all of that; He is going to fulfill the prophetic program. He has interrupted it to do something special; but the prophetic program is okay. He has blinded the nation because they didn't want it—they refused it—just as He had prophesied He was going to do. The little flock got it. The prophetic program was working okay, and the little flock got it; the rest didn't. It was working. There is nothing wrong with the prophetic program. Not only was there nothing wrong with it in the past, He is going to fulfill it in the future; and the issue in Romans 11 is that the prophetic program is still intact. It has just been interrupted, and it isn't operating today. He didn't want you to think it is, but also, don't get egotistical, and think: God just threw that stuff away, and never will go back to it, and it never will work again. It has been interrupted for a secret purpose—a special purpose—but it will come through in the end.

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-17**

We will begin in verse 11 now, and go through the next section.

**Romans 11:11-16**

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

That is a very important passage, especially with regard to dispensational things; because it deals with some very important issues that we have to confront on a continuous basis today, especially about the ministry of the Apostle Paul. You need to understand what Paul is doing in this passage, even as he brings up his Gentile ministry; it is not just to make that point. But he is trying to point out the fact that God is not through with Israel, though He has reshaped them into a vessel of dishonor—though He has set them aside. In fact, it says He has cast them away. He just took them and threw them away; it is temporary. He hasn't done it permanently. There is nothing wrong with the prophetic program, and God is going to see that it is executed.

It says in verse 11, “I say then,” and the “*then*” is in light of what he has just told you in verses 7, 8, 9, and 10, about the judicial blinding of Israel. We studied last time how that God has judicially blinded them. His judicial response—His judgmental response—to their refusal to see, and their refusal to hear, was that He blinded them. Their special privilege of having the Word of God given to them and so forth, turned into a snare; and it turned into the thing that trapped them, and that they stumbled over.

“I say then,” in view of Israel's fall, and in view of Israel's blindness, “have they stumbled that they should fall? God forbid.” No. “but rather through their fall.” Now look at the verse carefully. “Have they stumbled that they should fall? God forbid.” No. “but rather through their fall.” Look at the verse carefully. “Have they stumbled that they should fall?” No. When they stumbled, did they fall? No. “God forbid.” “But rather through their fall, salvation is come unto the Gentiles.” Then did they fall? If they stumbled and didn't fall, and yet they fall, how do you make any sense out of that? There obviously had to be a time period in there. Obviously they stumble, and when they stumble they don't fall; but later on, they do fall.

You never walked around Chicago in the wintertime if you don't understand that. You know that. You walk down the road, and you slip, and you stay up—you don't fall. And you go on down the road a little further and *whap*, right on your backside. I have walked through that alley behind this office building time and again in the wintertime, especially when I first came here. Man, I used to think that you were supposed to look at the sky and slide on your back to work. I was a grown man and had kids, and you don't think about falling down. You see them fall down, but you walk along out there, and all of a sudden, *swoom, boom*, real undignified position, brother, I tell you. Well I tell you, you can stumble and not fall, and then you can fall. Obviously that is what is happening, and there is something important in these verses here that I want you to get. I want you to see the three fold outline that Paul gives with regard to the dispensational position of Israel, especially during the Acts period.

Romans 11 and other passages like it, are often used by people to try to figure out right where Israel was during the Acts period. We talk about a transition period, and this passage identifies for you the outline of the book of Acts, and the Acts period. First of all he says: "Have they stumbled that they should fall?" No. But then Israel goes along and they stumble, and they do fall. There is a point when Israel is said to have stumbled, but at that time, they don't fall; they keep going, and everything works out okay. But then they fall. First they don't fall, then they do fall. At the cross they stumble, but they don't fall. In early Acts, they fall. Come with me to chapter 9, and notice when the stumbling is. 9:31-33:

### **Romans 9:31-33**

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

32 Wherefore? [Why?] Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on [Look at that next word.] him shall not be ashamed.

Who is the *Him* there? That is Jesus Christ. There is only one time that God laid in Zion a stumblingstone. All those passages that talk about it are talking about the Lord Jesus Christ in His earthly ministry; and the nation Israel stumbles at that stumbling stone. In other words, instead of recognizing the Lord Jesus Christ, and trusting Him, what do they do? They take Him out and hang Him on a tree, and say: "We will have no king, but Caesar." They reject Him, and they stumble at Him. He is an offense to them. It is a scandalous, offensive thing to Israel, to think that their king is going to be one that they can hang on a tree. He comes to them on a donkey; they don't accept Him, they reject Him. The issue that Paul is dealing with is that there is a time when Israel stumbles, but they don't fall. The result of the cross is not the setting aside, and the casting away of Israel. Let me show you. Come to Luke 23 and Acts 3.

### **Luke 23:33**

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

By the way, did you know that the King James Bible is the only Bible that uses the word *Calvary*? Did you know that the New American Standard, the New International, all the new Bibles, don't have the word *Calvary* in it. You can't sing: "Years I spent in vanity and pride, caring not my Lord was crucified. Knowing not it was for me He died, at..." *Calvary* isn't in those Bibles. Did you know that? That is a fact. It isn't there. Isn't that interesting? I mean, folks, people might not believe the Bible, but they talk by it anyway? Even these birds that say: "That is just a slovenly-done, no-good translation; don't use it."

I received a letter today, chewing me up one side and down the other, for believing the King James Bible. I'm not radical about it. I don't try to teach you to be radical and nuts about it. God didn't just produce a Bible that never existed. He has had his Word preserved down through history, and we are fortunate enough to have had Him put it in our language. We are not radical and nuts about it. We understand the doctrinal basis for what we believe, and God has operated through history. But isn't it interesting how the people that think we are nuts for believing that, still use it. The authority for saying that He is crucified at Calvary, is a King James Bible. Isn't that interesting? Anyway, I throw that out to you for what it is worth. Don't go and be radical with it, but don't forget it either.

#### **Luke 23:33-34**

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for [What?] they know not what they do.

The Lord Jesus Christ hangs there on Calvary's cross, and He prays: "Father, forgive them, for they know not what they do." Notice, they are murdering the Lord Jesus Christ, and He intercedes, and prays: "Father, forgive them."

#### **Acts 3:13-17**

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

Do you see that? He takes the charge, and changes it from murder to manslaughter—from premeditated, cold-blooded murder, to manslaughter. Pastor Stam has a little article that he calls: *Murder to Manslaughter*, and that is what happened right there. It takes place on the basis of the intercession of the Lord Jesus Christ for the nation; and there is a renewed opportunity—after His resurrection,

ascension into heaven, the coming of the Holy Spirit upon the little flock—there is a renewed opportunity for the nation Israel to repent. They are given a call under John, Christ, and the twelve. They crucify Him; they reject Him; He goes away; and He gives them another opportunity in early Acts to repent. The nation stumbles, but they don't fall. He sees to it. Now that tells me something. That tells me that the church the body of Christ doesn't start in Acts 2; because in order for the Body of Christ to be in existence, the fall of Israel had to have taken place. We are going to see that in a minute. So I know that according to the passage, the church the body of Christ doesn't start in Acts 2, because Israel has stumbled—they have committed a grievous mistake—but they are not cast aside. God still deals with them.

In fact, come over to Hebrews chapter 6 with me. When you change the charge from murder to manslaughter, you have done something very significant in the Old Testament. In the Old Testament, a murderer was to be put to death; and you were to have no compassion on him; you were to destroy him. There is a time of wrath that is going to come on this earth, when God is going to pour His wrath out on those people without any quota being given. Before the Kingdom, Christ will come, and the wrath of God will be poured out. In that 70<sup>th</sup> week of Daniel 9's prophecy, the wrath is going to come. But when He changed the charge to manslaughter, He did something. In the Old Testament, if you were charged with manslaughter, you had an opportunity to do something. You had an opportunity to flee. To where? To a city of refuge, and that is what Peter is telling them to do. He said: “Hey, you need to flee. Save yourself from this untoward generation, the one the wrath is going to get.” He is saying: “Flee to the city of refuge. Come and join this little flock. Flee to the place of safety.” Notice that is what they have done.

### **Hebrews 6:18-20**

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Do you see that? They fled for refuge. Where did they go? They joined the little nation, the little flock, the new nation. Do you see how those things dovetail together?

Alright, go back with me to Romans 11:11. “Have they stumbled that they should fall? God forbid.” The answer is, *no*. But rather something has happened to them. What happened? Through their fall, salvation is come to the Gentiles to provoke them to jealousy. They stumble and they don't fall, but later on they do fall. Something happens later on that causes them to fall away—to be cast away, if you will. Now where is that? Come with me to Acts 7, and Matthew 12. Again I say to you, it is important to get the drift of the way these things are going through the time element in the book of Acts. They stumble and they don't fall. They keep going, then they fall, and that fall takes place in Acts 7. When that fall takes place, then you have reached a climax.

**Acts 6:5** And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost,

Do you see Stephen there? Full of faith, and full of the Holy Spirit.

**Acts 6:8-12**

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

What they do is bring Stephen in before the council in Israel—what we call the Sanhedrin—that is the 70 elders. It goes all the way back to when Moses set that bunch up at his Daddy-in-law's advice.

**Acts 6:13** And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

Notice the order they put that in. They are more interested in the place than they are the Word. Do you see that? That is what you always find with religious people. They are always more interested in things, a place, a building. The Word isn't the issue with them, or the doctrine—it's the stuff, the trinkets. When you get out in the ministry and you find people that are more interested in the building and the organization than they are the ministry that goes on in the building, you know what you have got. You have people fixing to meet you at the door sometime with a stoning committee, like they did Stephen. That is where that comes from.

**Acts 6:14-15**

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

**Acts 7:1-2**

1 Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken;

Stephen begins to preach to the council of Israel, he begins to preach to the religious and national leaders. You understand that the nation Israel is a commonwealth. The nation Israel is ruled and governed politically as well as religiously by the Sanhedrin. God established a prophet and a priest to lead the nation. Moses, in Deuteronomy, says he was king in Jeshurun. Moses was their king. God established a

king to rule them under Him, and the high priest, and they were to go out and build the nation. The Sanhedrin was put in there by Moses to help in that process and that procedure. So you are dealing with the parliamentary leaders of the nation. Stephen begins to preach to them, and it is fascinating. We don't have time to go through it all, but it is fascinating what he does. First, he brings up Joseph. Verse 9:

**Acts 7:9**

And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

What did they do with Joseph the first time? They reject him, and sell him, and try to get rid of him. In fact, they throw him in a pit that doesn't have any water in it—a type of hell. Verse 13:

**Acts 7:13** And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

At the second time, Joseph was made known to his brethren. See that? Joseph comes the first time, what do they do? Reject him. He comes the second time, and what do they do? They accept him. He goes on and comes to Moses. Verse 29:

**Acts 7:29** Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

“Then fled Moses at this saying.” Moses came in the first time and tried to deliver Israel and what did they do? They rejected him. Verse 35:

**Acts 7:35**

35 This Moses whom they refused [to start with], *saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.*

They reject Joseph the first time, the second time they receive him. They reject Moses the first time, the second time they receive him. You know what Stephen is fixing to do, don't you? He is fixing to tell them: “You rejected the Lord Jesus Christ the first time.” Joseph is the most complete type of Christ, (in about 150 particulars), of anybody in the Bible. There is no one in the Bible that has more details in his life that are a type of the Lord Jesus Christ, the Messiah, than Joseph. And Moses is that prophet. Christ is that prophet like unto Moses. That prophet—that is Moses. They reject him the first time, receive him the second. He is saying: “You rejected Him, now you need to receive Him.” And watch what they do to him.

**Acts 7:51** Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Now notice what he says that they did. “You do always,” what? “Resist the Holy Ghost.” They had crucified Christ, they had stumbled, but they did not fall. They had a renewed opportunity of repentance in early Acts. How were they resisting the Holy

Spirit? The Holy Spirit comes on the little nation, that little flock, in Acts 2, and that little flock goes out and bears witness to the nation Israel. And the nation Israel refuses that witness given to them by that little flock empowered by the Spirit of God. Stephen is saying: “You are resisting the testimony of the Spirit of God in that little nation, that little flock.” They are resisting the Holy Spirit, and so what do they do?

### **Acts 7:52-56**

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Do you remember what Peter said in Acts chapter 2? He said that Christ was going to go up there, (like David said), and He is going to sit down at the Father's right hand until what? “His enemies be made His footstool.” Okay, He goes up and He sits down. When Steve sees Him in Acts 7:55, is He sitting? No. He is standing up. He sat down until what? Until His time came for His enemies to be made His footstool. Do you know what time it is in Acts 7? It is time for the wrath to come, brother. It is time for the Lord to arise, and judge His people. You can't read the Old Testament—be familiar with anything back there in the Psalms and the prophets about the Lord arising and getting up—and fail to see the significance of what is going on in Acts 7. When you read those things in the Old Testament, especially in the Psalms and Isaiah, about the Lord arising and getting up, be conscious that what you are dealing with is Him getting up and coming back in the 70<sup>th</sup> week of Daniel, in judgment. That is what is ready to happen right there.

The time of the fall is right there in Acts 7, because the time when Israel commits what Christ calls *the unpardonable sin* is right there. The time for the wrath of God to have been poured out was right there in Acts 7. Come with me to Matthew 12 and notice this issue of the unpardonable sin. Matthew 12:31. Jesus is talking to the leaders of Israel; He calls them in verse 39, “an evil and adulterous generation.”

### **Matthew 12:31-32**

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Look here. You speak a word against the Son of man, it will be forgiven you—so they stumble, but they don't fall at the cross. But you speak a word against the Holy

Ghost, as He witnesses over here through the apostles and the little flock, and it won't be forgiven you, neither in this world or in the world to come—that is the last days and the millennium. These people in this apostate nation—that generation in Israel—committed that unpardonable sin.

Now somebody said: If that is true, then Israel won't get in. That is right. That generation in Israel won't get in. That is why He takes the authority from them, (the apostate nation), and gives it to a new nation, (the little flock), bringing forth the fruits thereof. That confuses people sometimes when you talk about Israel committing the unpardonable sin; and they say: then Israel can't be saved in early Acts, and they can't be saved in the millennium, so God is through with them. But that isn't what he is saying. Israel outside of the little flock—apostate Israel, that evil and adulterous generation, (verse 39)—committed the unpardonable sin, and God set them aside. And that is why He takes the kingdom from them; and gives it, (not to the Gentiles), but to this little nation, the little flock. This little nation has the kingdom, and they will go in, in the millennium, and that is the reason that they are going to get the kingdom. This other bunch are going to be burned up with the wrath of God in the tribulation.

The time for the wrath of God to fall had come in Acts 7, so now go back with me to Romans 11, and notice that verse carefully.

### **Romans 11:11**

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

“Have they stumbled that they should fall?” They stumble at the cross, they don't fall. “God forbid: but rather through their fall,” (right here in Acts 7); but notice the rest of that verse. “Through their fall, salvation,” (not wrath, but salvation), “is come unto the Gentiles, for to provoke them to jealousy.” Please notice carefully that Gentile salvation—Gentile blessing in the verse—is according to the mystery program. It is not according to the prophetic program. Salvation has gone to the Gentiles today on the basis of a secret program, (the mystery program), not on the basis of the prophetic program.

In prophecy, salvation is to go to the Gentiles through the rise of Israel in kingdom glory. Today, salvation is going to the Gentiles on the basis of a new program. God withheld His wrath. Christ ascended up far above all heavens, and poured out his grace by saving the apostle Paul, and sending him out with a new message—a new apostle with a new message.

**Stumble, don't fall.**

**Fall.**

When they fall, the result of their fall is that a new program is put into effect. When does the new program go into effect? Not in Acts 2, but later, with Paul. Now it doesn't go into effect in Acts 28 either. Look at verse 12.

**Romans 11:12** Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

“Now if the fall of them be the riches of the world,” and it is. They fall. What is the result of the fall? The result of their fall is—riches go to the Gentiles. That is not prophecy. There are some folks who try to take Deuteronomy 32, which is quoted back in 10:19, and say that that is what chapter 11 is, because it says in 10:19:

**Romans 10:19** But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

They say that is the reason that He sends salvation to the Gentiles in 11:11—to provoke Israel to jealousy—therefore it has to be the same thing. That is the reason I showed you when we were in 10:19, that the foolish nation is not Gentiles. It is that little flock, and you know it is because it says a foolish nation—singular. The Gentiles are nations—plural. Tell me, what one nation among the Gentiles provokes Israel to jealousy? Even at that time? It was not one nation; it was the nations, the Gentiles. We will get into that issue about provoking them to jealousy when we get into verse 14, and we will go back and get that. Don't lose the thought, now. The fall of them is the riches of the world.

Notice the next part of verse 12: “and the diminishing of them the riches of the Gentiles.” They stumble, they fall, and then there is something that is called *the diminishing of them*; and that is something that takes place over a period of time. When something is diminished when you stumble, it will cover a space. When you fall, *bang*, you know, it is sunny side up, man, right away. But when something diminishes, it takes a period of time, doesn't it? Alright, they stumble, they recover, they fall quickly, then they diminish away; and that is exactly what happens to the nation Israel between Acts 7 and Acts 28. Underline it in your mind, and don't forget this. Acts 28 is not a new thing—a new beginning point. Something is diminishing, and going away. It doesn't say that they are being revived and restored and resurrected. It says that they are diminishing, and going, and they are going, and going, and they're gone. And that is what takes place in Acts 28. That is the reason for the abrupt end of the book of Acts. When we study Acts next year, you will see all that. Acts 7-28 is the diminishing, and then they are no longer an issue after that. Why is He doing that? Well, He just told you back in chapter 10:21:

**Romans 10:21** But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

What He is doing is demonstrating the truth of verse 8, that He has given them the spirit of slumber. He is demonstrating the truth of that, and the fact that He has held forth His hand to a disobedient people, and they refused it; and the responsibility is theirs, not His. Paul is demonstrating to you, and trying to say to you, that God has been fair. God was not unjust with Israel when He changed the program. He has been more than just with them all through that. He was not unfair, and He wasn't unjust when He changed the program—when He reshaped Israel.

Now I want you to notice that the fall of Israel takes place in Acts 7; and I want to emphasize this. Acts 7 is recognized in the Scripture as the place of a final decision for the nation Israel. The reason for identifying that place is because, folks, Jerusalem, and more specifically, Judah, had to first be saved. Come back with me to Joel 2. We went over some of this when we were studying Matthew, but we didn't get into it very heavily. And we are not going to have time to get much of it tonight, but I want to remind you about this. Get Joel 2:32, and Zechariah 12. There is something you need to understand with regard to what is going on in the kingdom program, and the order of places and events.

**Joel 2:32** And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion [Not mount Calvary, mount Zion.] and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Where are you going to expect to find that remnant? Salvation is going to be where? In Rome? In Macedonia? In Ephesus? No. Salvation is in Jerusalem, and in mount Zion—that's Jerusalem, and in the remnant there; not the remnant scattered all over the country, or all over the world, but the remnant there in Jerusalem—in Judah.

**Zechariah 12:6-8**

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, [Judah first. Don't forget that.] that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem;

The point is, God is going to save the outlying territory, and then come in and deliver Jerusalem. He is going to save Judah first, and then Jerusalem, because He is going to live in Jerusalem. He doesn't want the people in Jerusalem able to boast over the other folks, but I want you to understand that that's where deliverance is going to take place first—not in Samaria, not in Turkey, not in Macedonia, or Philippi, or Rome, or Spain, or Egypt, but there—because Jerusalem is the city of the great king. Hey folks, that issue takes place with Stephen there in Jerusalem. That is why the fall takes place there in Jerusalem.

Now go back with me to Acts 8, and notice how the diminishing of Israel begins immediately after the stoning of Stephen, and the blaspheming—the resisting of the Holy Spirit. Do you understand that the word *blasphemy* means *to speak against*, and you don't just say: “bad things about the Holy Spirit”—that is not what he is talking about. He said over in Mark 3, that if you say that Christ is doing what He is doing by Beelzebub, that you are blaspheming the Holy Spirit. When the Holy Spirit ministers through these people, to speak against these men and persecute these men, to persecute

these men was to persecute who? You are speaking against—you are resisting—the Holy Spirit, and that is the issue there.

**Acts 8:1** And Saul was consenting unto his death. [That's Stephen's death.] And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Why do you reckon the apostles stayed there? Do you realize that there weren't but twelve believers in Jerusalem at that time? There were thousands of believers in Jerusalem, but man, you talk about persecution, brother. The home town got cleaned out. It sure did. Now watch how the thing goes. Acts 8:1: They are all scattered abroad. But Jerusalem is still the issue. Let your eye run down through chapter 8, and see that Phillip goes out to Samaria, and a bunch of Samaritans get saved; and when they get saved and get baptized, they don't get the Holy Spirit. Weren't they supposed to get the Holy Spirit? What happened? Some of the apostles from Jerusalem had to come and lay hands on them. Folks, they had to give allegiance to Jerusalem to get in the program. That's why they do that. Samaria was Galilee of the Gentiles up north—that rebellious territory. They had to give allegiance to what God was doing in Jerusalem in order to get in, and they do. Chapter 9:

**Acts 9:1-2**

1 And Saul, yet breathing out threatenings...[Saul goes out and persecutes them.]

**Acts 9:15-16**

15 But the Lord said unto him [Ananias], Go thy way: for he [Saul] is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

There you have the chief leader of the world's, Israel's, and the Gentiles' rebellion against Christ, get saved. He gets saved before he gets baptized, and he gets the Holy Spirit before he gets baptized. He wasn't repenting; he wasn't changing his mind about anything. God just, (*snap*), interrupted him. Isn't that interesting? You see, things began to be a little different. God begins to intervene without the instrumentality of Israel. Look at chapter 10. Peter goes to Cornelius' house. Peter says: "No, Lord, I haven't been to any Gentiles; it is unlawful for me to go to any Gentile." Verse 28:

**Acts 10:28**

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

God intervened and changed the program. Do you see how things began to change all of a sudden? Up until this time, Peter had never been out and talked to any Gentiles, until God intervened, and said: "Go."

And Peter said: “But Lord, I don't think I ought to because, I mean, you know, I have been going by the Book here, and I know what the program is.”

And God said: “Don't argue with me, go.” Then Peter goes back to Jerusalem, and tells the rest of the Jewish leaders in chapter 11, verse 2:

**Acts 11:2-4**

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

And he tells them, and then he says: “Who was I that I should withstand God? I mean God told me to go and I'm going to go, man.” You see things beginning to change.

**Acts 10:44-47**

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Can any man forbid water? Wait a minute. They're going to baptize them now? Didn't Acts 2:38 say that you were supposed to get baptized first, and then get the gift of the Holy Ghost? Do you see that? The order is changed. Come over to chapter 11:22-25. Paul winds up in Antioch. Verse 26:

**Acts 11:26** And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Antioch is the first time that you see in the Bible, what turns out to be a predominantly Gentile church established; and it is established under the ministry of the Apostle Paul and Barnabas. Paul had been out preaching among the Gentiles since Acts 9:30. Barnabas knows that he is out preaching among the Gentiles. Barnabas, essentially is his brother-in-law, and knows what is going on, and comes and gets him, and brings him to Antioch, and they get on with it. Verse 28:

**Acts 11:28-30**

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Why do they have to send relief to the people in Jerusalem—to the “poor saints” in Jerusalem, Romans 15, calls them? Because they sold all they had. Now they don't have anything. Their program is broken down. But that isn't all. Look at verse 29. They take up the things according to his ability. See that? Isn't that II Corinthians 8 and 9, the instructions that Paul gives you about giving? You see, Paul is functioning and teaching the issues of his message and the grace program even now already. That isn't the Old Testament kingdom program method of providing for the needy, and giving—that is the grace program. You don't learn all the details about it until you get over in II Corinthians 8 & 9, but there you begin to see the remnants of it.

In Acts 12:2, Herod killed James the brother of John with a sword. Now there aren't but eleven apostles. See that? Now you get into chapter 13:1 and 2, and there goes Barnabas and Paul out on their ministries. People call this the *missionary* journeys of Paul. That is not what they are. They are the apostolic journeys of Paul. He is out there as an apostle, not a missionary. In chapter 13 you see Paul's apostolic ministry begin to take off. What he has between chapters 9 and 13, is not his apostolic ministry. It is a ministry—he is a prophet and a teacher—but now his apostolic ministry takes off, it is in gear, and it gets going. My point to you is: as you go through here, what you are seeing is, the further you go through Acts, the more Israel passes away and isn't the issue.

Paul says in Acts 13, in Acts 18, and then in Acts 28: “Lo, we turn to the Gentiles,” “We turn to the Gentiles,” “We turn to the Gentiles,”—diminishing. “They'll hear it,” “they'll hear it,” “they'll hear it.” “You don't want it; Gentiles will get it.” “You don't want it, Gentiles will get it.” In Acts 13, he is in Turkey in Asia Minor. In chapter 18, he is in Greece; and in Acts 28, he is in Rome. The blindness begins in Acts 7; God sends Paul out, and he demonstrates that that blindness extends all the way out with Israel—all the way to those outside of Jerusalem—until they are just not the issue any longer, and they are gone.

Now people, the decision that Israel made in Acts 7—listen—is considered to be final. They are never offered the kingdom after that. That kingdom hope is no longer extended to them after Acts 7. Get I Thessalonians 2 in one hand, and Acts 22, and I want you to see that that decision in Acts 7, with Stephen, is considered to be final. It is recognized as the final offer; and no further offer of the kingdom is made to Israel. You will notice that the verses right before this recount Paul's conversion experience.

### **Acts 22:17-18**

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; [This would be Act 9:26 historically.]

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

Do you see that? He said: “Go, because they won't receive your testimony,” and He tells him that in Acts 9. The fall of Israel has taken place; it is there, and it is final;

and Paul is told about it right at the beginning of his ministry. In verses 19 and 20, he argues with the Lord, and he says: “When they killed Stephen, I was right there.” Again, that is Acts 7 when they killed Stephen. Verse 21:

**Acts 22:21** And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

See that? The fall of Israel, and salvation going to the Gentiles is in effect in Acts 9; and the diminishing of Israel is going. They fall, and immediately they begin to diminish until they are no longer an issue. That is Paul's view of what is happening in the book of Acts. I have told you from day one, that what I am interested in when we study the right division of the Word, is finding verses in my Bible that explain to me his overview, his understanding of what is going on. I've got one right there. Now you can argue about details, and about: “He said this over here, and he said that about that, but what about that?” But listen, you can argue all day, argue yourself blue in the face, and you are not going to change what that verse says. And if you don't have sense enough to figure out the pieces, and know where to stick them, and what they mean when you stick them there, haven't you already learned what you had better do? You had better get the overview, so at least you know where the pieces fit even if you don't understand them. I hope you are listening.

**Acts 26:16-17**

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;  
17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

Do you see that? He separates Paul from Israel and the Gentiles, and then sends him out. Paul has a unique position, a new position. Come over to I Thessalonians 2:14.

**1 Thessalonians 2:14** For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

He is not talking about becoming followers of them doctrinally. They don't follow them in the doctrine. What they follow them in is in suffering. Just like the Jews persecuted the church at Jerusalem, they are persecuting these Thessalonians.

**1 Thessalonians 2:15-16**

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:  
16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Have you got that? As far as the Jerusalem bunch in Judea is concerned, they are cut off. The fall of Israel has taken place and is final. And it doesn't do any good to offer the kingdom in Asia, or Greece, or Rome, because if every Jew in Asia, Greece and

Rome had received it, it wouldn't have done any good. All this business that people tell you about—well it is this and that and the next thing—is just a bunch of people that have an ax to grind, and something they want to prove. So you stay away from the Acts 2 position, and you stay away from Acts 28 position. In Acts 2, nothing has changed; they stumble, but they haven't fallen. In Acts 28, it is the conclusion of the diminishing of Israel, not the beginning of anything.

### **Romans 11:13-14**

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

Please notice that verse 13 is a very important verse on Paul's unique and distinct apostleship. His apostleship—being the apostle of the Gentiles—is an indisputable fact in the Scripture. I am not going to tarry here and try to demonstrate that to you. If you haven't gotten that point by the time we have gotten here, then I have not been doing my job. I would recommend very strongly to you that if you don't have a copy of Pastor Stam's book: *Paul, His Apostleship and Ministry*, that you secure a copy today, and read it carefully.

He says: “I magnify mine office.” Why does he magnify his office—not himself, but his office? Paul is like Moses before him. He is not making anything of himself. He says: “I am less than the least of all saints, but I’ve got an office—a position.” Why does he magnify his position? “If by any means I might provoke to emulation them which are my flesh and might save some.” In verse 11, he says salvation has gone to the Gentiles. Why? To provoke Israel to jealousy. What does all that mean? He is saying: “I am going out here trying to get all these Gentiles saved, and I am pressing my Gentile ministry; because one of the results of that is, I want to cause Israel to envy what the Gentiles have.” What do the Gentiles have that Israel needed? Look at 9:30. We have already been over this.

### **Romans 9:30-31**

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

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

### **Romans 10:2-3**

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Israel, Paul is saying, has got to become like the Gentiles in order to get saved today. Do you see that? In prophecy, Gentiles go to Israel. Today, Israel is diminished away; they are not the issue. In fact, they have fallen. Israel, in order to get saved, has to come and be like the Gentiles. What is that? They must quit trying to keep the law,

quit trying to go about establishing their own righteousness and their own goodness, and just come by faith. That is all.

People say: Paul is the Apostle of the Gentiles, what about a Jew? He tells you in the next verse. A Jew has got to be like the Gentiles, that is the reason that he is exalting his Gentile apostleship—to show Israel what they need, that they might envy what the Gentiles have, and come and join them. Do you see what the religious system tries to do today? They are trying to make Gentiles be like Jews. They go back and get Israel's commission, they take Israel's baptism, and put you in Israel's church—a Jewish Baptist church—dearly beloved. The religious system today tries to put you under Israel's program, under Israel's law, under Israel's apostle—Peter, the vicar of Christ—and all the rest, and God says: “No, no, no, you Jews need to be like the Gentiles.”

**GRACE SCHOOL OF THE BIBLE**  
**Romans 202-18**

As I was saying, we are going to have to turn on the after burners and get through with Romans and I am going to try my best tonight, to get through with chapter 11. I am going to go quickly through some passages that I know that you are already familiar with from other studies, (so I don't feel like we have to spend a lot of time on it); but we just have a few more weeks before the end of the year. So be patient and study hard, as we give you a lot of information. For some of it, I will just give you some references. We are going to pick up tonight in Romans 11, verse 15, which is where we got down to last time. Let's start reading in verse 11 to get the context.

**Romans 11:11-15**

11 I say then, Have they [Israel] stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

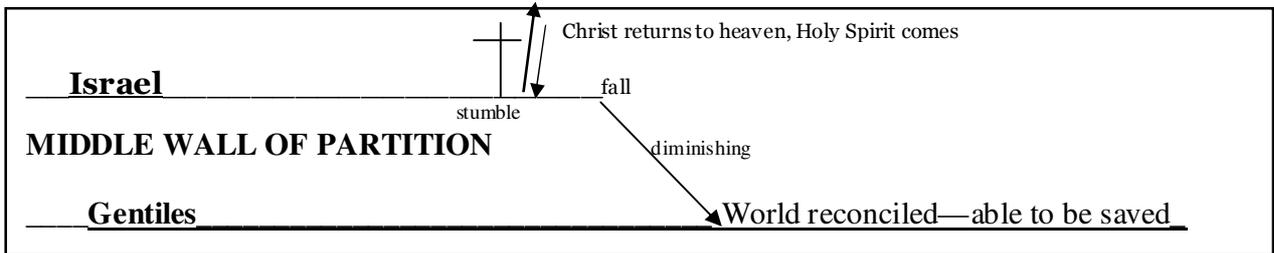
I have tried to tell you before that the main issue in that passage is not Paul's Gentile apostleship. The reason that he writes that passage is not to tell you about salvation going to the Gentiles through the fall of Israel and that alone. It is not just so he can say: I am the Apostle of the Gentiles. Rather, he tells you about his Gentile apostleship, and he tells you about salvation going to the Gentiles in order to emphasize the fact that God isn't through with Israel. God has a purpose and a plan and a program for the nation Israel and he isn't through with them. They have been set aside, they have fallen, they have diminished away; but God isn't through with them. Even at this time in Paul's ministry, his Gentile ministry was affecting the nation Israel. Verse 15:

**Romans 11:15** For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

He is concluding the contrast that he makes in verses 11 and 12—the fall of them is the riches of the world. They are set aside today, and the world is rich because of it. The diminishing of them is the riches of the Gentiles. “How much more their fullness?” In other words, how much more is the world at large going to benefit when Israel is placed back into the position of privilege and honor, and her fullness is brought in? That is going to be a day of world-wide revival. Is there world-wide revival today? Hardly. Is there going to be? Hardly. Is there opportunity for all men to be saved today as there never has been before? Yes, there is. Salvation today is offered to all men without distinction. The world has been reconciled. It doesn't mean that the world has been saved. We have studied that reconciliation before. Go back in your notes if

you don't remember. There are four different types of reconciliation. You need to have that indelibly imprinted in your mind. If you can remember who the first president of the United States was, and who Abraham Lincoln was, you can remember what those four reconciliations are; and you need to know them just as well as you know *A, B, C,* and *D.* You need to be able to bring them up into your frame of reference and memory, and know them. They are that important.

The reconciling of the world is that dispensational removal of all of the barriers between God and the world. The middle wall of partition is down, and the world has been reconciled to God. That is, they have been placed in a position where they now have total access to God, and all the barriers are gone.



The barrier—the Middle Wall of Partition—is up. Christ came and died on the cross. The Holy Spirit came, and the ministry to Israel went out. Then the fall of Israel took place, and the diminishing away; and the world now has been reconciled to God. The barrier is gone; hence, the reconciling of the world. The world out here, the Gentiles, have been reshaped into a vessel, (a position), of honor. Israel has been reshaped into a vessel of dishonor. If the casting away of them results in the reconciling of the world—they fall, and the world is advantaged by it—what shall the receiving of them be but life from the dead? That is, if the world today has reconciliation and is advantaged because of their fall; when the body of Christ goes out, and the distinction takes place again, and Christ comes and sets up His kingdom, how much more glorious will the receiving of them be? When that Kingdom comes—Israel's fullness—and their receiving comes in, there is going to be life for the world like there has never been before! The whole world is going to be filled with His life and His goodness!

So what he is saying is: Hey, if this is an advantage, and if God's delaying His purpose with Israel has worked out for an advantage for the world today, how much more advantage is the world going to get over in the kingdom? That is important for you to see. He is emphasizing, in Romans 11, that if you properly understand what God is doing today with Israel, and has done with Israel, and is doing with the Gentiles in the dispensation of grace, you will never make the mistake of believing that God is through with Israel. But you will see that what God has done today with Israel is wonderful, and the Gentiles have benefited. How much more will it be out over there in the kingdom?! God isn't through with Israel.

Now there is something to notice in verse 15 as a side light. The casting away of Israel results in what? The reconciling of the world. Could the world be reconciled

until Israel is cast away? No, then I know something. That passage shows me when and why the Lord Jesus Christ committed the ministry of reconciliation to the apostle Paul. The ministry of reconciliation, which we are a part of today in the dispensation of grace, could not have begun without the casting away of Israel. The dispensation of grace—the dispensational reconciliation, the reconciliation of the world—has to do with all the barriers that kept the nations at a distance being removed. The dispensation of grace—the ministry of reconciliation—couldn't begin until the fall of Israel took place. It had to take place after the fall of Israel. The reconciliation is sent to the Gentiles when Israel is set aside. That isn't in Acts 2, it isn't there; and it isn't in Acts 28. We have already studied sufficiently for you to understand that the nation Israel, (from Acts 7, the passage says), is falling, and is diminishing away. The ministry of reconciliation is already in effect when Romans is written in Acts 20. So the dispensation doesn't begin after Acts 28, and it doesn't begin in Acts 2. So that verse right there, (incidentally), is another one of those verses in Romans that helps you understand that the dispensation of grace begins with the raising up of the apostle Paul.

By the way, some of the brethren that watch the video that like to contend about the issue of where exactly in the book of Acts did the body of Christ begin, (Did it begin in Acts 9, 11, or 13?), were asking me about this middle wall of partition—the indication being that in Acts 10 and 11, that the middle wall of partition is still up. And therefore the body of Christ could not have begun in Acts 9, because this reconciliation ministry hasn't begun yet. But the thing that you have to look at in Acts 10, is not that the wall is still there. The wall comes down in Acts 10. God told Peter: “Don't call Cornelius common and unclean.” Peter goes back in Acts 11 to the Jerusalem church, and they crawl his frame about going to the Gentiles. Do you remember that? And Peter says: “Who was I to withstand God? God told me to go do it.” God had set Peter up to understand that that distinction has been removed.

We use the verse in Acts 11:19—“they went about preaching to none but the Jews only”—that is true, and you want to understand that. That Jerusalem church went out there, and that is all they did; but the fact is, beginning with the raising up of the Apostle Paul, things began to change. The fall of Israel takes place in Acts 7, and the diminishing of Israel begins then, and extends on out. It takes a while for it to become obvious to you in the Scripture, but you don't interpret Paul's epistles in the light of the book of Acts. You interpret the book of Acts in the light of Paul's epistles. If you are going to argue and fuss and wonder about where the body of Christ began in the book of Acts, you better get some verses in Paul epistles that explain that to you, or quit. That is a good, sound approach and principle: get some verses in Paul epistles. There are verses in Paul's epistles that tell you where it began. You don't need to argue about things over in the book of Acts that you can't understand unless you have Paul's epistles. If you don't have Romans 11, you can't understand the book of Acts. That is a fact.

Verse 16: He is going to extend his argument here a minute. He is getting ready to illustrate what he has just told you: that God still has a purpose for Israel—He still has a plan for Israel, He is not through with Israel. Paul is going to demonstrate and illustrate that.

**Romans 11:16-18**

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

God broke some of these people off—He broke the nation off—and put you in a position of privilege. Don't get proud about that. Don't boast against those people, and act like God isn't going to ever do anything with them. Why? Look at verse 24.

**Romans 11:24** For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

God took you people that were uncultivated, that He never messed with, that were not treated, and He cut the people off that He cultivated, and that He worked with, and that He gave special attention to—He cut them off, and He grafted you in. He gave you the privileged position, and He did that contrary to nature—contrary to the dispensational order of events. Gentile salvation used to be through Israel's rise in the prophecy program. If He did it contrary to nature, how much more shall these which be the natural branches be grafted in to their own olive tree? If you have some blessing over here now, how much more is God going to give it to them? He never promised it to you, did He? No. Did He promise it to them? He flat did. If you've got it, and He didn't promise it to you; how much more the people that He promised it to are going to get it? Do you see what he is doing? He is making the point, and he is illustrating what is going on here. The conclusion to the illustration is in verse 25. Sometimes we read this verse—often we read—without any regard to the context. This is the conclusion of the illustration that he has given you, and of the argument that he is giving in the passage, that God isn't through with Israel.

**Romans 11:25**

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; [The problem that a Gentile is going to face is getting puffed up, getting proud. Israel faced that problem. They got proud and puffed up, and they fell because of it. They wouldn't go in faith. So Paul is warning the Gentiles, so they don't do the same thing. "I would not have you to be ignorant of this mystery." What is it?] that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

**Romans 11:27-29**

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

Notice that! God's purpose in the nation, His promises to Israel, His gifts and calling, the position and status of the special privilege that He gave them, is without any change. God is going to do it. He has postponed it, we learned that in Roman's 9. He has held it up, because He had another purpose that He was going to accomplish; but He hasn't abandoned it. They haven't been abandoned, they have just been postponed for a while; and that is the point of what we are reading here. You need to get that context of Roman's 11; because without it, you are never going to get through this passage; because there are folks that take Romans 11 and abuse it.

There are people that go to verses 22 and 23 and say: See, you can loose your salvation if you don't continue in faith. The Acts 28ers take it, and say: See, you people have all been grafted in, and you are all really a part of Israel; and all that stuff back there is all Israel, and the Gentiles down there—who are on the wrong side of the Middle Wall of Partition—really come up to be a part of Israel; when the passage says that Israel has been put down there with the Gentiles. And people get it all tangled up. Remember the context. The context is Paul demonstrating that God isn't through with Israel, all though right now, they have been temporarily set aside. Verse 16:

**Romans 11:16** For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

Now what is he saying? If you start out with the right thing, what happens? The rest of it is good. Come to Numbers 15, and I will show you the illustration. “If the firstfruit be holy.” The word *holy* is not a reference to sinless perfection. The word *holy* means *to be set apart for the Lord*. If you take the first fruit and you set it apart to the Lord, that is an indication that all the rest is acceptable to the Lord. If He accepted a part, then He accepts all of it.

#### **Numbers 15:17-21**

17 And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. [They were to bring that stuff and lift it up before the Lord.]

20 Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

That is, they brought the first fruits of their dough, of the lump. They brought the first fruit of their harvest to the Lord, and when they brought that and gave it to the Lord as a token to Him—as an offering to Him—it was a token that the rest of it was holy, and the rest of it could be consumed by the people. That is the illustration that Paul is picking up here in Romans 11. If the first fruits be holy, then the lump—the rest of it—is holy. You bring that first little hunk of dough, and give it to the Lord, as set apart to the Lord: it is holy—and then the lump is acceptable and holy.

Romans 11:16, "... and if the root be holy, so are the branches," same principle. Some questions are debated by the Bible teachers: Who is the lump? Who are the first fruits? Who is the root? Who are the branches? You get all kinds of ideas about it. There is no doubt that if the first fruits be holy, the first fruit is that little flock, and if the first fruits be holy, then the lump—the nation that goes in to the kingdom—is going to be holy. The apostate nation isn't going to get into the kingdom; so that first fruit is the little nation, the little flock. James 1:18.

**James 1:18** Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

The little flock corresponds with the 144,000 over in the tribulation. The little flock are in the early Acts period, (the dispensation of grace interrupts the Jewish program), God replenishes that little flock with 144,000 in the tribulation period where the Jewish program resumes; and they function like the little flock did back in early Acts. Revelation 14:4 is a reference to the 144,000 in the tribulation which is a type of the little flock in early Acts.

**Revelation 14:4** These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

There are other verses on the first fruits that you can study on your own.

**Romans 11:16** For if the firstfruit be holy, the lump [That would be the nation that comes out of the tribulation and goes into the kingdom—is holy, it is right.] is also holy; and if the root be holy, so are the branches.

Who is the root? When you read verses 17 and 18, it becomes pretty clear who the root is.

### **Romans 11:17-18**

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;  
18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

The root is the thing that is bearing all the branches; the root is the thing out of which all the branches grow. If the branches are the nation Israel, then where did the nation Israel come from? Who is the root of Israel back there? Abraham. Who did they grow out of? They came out of Abraham, and folks, all the blessings and the promises that Israel has out here, where did they come from? Don't they come from a covenant that God made with Abraham? He confirms it with Isaac, and Jacob, and the twelve, but He makes it with Abraham. That is the covenant—the root back there—Abraham, or the promises that God made to Abraham.

“If some of the branches be broken off, and thou being a wild olive tree were grafted in among them.” Notice he says: “If.” You have the principle in verse 16; alright, here is something else. If some of the branches be broken off, and you are grafted in, don't boast, (verse 18). He illustrates in verse 17, and then he applies the point of the illustration in verse 18: boast not against the branches. That is the whole point of the illustration. He is giving you an illustration of an olive tree—a good olive tree and a wild olive tree. The good olive tree has some branches that are plucked off, and the wild olive trees are grafted in. And he says to those wild olive trees, (who turn out to be the Gentiles): “Don't boast against the branches that are cut off. Don't get proud like God is through with those people, and never going to deal with them anymore.”

The whole point of the illustration is the application in verse 18, because 19-24 further explain the application. So let's get verse 17 now.

### **Romans 11:17-18**

17 And if some of the branches be broken off, and thou [the Gentiles], being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. [Notice the olive tree. There are two of them, in fact, if you look down at verse 24.] But if thou boast, thou bearest not the root, but the root thee.

### **Romans 11:24**

For if thou wert cut out of the olive tree which is wild by nature [In other words, there is a wild olive tree.], and wert grafted contrary to nature into a good olive tree:

Then there are two olive trees. There is a wild olive tree, and a good olive tree. What do you mean when you talk about a wild olive tree and a good one? Well, it is obvious that he is talking about a wild tree. If something is left to run wild, what do you do with it? It is just out yonder in the field. Did you cultivate it? Did you give it any special attention? Did you give it any special care? Did you give it any special treatment? No. In time past, did God leave the Gentiles out there to walk in their own ignorance and in their own ways? Did He give them any special cultivation? Did He give them any special attention? Did He give them any special care? They were vessels of dishonor, weren't they?

How about Israel in Time Past? Did He give them special attention? Did He give them special care? Did He give them special treatment? Were they vessels of honor? So you have a good olive tree, and a wild olive tree. Do you see the difference? That is what he is talking about. A wild olive tree—that word there, literally *uncultivated*—is the issue. It is uncultivated; it is one that hasn't received any special attention.

Now there is something that you want to notice. That issue of the olive there is a special issue, and you need to be aware of the fact that there are four trees in the Bible that represent the nation Israel. You want to write down Judges 9, and study that

parable of Jotham. You want to get about the first fifteen verses, and especially verses 7-15. There is an olive tree, Judges 9:8; there is fig tree, Judges 9:10; there is a vine tree, Judges 9:12; and a bramble—a thorn bush, Judges 9:14.

The olive tree represents Israel's spiritual history. Israel is represented spiritually in the olive tree. Let me read what he says.

Judges 9:9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?

In Romans 11, he talks about the root and the fatness of the olive tree. Do you see that connection there? It is obviously a reference to the parable in Judges.

The olive tree is Israel's spiritual life.

The fig tree is Israel religiously—the religious life of Israel.

The vine tree is Israel's national history—the national life of Israel.

The bramble is Israel in apostasy and idolatry, especially under the antichrist.

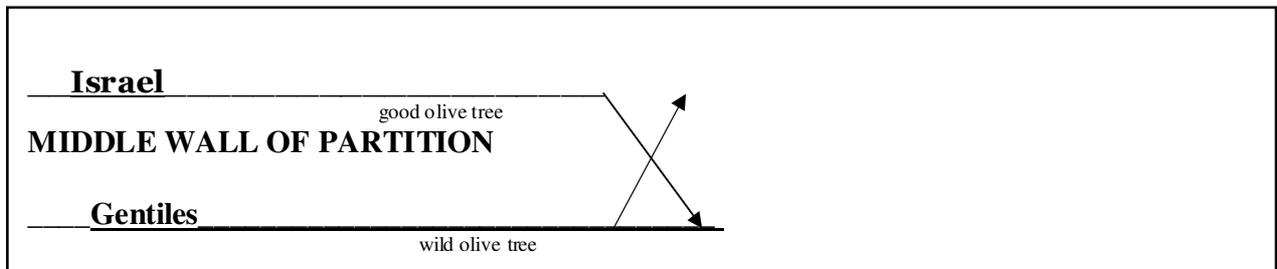
So you have four of them. Let me tell you something. When you read the commentaries that talk about this—Bullinger, for example, and Larkin—they define those things differently than the way I just did. They define the olive as the religious life of Israel; the fig tree as the national life of Israel; the vine as the spiritual life of Israel. But that won't work in the passages. Psalm 80 is very clear that the vine is representative of a nation God brought out of Egypt—the nation. In Isaiah 5, it is the nation that He plants in Israel, in Judah. A fig tree is what? Where is the first time that the fig tree showed up? In the garden of Eden.

Those four trees are in the garden of Eden. The olive tree is there, the fig tree is there, and the vine tree is there. The olive tree is the tree of life. The fig tree is there, because Adam and Eve make aprons out of the leaves—that is man's attempt to cover himself before God. What is that? That is religion, brother; that is religion. The vine is the tree of the knowledge of good and evil. Now we don't have time to get into all that, but I have taught you all that before, and you can get the tapes and listen to it if you are not familiar with it; but those four trees represent the nation Israel.

So when you come to Romans 11, a great deal has been, and is often made of the fact that he is talking about the olive tree—the good olive tree. And then the wild olive tree is grafted in among the privileges up here, (the Jewish program in Time Past). So people say: What he is doing is making a bunch of Jews out of the Gentiles. The Acts 28 folks take this passage, and try to amalgamate a situation where these things militate against the distinctiveness of Paul's message, and the reconciliation program in But Now, where there is neither Jew or Gentile in the body. But that just won't work when you understand what is going on. Again, remember those four trees. You need to get that straight.

The olive tree represents the spiritual life. It represented spiritual life before there was an Israel. That spiritual life represented by that olive tree was given to Israel

in Time Past, not to the Gentiles who are on the wrong side of the Middle Wall of Partition. So when there is no Israel, it still can represent spiritual life. It does not have to represent Israel per say. It doesn't represent the nation; it represents the spiritual privileges given to the nation. Those spiritual privileges are taken away from the nation after their fall, and given to some Gentiles, (in the mystery program). And what you literally have here is, the good olive tree is taken down and is broken off.



The good olive tree is put down here and is broken off and the wild olive tree is put up here and is grafted in, and now the wild olive tree is in the position up here of honor and blessing, and the good olive tree has branches thrown off down there. Now look back at verse 17.

**Romans 11:17** And if some of the branches be broken off,

Who would they be? That would be the nation Israel during Paul's day. Notice it says some of the branches, it doesn't say all of it; it doesn't say that the tree is uprooted. It doesn't say that God withdraws the opportunity for spiritual blessing. It doesn't say that the whole nation is lost, and none of them ever get saved. He says some of the branches—the branches that were there at Paul's time in the Acts period. Those branches—the nation in Paul's day—have been broken off.

By that verse, write down Jeremiah 11:16. There are two olive tree prophecies in the Old Testament. The first one that Paul refers to is Jeremiah 11:16. It refers to the breaking off of the olive branches, and it is a picture of Israel nationally today—the judgment. I have told you over and over that the fall of Israel in the Acts period was prophesied. It is a subject of prophecy. What wasn't a subject of prophecy is the fact that God was going to set them aside, and do something else because of that setting aside. In prophecy, their fall was to result in the tribulation period, the coming of the wrath of God, and the millennial kingdom. The mystery is that through the fall of Israel, salvation goes to the Gentiles, instead of wrath coming on everybody. The breaking off is the fall and diminishing of the nation Israel.

**Romans 11:17-18**

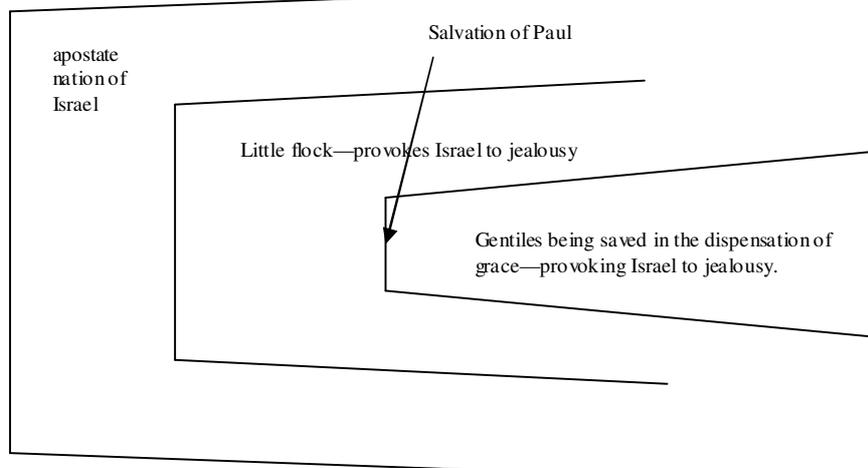
17 And if some of the branches be broken off, and thou, being a wild olive tree [That is the Gentiles down here.], wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

In other words, the Gentiles now partake of the root and the fatness of the olive tree. They go back and partake of the root. They are not partaking of the branches, they are partaking of what the branches partook of—the root. God made promises to Abraham, didn't he? Haven't we already studied, (in chapter 4), that we have become participants in the promises that God made to Abraham? Don't we inherit eternal life that God promised to Abraham? Aren't we the children of faith, the children of Abraham, because we have the imputed righteousness that God gave to Abraham? Haven't we already studied that in Romans 3 and 4, and Galatians 3 and 4? Sure we have. So we partake of the root and the fatness—the blessing that comes out of the root. We get the spiritual privileges that God has promised to us in Christ.

Now there is one thing that I want you to notice here of a dispensational nature, because there is something important for you to see that is going on in the Acts period. And this is where the Acts 28 position comes from, really. There is a failure among grace people and dispensationalists who recognize the mid-Acts position to deal with the issue of what is going on between Acts 7 and Acts 28—between the raising up of the apostle Paul, and the formation of the body of Christ, (during the diminishing of Israel). What is actually taking place in here, dispensationally? You gentleman are aware of the fact that there is a great deal of contention among grace believers as to exactly what is happening.

I want to try to illustrate this to you. This little nation, this little flock is going



out; and in Acts 7, the nation is concluded in unbelief, and the opportunity for them, basically, is over. The Lord saves the apostle Paul, and He gives to Paul a new system of knowledge and information. The little flock, out here, had previously witnessed to the nation. The nation refused their testimony, and that kingdom offer is held in abeyance. God changes the program, casts off the good olive tree up here and casts off the nation, starts the body of Christ, sends them out, with the Gentiles getting saved in the body of Christ. They go out, (we have already studied), as a witness.

In the first half of Acts, the little flock witnesses to Israel. They provoke Israel to jealousy. In the last half, who provokes Israel to jealousy? The body of Christ, the Gentiles. The foolish nation and the Gentiles both have a provoking ministry. When

the Gentiles begin to get saved, what is that going to do? The desire is to make Israel jealous and want to get saved too. Paul goes out there in the book of Acts, and tries to provoke Israel to want to get saved. Verse 24.

**Romans 11:24** For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

You see, there is the issue of these Gentiles being grafted in, and being placed into some things, and Gentiles with Israel, are partakers of the root and fatness of the olive tree. I wish we had a lot more time to deal with this, but we will get it when we get to the book of Acts. But I want to point it out to you here, because this passage is woefully abused. The long and the short of it is there are two programs to provoke Israel to jealousy in the Acts period. At the time that Paul writes Romans 11, both of these programs are going on, and they are running side by side in Acts 20, when Paul writes it. They run side by side until the conclusion of the book—Acts 28. I have told you over and over again, something stopped in Acts 28; not that something started. Gentleman, just like you must rightly divide the Word of God, you also must rightly divide Paul's epistles. His Acts epistles contain things in them that do not continue on as the normal standard for the body of Christ in the prison epistles, Ephesians, Colossians, Philippians. Compare those books with Romans, Corinthians, Galatians, and Thessalonians, and you will find things that are not in the prison epistles—speaking in tongues, and spiritual gifts, for example. Get Romans 15, and I Corinthians 14.

**Romans 15:27** It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. [Do you see that?]

**1 Corinthians 14:12** Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Who do the spiritual gifts belong to? They belong to Israel. Are the Gentiles made partakers of Israel's spiritual gifts? Listen people, the body of Christ during the last half of the Acts period, has a temporary relationship to Israel in that transition period. What is the relationship? The body of Christ is a witness to Israel of the truth of Romans 9:30-31. Write it down. They are a witness to Israel of the truth of Romans 9:30-31.

### **Romans 9:30-31**

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

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

Why did they not attain to righteousness? Because they didn't seek it by faith. Look at verse 20, in Romans 11, and notice the emphasis on faith.

**Romans 11:20**

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

These people, (the body of Christ), stand by faith, and they are a testimony to Israel that the reason they missed the promise, and the reason they failed to get the blessing is they didn't seek it by faith. Now, (during the rest of the Acts period), they need to come by faith; and there is that extending the hand out again to that nation a little longer.

When we study the book of Acts, we are going to study the issue of rightly dividing Paul's epistles. I will go through these books and I will show you that there are things in Romans, Corinthians, Galatians, and Thessalonians that do not operate today: speaking in tongues, for example. We are going to see Paul tell them in Romans 12-16: "You have to have the ability to operate on the basis of agape love, the ability to value and esteem what God values and esteems, and have that abounding capacity to know what is best." Paul says: "Hey, (I Corinthians 13, the issue about the passing away of tongues), you can speak with tongues. You can have all these sign gifts, but if you don't have charity—agape love—what good is it? Do you know why? Because those things are going to pass away. And what is going to last? The love, the charity—what God is doing today."

He is saying: "Hey, don't be dumb and childish and caught up in things that are not going to be there any longer. Recognize what is permanent." They are to have that doctrinal framework in their soul to value what God values." You need to understand, the norm is reached over in the prison epistles, (after the end of Acts).

Romans chapter 11 is a reference to what is going on during the diminishing period, and he is saying, don't you think because God has changed that program, that the little flock is out. They aren't out. Just because you Gentiles are getting some privileges right now doesn't mean that God is through with those people.

So understand that about the book of Acts. The whole point in the olive tree illustration is the purpose for which the wild tree is grafted in; and that purpose is to provoke Israel to jealousy. It is to provoke Israel to bear fruit. The Gentiles receive spiritual blessing; and Israel isn't receiving any spiritual blessing. The Gentiles are getting it, and Israel isn't getting it. Why? Because Israel refused to believe; not because God is through with them, and isn't ever going to give it to them; but because Israel refused to believe. That is why they are not getting their promises. They will get them over in the millennial kingdom. Verse 18:

**Romans 11:18** Boast not against the branches. [In other words, don't get proud.] But if thou boast, thou bearest not the root, but the root thee.

That is, the root is out of Abraham. Without Abraham, you wouldn't get a thing. How did you get to be Abraham's seed? You got to be Abraham's seed because you are in Christ, didn't you? Have you got that? Because you're in Christ. Imagine that:

Gentiles being Abraham's seed. We have already studied that—the unique way God has planned and purposed for us to become Abraham's, and get those promises in Christ.

Ephesians 2: I will show it to you in the book of Ephesians—same way.

### **Ephesians 2:11-19**

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; [Back there, there is a distinction.]

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: [Back there you were a wild olive tree.]

13 *But now in Christ Jesus ye who sometimes were far off* [Who is that? Gentiles.] *are made nigh by the blood of Christ.* [He is not talking about the body of Christ in verse 13; he is talking about the Gentiles having had their status changed. The reconciliation of the world has taken place in verse 13; and now the Gentiles, not the saints, but the Gentiles have been made nigh. That is the issue of the reconciliation of the world in chapter 11:15 in the book of Romans.]

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; [Again, that is the Gentiles.]

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; [There is the body of Christ; and verses 16 – 19 is the body.]

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Strangers to what? Verse 12, what were you a stranger to? The covenants of promise. Now are you a stranger? No. Now you are a partaker with them of the root and the fatness. You don't partake on the basis of covenant. You partake on the basis of grace—on the basis of the mystery, on the basis of a new program where God Almighty has provided for your inclusion—not through Israel's rise, but through her fall. You are now partakers and you are no more strangers to the covenants of promise. You are no more foreigners, but what are you? Fellow citizens with the saints and of the household of God. You see, you have been grafted into, and make to be a participant of the household of God. You are part of the good olive tree. You are not part of Israel, because they have been broken off. That is as much an Ephesians truth as it is a Romans 11 truth. So when the Acts 28ers come along and make the two programs the same, it just isn't so.

### **Romans 11:18**

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. [That is, because you are in Christ, you get the blessing.]

### **Romans 11:19-20**

19 Thou wilt say then, The branches were broken off, that I might be grafted in. [Gentiles are talking.]

20 Well; [Well—Yes, that is the right thing. They were broken off so you could be grafted in.] because of unbelief they were broken off, and thou standest by faith. [Emphasize that issue in your mind. That is what he is teaching them. Why didn't Israel get the promise? Not because God is through with them forever, but because they refused to believe, and that is the testimony that the Gentiles bear before Israel.] Be not highminded, but fear:

Don't get all puffed up, but fear. Don't get proud and do what Israel did, and think that you are the object of God's mercy and blessing and concern and He can't do without you; that is what happened to Israel. Don't be high minded, but fear.

### **Romans 11:21-24**

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. [Do you see that warning there to the Gentiles to keep on keeping on in faith? He is telling Israel: don't go out there and try to pick up that stuff back there and go by the works of the law. You keep going by faith.]

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able [God is able—that's an interesting expression.] to graff them in again. [God is going to get them, folks, God is going to bring them back. He is not through with them.]

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Do you see how verse 24 matches verses 11-15? If you have it, how much more will they get it? Over and over and over, he emphasizes that. By the way, that passage there in verses 23 and 24, is the second reference of the olive tree prophecy. Hosea 14:5-9 is the reference. You will see that that is the prophecy of the restoration of the olive tree; and that is the issue in verses 23 and 24.

Also, Job 14:7-9 is a very interesting passage where he talks about: if a tree is cut down and the root catches the scent of water, it will come forth again. When the root catches a scent of water and comes back to life—what is water a type of? The Holy Spirit. The Holy Spirit comes; and that nation comes into the millennium; and that nation comes to life, and goes again. The coming of the Holy Spirit is a foretaste—one of the blessings of the millennium. So there are some interesting parallels there that we don't have time to get into, but you can work on them. Verse 25:

### **Romans 11:25-27**

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

You are familiar with the passage. It is a great passage on the future conversion of Israel and fulfillment of prophecy, (verse 26); and God's covenant with them, verse 27). Mr. O'Hare used to say that verse 25 indicates that He set Israel aside for a season, (temporarily, and partially), and for a reason. For a season—for now—and for a reason—what is the reason? That the fullness of the Gentiles be come in.

“The fullness of the Gentiles”—get a definition here, carefully please, because, boy, there is controversy about this. The fullness of the Gentiles is not “the times of the Gentiles,” as in Luke 21:24. You know by now, from Daniel, what “the times of the Gentiles” is. “The times of the Gentiles” is the political rulership of the Gentiles over the world governments—the Gentile rulership over the world government. That is “the times of the Gentiles.” The “fullness of the Gentiles” has nothing to do with that. Most people take that passage, and refer to that; and that would mean that the body of Christ is going to go on into the millennium. “Until the fullness of the Gentiles be come in.” Go back to verse 12.

### **Romans 11:12**

12 Now if the fall of them [Israel] be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their [Israel's] fulness?

What is the “fullness of Israel?” That is the kingdom; that is Israel coming into her dispensational position of privilege and blessing. That is the salvation of Israel dispensationally in her kingdom. Then when you go to verse 25, comparing verse with verse to define what “fullness of the Gentiles” is: it has to do with the salvation of the Gentiles. It has to do with the dispensational position of the Gentiles being completed. What is he talking about? The “fullness of the Gentiles” is the completion of God's program among the Gentiles today; which, of course, is the interrupting of prophecy to form the body of Christ. So Israel is blinded until God has completed the formation of the body of Christ—His purpose among the Gentiles. The body of Christ will go out; and when it does, all Israel shall be saved as it is written. Now that is all Israel there at that time; that is not a universalist verse that says all Israel that ever lived would get saved—you can figure that out.

### **Romans 11:26-27**

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: [That is a quote out of Isaiah 59.]

27 For this is my covenant unto them,[That's the new covenant.] when I shall take away their sins.

There is something that you need to notice about covenants. All of the covenants that God made with Israel are based on the Abrahamic Covenant: Genesis 12, 13, and 15. The Abrahamic covenant has a number of conditions and provisions:

15. He is going to make them a great nation. He says: "I will make of thee a great nation." So they are going to be a great nation.
16. Then he says: I will give you the land that you see. And He gives them, not just the land, but He gives them the perimeters of the land.
17. Then He said: I will bless thee, and make you a blessing. He promises them redemption.

Those three provisions are echoed in the three great covenants that God makes with the nation after Abraham:

First is the Davidic covenant in II Samuel 7. The Davidic covenant promises Israel a dynasty, and a nation with a throne and a government over it—the throne of David.

There is the Palestinian Covenant. That is in Deuteronomy 30. The Palestinian covenant assures Israel her possession of the land. God gives the title deed, and the promise that Israel will get the land, get a nation, and a throne to dwell in that land.

Then he gives them a New covenant, Jeremiah chapter 31. The New covenant is a covenant that provides spiritual blessing and redemption that is necessary for them to receive the land, and to have the throne and the nation in the land.

So in order to fulfill the Davidic covenant and the Palestinian covenant, the provisions of the New covenant have to go into effect. And when these provisions go into effect, He circumcises their hearts so they are qualified to receive the land, and He gives them the forgiveness of sins so that they can be His people, and dwell as a dynasty before Him. So when he says there, "This is my covenant unto them, when I take away their sins," the reason He is referring to the New covenant is that it is the covenant that allows the other provisions to be fulfilled. And all of those things are necessary to fulfill the Abrahamic covenant to Israel.

The reason we can go so quickly over these passages is that you are familiar with them. We have been over them and over them, in all kinds of different classes, and you are thoroughly familiar with them. Verse 28:

**Romans 11:28** As concerning the gospel, they are enemies for your sakes:

As touching the gospel, they are enemies for your sake. Down to verse 27, he has been dealing with the future conversion of Israel. He has been dealing with the fact that God isn't through with Israel; He is going to restore them. Beginning in verse 28 and going through verse 32, he shifts his attention from the future, to the present. These verses look at our present responsibility and thinking about Israel. What is our responsibility to Israel? As concerning the gospel, they, (right now), are enemies for your sakes. They are cut off, and cast away. Why? For the benefit of the Gentiles.

but as touching the election, they are beloved for the fathers' sakes.

Write down by that verse, Romans 9:11—the purpose of God according to election. As touching God's election—God's purpose for the nation—they are beloved for the fathers' sake—not the sake of God the Father, but the fathers: Abraham, Isaac and Jacob, the patriarchs. That word *fathers* is plural.

### **Romans 11:29**

29 For the gifts [That will be chapter 9:4, 5, all those spiritual privileges and offices that they held.] and calling of God [Exodus 19, I Peter 2:9, and passages like that, about what God called them to be.] are without repentance.

God's purpose for Israel hasn't been canceled, hasn't been changed, hasn't been aborted. It has simply been postponed for a while. God's purposes aren't changing. So what do we know about Israel? God isn't through with them.

### **Romans 11:30-32**

30 For as ye in times past [That will be Time Past on our chart.] have not believed God, yet have now [But Now] obtained mercy [How?] through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, [Everybody is concluded in unbelief today. Gentiles were in Genesis 9; Israel is in Acts 7. So everybody is in unbelief. Why?] that he might have mercy upon all. [That he might have mercy on everybody, without any distinction.]

Now that passage right there gives you the true motive for Jewish evangelism. They come along today with all this business about evangelizing Jews, with the idea that you go out and tell that Jew that he is something special in God's program. No, no, no. You go and tell him that he is something special, and he will accept you, but he will still turn your Savior down. You are just appealing to his carnality and his pride. What you do, Paul is saying there, is show Israel why they are in their present condition. Why is it that they are forsaken by God? Why is it that they are in the woeful condition that they are in today? God has concluded them in unbelief. He set the nation aside, but what does that do for the individual Jew? Doesn't that work out for his supreme benefit? Can't he now simply by faith become a member of the body of Christ, have a position in heavenly places, and receive mercy along with all other men? Can't he stand in a high and heavenly and wonderful position today? Oh yeah! That is what you do—go explain the situation to him, and give him the truth. Then he finishes: listen to this.

### **Romans 11:33-36**

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

What more could you say than that?! Paul turns around, and he looks at the dispensational dealings of God with Israel and the Gentiles, and he says: Wow! Bless God! Look at the manifold, unsearchable wisdom of God! And when you understand what God is doing dispensationally today, you will have that appreciation too.

**Romans 11:36**

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

All things—our salvation, the dispensation of grace—were planned by Him, it is wrought through Him, and it redounds, one day, to His eternal glory. I hope you understand some things now, and can have an accurate understanding and appreciation of the dispensation of grace, and how God's purposes today are working; and what the present situation is dispensationally in light of the gospel that Paul

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