

Essential Doctrines

Part 2 — Israel & the Mystery

A 4-Lesson Study by Keith Blades | © Enjoy the Bible Ministries®

Expanded Study Guide & Lesson Summaries

About This Part

Part 2 of Essential Doctrines examines the second of the six essential doctrines: Israel and the Mystery (Romans 11:25). Spanning four lessons, this section establishes why every member of the Body of Christ cannot afford to be ignorant of what God has done dispensationally with Israel. Keith traces the problems caused by this ignorance throughout Christianity, exposes the subtle danger of being "wise in your own conceits," provides a running survey of Romans 9 and 10 to lay the foundation, and then moves through the heart of Romans 11 to demonstrate that Israel's blindness is temporary, purposeful, and destined to give way to Israel's glorious fulness. The practical result of understanding this doctrine is a non-highminded, time-redeeming, zealous walk.



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Lessons at a Glance

Lesson	Core Focus
Lesson 7	Introducing essential doctrine #2 from Romans 11:25 — establishing its essential nature, surveying the layers of misunderstanding in Romans 9–11, and tracing the satanic attack that exploits ignorance of this doctrine to produce every ism and schism in Christianity
Lesson 8	Deeply examining the meaning of being 'wise in your own conceits' from Proverbs 26, applying it specifically to high-mindedness toward Israel, and demonstrating the God-designed benefits of properly understanding Israel's program
Lesson 9	Providing a running survey of Romans 9–10: the five privileges belonging to Israel, the genuine kingdom offer, the three honest opportunities given to Israel's rulers in Acts 2, 5, and 7, and Israel's own responsible rejection
Lesson 10	Walking through Romans 11:1–27 in detail — demolishing the 'God has cast away Israel' misunderstanding, unpacking the olive tree illustration, establishing Israel's certain fulness, and applying the doctrine to a zealous, time-redeeming walk

Lesson Summaries

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Lesson 7 — Israel and the Mystery: The Essential Nature of This Doctrine

Romans 11:25 | *Why Ignorance of This Doctrine Is Catastrophic*

Lesson 7 introduces essential doctrine number two from Romans 11:25. Keith establishes why the doctrine of Israel and the mystery is essential, surveys the layers of misunderstanding embedded in Romans 9–11, exposes the satanic strategy that exploits ignorance of this doctrine, and connects every ism and schism in Christianity to the failure to understand what God has done with Israel.

The 'I Would Not Have You Ignorant' Framework

- Essential doctrine number two is drawn directly from Romans 11:25 — 'I would not, brethren, that ye should be ignorant of this mystery' — Paul's signal that ignorance of this truth causes specific, identifiable problems
- The doctrine is identified within the verse itself: blindness in part has happened to Israel, until the fulness of the Gentiles be come in — two realities that must be understood together
- The 'I would not have you ignorant' pattern connects this doctrine to the first essential doctrine (Pauline authority) — both are singled out with urgency because ignorance of either produces devastating consequences
- Two inseparable realities make up this doctrine: (1) the dispensation of Gentile grace God has brought in, and (2) what that dispensation means for God's suspended program with Israel — understanding one without the other is incomplete
- The scope of this doctrine extends to believers who already understand right division — Paul's concern is not only for those who have never heard, but for those who understand the dispensation of grace and can still be wise in their own conceits
- Romans 9, 10, and 11 form the sustained three-chapter treatment of this doctrine, and the density of misunderstanding Paul has to work through before arriving at verse 25 signals how difficult this doctrine is to receive and retain

Romans 9–11 — A Doctrine Surrounded by Misunderstanding

- Paul's strategy throughout Romans 9–11 is to anticipate and demolish misunderstandings before the reader even reaches them — the structure itself reveals how prone this doctrine is to being misread
- Romans 9:6 — 'Not as though the word of God hath taken none effect' — first anticipated misunderstanding: God's promises to Israel have failed
- Romans 9:14 — 'Is there unrighteousness with God? God forbid' — second anticipated misunderstanding: God has been unfair to Israel
- Romans 9:19 — 'Why doth he yet find fault?' — third anticipated misunderstanding: God cannot hold Israel responsible if he is sovereign
- Romans 11:1 — 'Hath God cast away his people? God forbid' — fourth anticipated misunderstanding: God has permanently rejected Israel

- Romans 11:11 — 'Have they stumbled that they should fall? God forbid' — fifth anticipated misunderstanding: Israel's stumbling is a permanent, total fall
- The sheer volume of anticipated misunderstandings across three chapters demonstrates that this doctrine sits at the center of a 'concrete block of misunderstanding' — Paul has to chisel through layer after layer to reach it

The Satanic Attack on This Doctrine

- This doctrine is not merely difficult — it is a primary target of Satan's policy of evil; the Adversary gains maximum strategic advantage when believers are ignorant of what God has done with Israel
- When you fail to see the great dispensational change, you inevitably reach into Israel's program and pull out things that do not belong to the Body of Christ today — this is the mechanism of virtually all false teaching
- 1 Timothy 1:3–7 — pastors 'desiring to be teachers of the law' are identified as the 'other doctrine' and as 'vain jangling' — they have swerved from sound doctrine precisely because they failed to see the dispensational change
- Paul delivers Hymenaeus and Alexander unto Satan (1 Timothy 1:20) because their teaching cooperates with Satan's policy of evil — ignorance of Israel and the mystery is the root failure
- 1 Timothy 4:1–3 — the Spirit expressly warns of doctrines of devils including forbidding to marry and commanding abstinence from meat — both doctrines are in the Bible, but were spoken to Israel, not to the Body of Christ
 - Keith's warning: 'The issue is not that God didn't say it — God did say it. The issue is God didn't say it to you — not to anyone in the dispensation of grace'
- The seducing spirits back up false teaching with apparent credibility and power, making the error more convincing and more resistant to correction

Every Ism and Schism Traced Back to This Doctrine

- Failure to understand Israel and the mystery is the keystone doctrinal failure behind virtually every denominational system in Christianity — every ism and schism either claims Israel's promises, follows parts of Israel's program, or blends the two programs
- Amillennialism fails at this precise point: no literal kingdom is taught because they have taken Israel's prophetic program away from Israel — Romans 9, 10, and 11 are misread or allegorized
- Romanism, Jehovah's Witnesses, and similar systems all claim Israel's promises for themselves — this is the consistent pattern of every theological system that corrupts this doctrine
- Romans 16:17 — 'Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them' — this command applies directly here because division is the consistent fruit of ignorance of this doctrine
- Satan attacks the four cornerstones of edification like a jackhammer — the third cornerstone (Israel and the mystery) is foundational to preventing division; when it is corrupted, division inevitably follows
- Ephesians 4:14–16 — the divine design for unity in the body of Christ comes through sound doctrine, not by setting doctrine aside; 'the whole body fitly joined together and compacted' happens through proper edification

The Problem of Being Wise in Your Own Conceits

- Romans 11:25 identifies the specific consequence of ignorance: 'lest ye should be wise in your own conceits' — this is not merely pride but thinking you have more capability and more right to things than you actually have
- This warning appears twice in Romans — in chapter 11 (third cornerstone) and chapter 12:16 (fourth cornerstone) — showing it is a recurring, serious problem that doctrine is specifically designed to correct
- Being wise in your own conceits is self-reinforcing: once established, it makes a person effectively unteachable and un-admonishable — 'there is more hope of a fool than of him' (Proverbs 26:12)
- Romans 12:3 — the very first instruction in the fourth cornerstone: 'not to think of himself more highly than he ought to think; but to think soberly' — the fourth cornerstone begins where the problem of the third cornerstone left off

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Lesson 8 — The Problem of Being Wise in Your Own Conceits

Romans 11:25; Proverbs 26 | Highmindedness, Fear, and the God-Designed Benefits of Knowing Israel's Program

Lesson 8 devotes the entire session to unpacking Romans 11:25's warning against being wise in your own conceits. Keith traces the expression through Proverbs 26, applies it specifically to the highmindedness toward Israel that can develop among grace believers, establishes four passages on 'knowing the time,' and then shows from Romans 15 and Ephesians 1 that understanding Israel's program is required for a full appreciation of this dispensation and its benefits.

The Expression in Its Biblical Context — Proverbs 26

- The expression 'wise in your own conceits' did not originate with Paul — it is deeply rooted in the book of Proverbs and carries the full weight of established biblical wisdom
- Proverbs 3:5–7 — 'Trust in the LORD with all thine heart; lean not unto thine own understanding... Be not wise in thine own eyes' — this is an intradispensational principle applicable across both programs
- Proverbs 26 contains the expression three times within sixteen verses — Paul is drawing on concentrated biblical teaching when he uses this phrase in Romans
 - Proverbs 26:5 — 'Answer a fool according to his folly, lest he be wise in his own conceits'
 - Proverbs 26:12 — 'Seest thou a man wise in his own conceit? There is more hope of a fool than of him'
 - Proverbs 26:16 — 'The sluggard is wiser in his own conceit than seven men that can render a reason'
- 'Conceit' involves more than pride — it involves thinking you have more capability and more right than you actually possess; it is an elevated view of oneself that distorts reality
- 'There is more hope of a fool than of him' — being wise in your own conceits makes a person effectively unteachable; 'it's almost a sin unto death in its

practical effect' — no wise counsel can penetrate it

- Proverbs 26 connects being wise in one's own conceits to the sluggard — a connection Paul exploits in Romans 13 when he calls believers to wake out of sleep and redeem the time

The Specific Application — Highmindedness Toward Israel

- In the context of Romans 11, 'wise in your own conceits' has a precise application: thinking improperly about yourself as a Gentile in this dispensation relative to Israel — specifically, highmindedness toward them
- Romans 11:18–20 — 'Boast not against the branches... Be not highminded, but fear' — looking down on Israel because their program is suspended is the specific form this problem takes
- Being highminded toward Israel means treating their stumbling as a permanent fall, looking down on them, or claiming their promises and program for yourself — all forms of the same root error
- Romans 11:20 — the corrective: 'thou standest by faith' — our standing is entirely by faith, nothing we have earned, nothing we have achieved; there is no basis for boasting
- Romans 11:21 — 'If God spared not the natural branches, take heed lest he also spare not thee' — the dispensation of grace is not permanent; this reality is essential to preventing highmindedness
- Romans 11:22 — 'Behold therefore the goodness and severity of God' — both aspects must be held simultaneously; goodness toward us now, but severity is possible if the dispensation ends
- The proper response to the goodness of God in this dispensation is not confidence in our own position but a fearful, humble zeal to take full advantage of the time while it lasts

Knowing the Time — Four Key Passages

- Keith identifies four passages that together define what 'knowing the time' means in practical terms for members of the Body of Christ:
- Romans 13:11–14 — 'Now it is high time to awake out of sleep... The night is far spent, the day is at hand' — the day of the Lord's wrath is always just ahead; you are always living on the edge of the dispensation
 - Practical result: 'cast off the works of darkness, put on the armour of light; walk honestly, not in rioting and drunkenness; put on the Lord Jesus Christ'
- 1 Corinthians 7:25–29 — 'the time is short' — Paul's counsel about marriage is shaped by knowing the time; the present distress makes getting married doctrinally unwise, though not sinful
- Ephesians 5:14–17 — 'Redeeming the time, because the days are evil' — walk circumspectly, not as fools but as wise; understanding what the will of the Lord is
- Colossians 4:5–6 — 'Walk in wisdom toward them that are without, redeeming the time' — the outward walk toward unsaved people is directly shaped by knowing the time; speech seasoned with grace
- Being wise in your own conceits is the root cause of not redeeming the time — it produces a sluggish, slothful, non-urgent approach to the dispensation that squanders the window God has opened

God-Designed Benefits of Understanding Israel's Program

- Romans 15:4 — 'For whatsoever things were written aforetime were written

for our learning, that we through patience and comfort of the scriptures might have hope' — God expects the Body of Christ to learn from Israel's program

- 'Aforetime' refers to Genesis through Malachi and the Gospels — the entire prophetic record of God's dealings with Israel is given to us as a source of learning, patience, comfort, and hope
- From Israel's program you learn fundamental things about God's character: his patience, faithfulness, longsuffering, and zeal — qualities that produce the hope and likemindedness described in Romans 15:5–6
- Romans 15:5–6 — 'That ye may with one mind and one mouth glorify God' — the capacity for unity in the Body of Christ is partly produced by rightly learning from Israel's program
- Failure to have the non-highminded 'but fear' attitude of Romans 11 produces foolish conclusions even in grace circles, because believers have not learned what God's character and purpose look like from Israel's example
- Ephesians 1:9–10 — 'That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth' — without understanding Israel's program you cannot understand where God's plan is going
 - Two programs, two spheres (heavenly and earthly), coming together in the fulness of times — the Body of Christ (heavenly) and Israel (earthly) will function together; ignorance of one makes the other incomprehensible
- The unfair criticism that grace believers are 'Bible choppers who only care about Paul's epistles' is given credibility when grace believers fail to learn from Israel's program as Romans 15:4 explicitly directs them to

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Lesson 9 — Surveying Romans 9–10 and the Road to Romans 11

Romans 9–10 | Israel's Privileges, the Genuine Kingdom Offer, and Israel's Own Responsible Rejection

Lesson 9 provides a running survey of Romans 9:1–10:21, establishing the backdrop that makes Romans 11:25 intelligible. Keith works through Israel's five covenant privileges, the genuine and precisely-timed kingdom offer of John and Jesus, and the three honest opportunities given to Israel's rulers in Acts 2, 5, and 7 — demonstrating that Israel's stumbling was her own responsible rejection, not a divine abandonment.

What Romans 9:1–5 Establishes About Israel

- Paul opens Romans 9 with genuine commiseration — 'great heaviness and continual sorrow in my heart' — what has happened to Israel is catastrophic, not trivial, and Paul treats it with the weight it deserves
- Paul says he could wish himself accursed from Christ for his brethren — that expresses the severity of Israel's current status; being accursed from Christ is essentially what has happened to Israel as a nation in this dispensation
- Romans 9:4–5 lists the five things belonging to Israel by covenant and promise: the adoption, the glory, the covenants, the giving of the law, the service of God and the promises — all sworn, covenanted, and prophesied
 - The adoption — Israel's future status as God's firstborn nation in the kingdom

- The glory — 'Israel my glory' from Isaiah; they are to be the glorifiers of God in the earth
- The covenants — the sworn oath-bound agreements with Abraham, Isaac, and Jacob
- The giving of the law — the contract that defined Israel's relationship with God
- The service of God and the promises — all of it covenanted, promised, and predicted
- Christ came 'of whom as concerning the flesh' — his first coming was entirely within the national, ethnic, covenant context of Israel; Romans 15:8 confirms: 'a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers'
- Jesus came to confirm, not introduce — to make promises already sworn real and operative, not to bring a new program

The Kingdom Offer Was Genuine and Precisely Timed

- Matthew 3:1–3 — John the Baptist: 'Repent ye: for the kingdom of heaven is at hand' — this was not figurative; the kingdom was literally at hand because the time schedule given to Daniel had reached its climactic stage
- The phrase 'at hand' cannot be used when only 30% or 50% of the prescribed time has elapsed — it is only applicable when you are at the end; the Danielic time schedule was that precise
- Mark 1:14–15 — Jesus himself: 'The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel' — Christ declared the fulfillment of the Danielic schedule; the kingdom offer was genuine
- John's ministry involved the first of three baptisms prescribed in Israel's national cleansing (Ezekiel 36 and the law contract):
 - Baptism 1 — John's water baptism unto repentance (the preparatory cleansing)
 - Baptism 2 — The Messiah's baptism with the Holy Ghost (the inner cleansing and equipping)
 - Baptism 3 — The Messiah's baptism with fire (the purging, the Lord's day of wrath)
- Matthew 3:10, 12 — 'The ax is laid unto the root of the trees... he will thoroughly purge his floor' — the fan was in his hand, the judgment was ready, the situation was at the climactic point; everything was proceeding on schedule
- The kingdom offer was not a pretend offer — the time was genuinely fulfilled, the king was genuinely present, and the offer of the kingdom and its blessings to Israel was real in every respect

Israel's Three Honest Opportunities — Acts 2, 5, and 7

- Following Christ's ascension, Israel's rulers were given three distinct, honest opportunities to receive him as their king — these are not peripheral events but the climactic moments of God's dealing with Israel before the dispensational change
- Acts 2 — Peter's Pentecost sermon: 'Therefore being by the right hand of God exalted... he hath shed forth this... Sit thou on my right hand, until I make thy enemies thy footstool' (Psalm 110:1) — Opportunity One
 - Christ sitting at the Father's right hand signals an extension of mercy and forbearance — the time of the Lord's wrath is being held back; this is the first honest opportunity for Israel's rulers to respond
- Acts 5:29–31 — Peter before the rulers: 'The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted... for to

give repentance to Israel, and forgiveness of sins' — Opportunity Two

- The rulers responded with counsel to slay the apostles — a negative response; the second honest opportunity was rejected
- Acts 7 — Stephen's sermon traces Israel's entire history of rebellion; the indictment in Acts 7:51–53 is direct and comprehensive — Opportunity Three
 - 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye' — the pattern of rebellion is established as consistent across Israel's history
 - 'Which of the prophets have not your fathers persecuted?' — every true prophet met the same rejection
- The response to Stephen was gnashing of teeth and his stoning — the third and final honest opportunity was spurned
- After Stephen's stoning: the posture changes — Jesus is no longer sitting (Psalm 110:1) but standing (Acts 7:55–56), signaling that the program is shifting; Acts 8 begins to show the change underway
- Acts 9 is the epic-making event: the glorified Christ appears to Saul of Tarsus and raises up a brand new apostle with the message of the dispensation of grace

Romans 10 — Israel's Responsibility Established

- Romans 10 establishes that Israel is responsible for her own stumbling — the fault lies with them, not with God, not with a lack of opportunity, and not with insufficient revelation
- Paul's chain of questions in Romans 10:14–15 traces responsibility backward: call → believe → hear → preach → sent — the questions appear to shift responsibility to God, but Paul turns them: they WERE sent
- Romans 10:16 — 'But they have not all obeyed the gospel' — the preachers came, the message was delivered, but Israel did not obey
- Romans 10:17–18 — 'Faith cometh by hearing, and hearing by the word of God... Have they not heard?' — they had the hearing; Psalm 19:4 confirms the hearing was universal; they had every capacity to believe
- Romans 10:19–21 — 'Did not Israel know?' — Moses warned them in Deuteronomy; Isaiah warned them; 'All day long I have stretched forth my hands unto a disobedient and gainsaying people' (Isaiah to Israel)
- The conclusion is unavoidable: they heard, they knew, they refused — Israel's stumbling is their own responsible rejection, confirmed by Stephen's indictment in Acts 7:51

The Three-Part Dispensational Framework

- Keith identifies the basic dispensational framework needed to understand Romans 9–11: 'times past,' 'but now,' and 'ages to come'
 - 'Times past' — Acts 8 and before; God's program with Israel fully operative, the kingdom offered, Christ ministering to Israel
 - 'But now' — Acts 9 onward; the dispensation of grace revealed through Paul, Israel's program suspended, Gentiles dealt with on equal terms
 - 'Ages to come' — the future restoration of Israel's program, the fulness of the Gentiles, and the dispensation of the fulness of times
- The dispensation of grace was not plan B — but its content (the mystery) was hidden in God from ages and generations past; it was not the subject of Old Testament prophecy

- Romans 9–10 establishes the backdrop that makes Romans 11:25 intelligible — you have to understand what happened and why before 'blindness in part' and 'the fulness of the Gentiles' and 'all Israel shall be saved' make sense

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Lesson 10 — Romans 11 and the Proper Attitude Toward Israel's Future

Romans 11:1–27 | Israel's Blindness Is Temporary, Her Fulness Is Certain, and the Doctrine Must Transform How We Walk

Lesson 10 completes the Part 2 survey by walking through Romans 11:1–27 in detail. Keith demolishes the 'God has cast away Israel' misunderstanding, establishes that Israel's blindness is temporary and purposeful through the olive tree illustration, affirms Israel's certain fulness on the basis of God's covenant faithfulness, and then returns to Proverbs 26 and Romans 13 to show that this doctrine must produce a non-highminded, zealous, time-redeeming walk.

God Has Not Cast Away His People — Romans 11:1–10

- Romans 11:1 — 'Hath God cast away his people? God forbid' — this misunderstanding is what Paul expects the reader to arrive at after working through chapters 9 and 10; he demolishes it immediately
- 'Cast away' means cast away in disgust — like discarding a puzzle piece you can't fit, throwing it aside permanently; this interpretation of what God has done with Israel is absolutely forbidden
- This misunderstanding is satanically useful: if believers think God has cast away Israel, they will reach into Israel's program and claim her promises for themselves — the root error of the greatest theological distortions
- Romans 11:2 — 'God has not cast away his people that he foreknew' — what Israel did did not take God by surprise; his foreknowledge is the ground of his continued, undiminished commitment to his program with them
- Romans 11:4–5 — The Elijah precedent: 'I have reserved to myself seven thousand men who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace'
 - God always has a faithful remnant even in Israel's darkest hour — in Paul's day the 'Israel of God' (Galatians 6) is that remnant: believing Israelites functioning within this dispensation
- Romans 11:7 — 'Israel hath not obtained that which she seeketh for; but the election hath obtained it, and the rest were blinded' — the distinction is between the remnant who sees and the majority who are blinded
- The critical distinction: God did not cast them away in disgust — he blinded them; these are completely different things; blindness is temporary and purposeful, not permanent rejection

Israel's Stumbling Was Not Her Fall — Romans 11:11–15

- Romans 11:11 — 'I say then, Have they stumbled that they should fall? God forbid' — the stumbling served a purpose; it was not the end of God's purpose with Israel but a pivot point in his larger plan
- The stumbling served two purposes: (1) 'salvation is come unto the Gentiles' — the dispensation of grace was brought in, and (2) 'to provoke them to

jealousy' — God's dealing with Gentiles is designed to provoke Israel back

- Deuteronomy 32:15–21 — Moses predicted this dynamic centuries before it occurred: 'I will provoke you to jealousy by them that are no people' — the provoking of Israel through Gentile blessing was always part of God's plan
- Romans 11:13–14 — Paul says he magnifies his office as apostle to the Gentiles specifically 'if by any means I may provoke to emulation them which are my flesh and might save some of them' — his Gentile ministry is connected to God's purpose for Israel
- 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?' — Israel's fulness will be an even greater blessing to the world than the dispensation of grace itself
- Romans 11:29 — 'The gifts and calling of God are without repentance' — God has not changed his mind; his zeal for Israel's fulness is undiminished and his covenant commitment is irrevocable

The Olive Tree Illustration — Romans 11:16–24

- Romans 11:16 — 'If the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches' — the holiness of God's original covenant commitment to Israel guarantees the holiness of what is coming for them
- The olive tree represents God's special program: the cultivated olive tree is Israel, the branches are individual Israelites, the root is God's covenant commitment through Abraham, Isaac, and Jacob
- Romans 11:17 — Paul is looking at Gentiles and Israel at the national/program level, not at individual salvation: wild olive branches (Gentiles as a whole) were grafted in contrary to nature — this is the great dispensational change in picture form
- Romans 11:18–20 — 'Boast not against the branches... thou standest by faith. Be not highminded, but fear' — three warnings compressed into three verses: no boasting, your standing is by faith only, the proper attitude is fear
- Romans 11:21 — 'If God spared not the natural branches, take heed lest he also spare not thee' — the dispensation can end at any moment; this is not a comforting thought but a sobering, motivating reality
- Romans 11:22 — 'Behold therefore the goodness and severity of God' — these two aspects must be held simultaneously; severity toward those who stumbled, goodness toward us in this dispensation; never the goodness without the severity
- Romans 11:23–24 — 'How much more shall these, which be the natural branches, be grafted into their own olive tree?' — restoration of Israel is MORE natural than grafting in Gentiles; the unnatural thing is what God is doing now; the natural thing is what is yet to come

Romans 11:25–29 — The Doctrine Stated Plainly

- Romans 11:25 — 'Blindness in part is happened to Israel, until the fulness of the Gentiles be come in' — the doctrine stated plainly with two essential components:
 - 'Blindness in part' — not total blindness; the remnant sees; the majority is blinded; it is partial and purposeful
 - 'Until the fulness of the Gentiles be come in' — the blindness has a defined end point; it lasts only as long as God's purpose with Gentiles continues; it is temporary
- Romans 11:26–27 — 'And so all Israel shall be saved: as it is written, There

shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins'

- 'All Israel shall be saved' — the whole nation as a body will be saved when the Deliverer comes; this is covenant-based, not merit-based; God's sworn covenant is the ground
- Romans 11:28 — 'As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes' — two aspects of Israel's current status held simultaneously
 - Enemies for our sake (in relation to the gospel and the dispensation of grace) AND beloved for the fathers' sake (in relation to God's election and covenant) — both are true at the same time
- God has not stopped loving Israel — his love for them is covenantally rooted in the fathers; the dispensation of grace does not eliminate that love but operates alongside it

The Required Practical Response — Knowing the Time and Redeeming It

- The doctrine of Romans 11 is not merely intellectual — it must produce a specific attitude and walk; Proverbs 26 connects being wise in one's own conceits directly to the sluggard
- Proverbs 26:13–14 — The slothful man: 'There is a lion in the way' (excuses not to act) and 'As the door turneth upon his hinges, so doth the slothful upon his bed' — turning over and going back to sleep, making no use of time
- Proverbs 26:16 — 'The sluggard is wiser in his own conceit than seven men that can render a reason' — no wise counsel can move him; he has self-justifying reasons for every excuse; being wise in your own conceits produces sloth
- The connection: being wise in your own conceits about the dispensation of grace produces slothfulness — you are not redeeming the time because you don't see the time as pressing
- Romans 13:11–12 — 'Now it is high time to wake out of sleep... The night is far spent, the day is at hand' — the proper understanding of the dispensation produces urgency; 'now is our salvation nearer than when we believed'
- Ephesians 5:15–17 — 'Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is'
- Colossians 4:5–6 — 'Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt' — the outward walk toward unsaved people is shaped by knowing the time
- Final summary: if you are wise in your own conceits about this dispensation, you will be a sluggard — you will not redeem the time, you will not walk circumspectly, you will not speak wisely to those outside; the doctrine of Israel and the mystery, properly understood, prevents all of that

Key Doctrinal Distinctions

Blindness vs. Rejection

Israel's current national status is blindness in part (Romans 11:25) — not permanent rejection. 'Cast away in disgust' (Romans 11:1) is explicitly forbidden. God has blinded them for a specific purpose and for a defined time: until the fulness of the Gentiles be come in. Blindness is temporary and purposeful; rejection would be permanent and purposeless. The distinction is essential to understanding why God has not failed Israel.

Stumbling vs. Falling

Romans 11:11 distinguishes between Israel's stumble and a permanent fall. Have they stumbled that they should fall? God forbid. Their stumbling served two purposes: bringing salvation to Gentiles and provoking Israel to jealousy. The stumble was not a terminal event — it was a divinely ordered pivot in the larger plan. Israel's fulness (Romans 11:12, 15, 26) is the guaranteed outcome on the other side of the stumble.

'Wise in Your Own Conceits' vs. Proper Fear

Romans 11:20 sets the contrast: 'Be not highminded, but fear.' Being wise in your own conceits as a Gentile in this dispensation means thinking you have more right to the blessings of this dispensation than you actually do, or looking down on Israel because their program is suspended. The proper fear is not terror but an aware humility: knowing the dispensation is not permanent, knowing you stand by faith, and knowing that the same God who blinded Israel can end this dispensation at any time.

Learning From Israel vs. Claiming Israel's Program

Romans 15:4 establishes that all things written aforetime (Israel's program) were written for our LEARNING — not for our direct application. We are not Israel; we do not fulfill Israel's promises or covenants. But we are expected to be learners from their program — to understand God's character, patience, faithfulness, and zeal through his dealings with them. Failing to make this distinction produces either legalism (claiming Israel's program) or ignorance (ignoring Israel's program entirely).

Key Scripture References

Romans 11:25	Core text: 'I would not have you ignorant of this mystery... blindness in part is happened to Israel, until the fulness of the Gentiles be come in'
Romans 9:6, 14, 19	Three anticipated misunderstandings Paul demolishes: the word of God has failed; God is unrighteous; God cannot find fault
Romans 11:1, 11	Two further misunderstandings demolished: God has cast away his people; Israel has fallen permanently
Romans 11:18–22	The highmindedness warning: 'Boast not against the branches... Be not highminded, but fear... Behold the goodness and severity of God'
Romans 11:25–29	The doctrine stated: blindness in part, fulness of Gentiles, all Israel shall be saved, gifts and calling without repentance
Romans 15:4–6	Things written aforetime were for our learning — Israel's program produces patience, comfort, hope, and likemindedness in us
Romans 13:11–12	'High time to wake out of sleep... the night is far spent, the day is at hand' — knowing the time produces urgency
Ephesians 1:9–10	The dispensation of the fulness of times: gathering together in one all things in Christ (both heavenly and earthly programs)
Ephesians 5:15–17	'Redeeming the time, because the days are evil' — the time-conscious walk that this doctrine is designed to produce
Proverbs 26:5, 12, 16	Three occurrences of 'wise in your own conceits' in one chapter — the biblical background Paul draws on in Romans 11:25
1 Timothy 1:3–7	'Other doctrine' and 'vain jangling' — the fruit of being ignorant of the dispensational change
1 Timothy 4:1–3	Doctrines of devils: forbidding to marry and commanding abstinence from meats — Israel's program misapplied to the Body of Christ
Matthew 3:1–3; Mark 1:14–15	The genuine kingdom offer: 'the time is fulfilled, and the kingdom of God is at hand' — Danielic schedule reached its climax
Acts 2, 5, 7	Israel's three honest opportunities: Peter at Pentecost, Peter before the rulers, Stephen's indictment — each rejected by Israel's leaders
Deuteronomy 32:15–21	Moses predicted God would provoke Israel to jealousy through 'them that are no people' — the Gentile program anticipated
Colossians 4:5–6	'Walk in wisdom toward them that are without, redeeming the time' — the outward walk shaped by dispensational awareness