

The Book of Romans - Part 30

Today on "It's a Good Life," we continue our study in the book of Romans. We're going to pick up with Romans chapter 9. Let me remind you that you need to have your Bible open with me each time we gather together to study the Word of God. I would encourage you to do that with anyone who's teaching the Word of God. Have your Bible open and follow along to make sure that person is teaching you from the Word of God.

Well, today, in Romans chapter 9, we're going to see some things here about Paul the apostle. He was sad, and we're going to look at that in the first part of this section here in Romans 9:1-2. It says, *¹I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ²That I have great heaviness and continual sorrow in my heart.*

We see here Paul's three witnesses concerning his great and continual sadness for these people, for his brethren here, of Israel. And we see how this is done. The witnesses are Christ, his conscience, and the Holy Ghost. In II Corinthians 13:1, it says, *"This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.* And we see that this is a thing that is done throughout the Word of God, that just because one witness steps forward and says something, that does not make it so, but in the mouth of two or three witnesses, God says, it can be established. And that's what Paul's doing here. He's establishing his sadness because he's showing that there are three witnesses: Christ, his conscience, and the Holy Ghost.

And then we also see this in verse 3: *For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.* Let me remind you

here that Paul the apostle was made an apostle to the Gentiles. Although he was an apostle to the Gentiles, he still had a great desire for his brethren to be saved, those Israelites. And Paul says, if it would do any good, in this verse 3, and if it were possible, he could wish or desire to take his brethren, the Israelites in the flesh... that he could take his brethren's place and be separated from Christ. But we know that that would not happen, and I believe his heart desire was that he was willing to do what was necessary for his people to be saved.

And now we look at Romans 9:4-5. We see Israel, the recipients of many blessings. And verse 4 says, "Who are Israelites." It's not asking a question. It's stating a fact, *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.* He's telling us who his brethren are. And the brethren Paul speaks of in these verses that we're looking at, according to verse 4, are Israelites, because they were made part of the nation of Israel by God.

And these Israelites received admiration, the covenants of God, the law in the Ten Commandments, and they were allowed to work for God, and they also received the promises of God by being adopted by God, according to verse 4.

Verse 5 says, "Whose are the fathers" and again, it's not asking a question. It's telling us who these people are. *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.* Well, these Israelites had human ancestors and it talks about the fathers in verse 5 and these were the patriarchs. But a greater honor was that Christ was and is greater than themselves and the ancestors. So

Paul is presenting something here that is totally contrary to what the Jewish people believed in or what they had been taught from the Pharisees and those people who were supposed to be well educated in Jewish tradition and in the Old Testament Scriptures. Paul was telling them, "Look, you're my brethren; you're Israelites; you had your fathers, the patriarchs, but you didn't listen to exactly what the patriarchs were saying." And he's giving them the plan of salvation. Once again, he's telling them that they had all of this and yet they refused Jesus Christ who was greater than all of the patriarchs.

Well, let's look on now in verses 6-29. This is kind of a division that takes place here, and we see in this division the true children of God. In verse 6, God's promise to Israel refers ultimately only to those Israelites who become true children of God by faith. It says there in verse 6, *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.*

In Zechariah 12:10-11, it talks about the promise of God. And this promise, the promise of God, will not fail just because every descendant of Israel is not a true child of God. Zechariah 12:10-11 says, ¹⁰*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.* ¹¹*In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*

God's promise is not going to be made null and void simply because all of Israel is not saved, and in the coming kingdom, the nation of Israel, we could actually say, will be the leading nation of the world, according to Zechariah 14:16. And they are going to rule

with the 12 apostles, judging the 12 tribes of Israel. But the Israelites who participated in the kingdom will only be those who have acknowledged the returning Christ as their Messiah and Redeemer. We've read that in Zechariah 12:10-11.

In the meantime, the Israelites who accept Christ in this age are also part of true Israel while simultaneously being part of the Christian church, and in practice they are no different from Gentile Christians. And you can read Colossians 3:11 in connection with that.

We see the promise of God is illustrated by Isaac and Ishmael, Jacob and Esau, according to Romans 9:7-13. Well, verse 7 says, *Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.* Now all the biological children of Abraham... you can go back and read Genesis 17 and 25... of all of Abraham's children, only Isaac was in the line of promise. In fact, the promised seed in its ultimate fulfillment was none other than Christ Himself. You can read Galatians 3:16 in connection with that.

In Romans 9:8, it says, *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.* Again, this has a dual application. Only those Israelites who are saved by faith in Christ participate in God's ultimate promises to the nation of Israel. Likewise, all who come to Christ by faith, whether Jew or Gentile, are spiritual children of Abraham saved through the promised seed.

Now we read on in Romans 9:9. It says, *For this is the word of promise, At this time will I come, and Sara shall have a son.* And verse 10 says, *And not only this; but when Rebecca also had conceived by one, even by our father Isaac.* And of course, this is talking about the promise that was to come. And Paul quotes from the Old Testament many times

as we read in the book of Romans. So he's quoting here from the book of Genesis as we study through the book of Romans.

In verses 11-13, it says, 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.*

Now, God's purpose and choice was not based upon works. When it came to choosing the lineage that Christ would come through, it was not based upon works, just as salvation is not based upon works. It's not by works of righteousness which we have done, but it's according to God's mercy that He saves anyone.

In these verse in Romans 9:11-13, you see the word "loved." This means chosen. You also see the word "hated." This means rejected. And God sees things we don't see or understand.

Well, the next time, we'll pick up where we've left off here in Romans 9 and we'll read more and study more in the Scriptures about the Israelites, Paul's brethren.

Let me invite you once again to look at our Website, www.LRWM.org. On the Website, you'll be able to download this program and other programs of "It's a Good Life." You'll also be able to download transcripts of this program and other programs of "It's a Good Life." I would encourage you also to write to me today, Lewis Woodard, 497 Judith

Avenue, Fruitland Park, FL 34731. I'll be waiting to hear from you today.

Well, it's been good being with you, and, you know, my great concern is that people know Jesus Christ as Lord and Savior. Now, I know there are saved people who listen to this program, and I believe there are also unsaved people who listen. Right now, let me speak to you. If you've never trusted Jesus Christ as your Savior, you need to do that today. The Bible says, *For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away* (James 4:14).

We don't have the promise of tomorrow, saved or unsaved. And my heart goes out to those individuals who don't live to see tomorrow. My heart goes out to those who have never trusted Jesus as Savior, because it's too late for them to receive Christ once they pass into eternity. Right now is the accepted time. If you've never trusted Jesus as your Savior, you need to do so right now. You need to ask Him to come into your heart. "Lord Jesus, come into my heart. I receive you as my Savior. I trust you to save me. I believe you're the Son of God. I believe you died for my sin."

And if you are a Christian, if you are saved, you need to be serving Him. You need to be a member of a local Bible-believing, Bible-preaching church, and you need to get involved to spread the Word of God.

Well, once again, let me say that it's been good being with you today and I would encourage you to tune in the next time when you hear me say, "It is a good life." Until then, may the Lord bless you richly in my prayer.