

Supplemental Notes:

*The Book
of
Romans*

*compiled
by
Chuck Missler*

© 2007 Koinonia House Inc.

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

Session 1: Introduction and Romans 1:1 - 1:7

Introduction. Salutation. Attributes of the Trinity.

Session 2: Romans 1:8 - 1:32

The Pagan Predicament. The Need for the Gospel. God's Righteousness Revealed Against Pagan Humanity.

Session 3: Romans 2

The Righteousness of God Revealed. Condemnation of Moral Man.

Session 4: Romans 3

Advantages of Being a Jew? Case Against the Entire Human Race. Why Does God Save Anyone?

Session 5: Romans 4

God's Greatest Gift. Faith of Abraham and David. Salvation by Faith, not Works. The Resurrection.

Session 6: Romans 5

Peace With God. The Sequence to Maturity. The Logic of His Love. Two Heads: Adam and Christ.

Session 7: Romans 6

Two Masters: Sin Personified, and God as Revealed in Jesus. The Death of Defeat. Baptism. Sanctification.

Session 8: Romans 7

Law School: The Law and Christ Risen. Dead to the Law. Spirit Is Willing, the Flesh Is Weak.

Audio Listing

Session 9: Romans 8:1 - 17

Deliverance from the Flesh by the Power of the Holy Spirit. The Holy Spirit's Inner Witness.

Session 10: Romans 8:18 - 27

The New Creation. Preservation in Suffering by the Power of the Holy Spirit.

Session 11: Romans 8:28 - 39

Our Eternal Security. Hymn of Praise for Victory. Certainty of Sanctification.

Session 12: Romans 9:1 - 5

Advantages of Being a Jew? Discussion of the Covenants. The Sceptre of Judah. Eschatological Heresies.

Session 13: Romans 9:6 - 13

Has the Word of God Failed? Doctrine of Election.

Session 14: Romans 9:14 - 33

God's Sovereignty. Moses and Pharaoh. Gentiles Called. Stumbling Stone.

Session 15: Romans 10:1 - 15

Rabbinical Expectations. Salvation by Faith Taught by Moses. "Who-soever..." Israel Present.

Session 16: Romans 10:16 - 21

Review of Post-Biblical History of Israel up to modern day.

Audio Listing

Session 17: Romans 11:1 - 24

Israel's Future. Salvation unto the Gentiles.

Session 18: Romans 11:25

Israel's Future—Part Two.

Session 19: Romans 11:25 - 36

The Kingdom Parables. Mysteries. "Until." Rapture Models.

Session 20: Romans 12

Gifts. Armor. Body Life. Evidences of the Spirit-filled Person.

Session 21: Romans 13

Civil Responsibilities: to the state; to those outside the Church.

Session 22: Romans 14

Christian Maturity. Capital Punishment. Dietary Restrictions? The Sabbath Day Dilemma. Sunday or Saturday?

Session 23: Romans 15

Importance of Unity within the Body. In Light of Christ's Ministry. Paul's Methodology and Plans.

Session 24: Romans 16

Importance of Relationships. A Most Painful Sin, Gossip. Professional Secretaries.

The Book of Romans Session 1

Introduction and Romans 1:1-7

Theme: The Grace of God Revealed

- God's righteousness,
- Our iniquity, and
- God's remedy through Grace

It may be that the Deity can forgive sins, but I do not see how.

Socrates, to Plato, 360 B.C.

GRACE = "God's Riches At Christ's Expense."

Hal Lindsey

General Background

- Organization of the Old Testament: 5 Books of Moses (Torah)
- Organization of the New Testament: 4 Gospels + Acts (Luke II)
(Luke and Acts may have been written as documentation for Paul's appeal to Rome.)
- Acts ends with Paul in Rome; his epistle to the Romans appears as a natural continuation.

The Role of Romans

- "The Definitive Gospel According to Paul."
- The most comprehensive book in the NT.
- "The most profound of all literature."
- Its impact on History is unequalled:
 - Grace gradually erodes to forms of legalism.
 - The years 590-1517 = "The Dark Ages."
 - Grace becomes obscured (see *The Kingdom of Blood* briefing package).

The Reformation

In the year 1483 in Eisleben, Saxony, a baby boy was born to a poor coal miner. As he grew up and observed the poverty of his father, this boy, named Martin, chose to pursue a different vocation. He decided to become a lawyer and, in 1501, entered the University of Erfurt, where he excelled in his studies.

As he came to the end of his schooling in 1504, an event took place which changed his life. While he was walking the campus grounds, a storm broke so forcefully that Martin fell on his face in fear. The thunder was deafening and lightning struck all around him.

Instinctively, he cried out to the patron saint of coal miners, whose name he had heard invoked during his childhood, “Saint Anne! Save me from the lightening. If you save me I will become a monk.” Shortly thereafter the storm stopped.

Being a man of his word, Martin withdrew from Law school and entered an Augustinian monastery where he applied himself so diligently that he obtained a Doctorate of Theology within a few years.

But the more he studied, the more troubled his heart became; for although he was becoming an expert in theology, he lacked peace personally. The question he repeatedly wrote in his diary was: “How can a man find favor with God?”

In search of such peace, Martin devoted himself to an exceedingly pious life-style: he would fast for ten to fifteen days at a time; when temperatures dropped below freezing, he slept outside without a blanket. Between his studies, he beat his body until it was black and blue and bleeding—hoping that somehow by punishing his flesh, he could rid himself of the thoughts and motives that he knew were not right. (These were typical practices of the medieval church.)

He went to confession so many times a day that finally the abbot said, “Martin, either go out and commit a sin worth confessing or stop coming here so often.”

Finally, in 1509, Martin decided to make a pilgrimage to Rome in hope of finding the elusive peace for which he longed. He set out on foot and crossed the Alps. On his descent, he almost died of a high fever before making his way to a monastery at the foot of the mountains there the Brothers nursed him back to health. While there, a wise monk approached him and said, “You need to read the Book of Habakkuk.” And so Martin did just that. He read Habakkuk.

Good suggestion. Habakkuk was a struggler just like Martin. Like today: If God is good, why does He allow suffering? If there really is a devil, why doesn’t God just obliterate him?

We throw out questions, then plunge into our personal pursuits—and wonder why we don’t get answers.

One verse captured Martin’s imagination: Hab 2:4. “The just shall live by faith.” He couldn’t get it out of his mind.

Having recovered sufficiently to continue his journey to Rome, he went to the Church of St. John’s Lateran, a typical cathedral of that day. There is a staircase there that is said to be from Pilate’s judgment hall. The existing stairs are four parts: the special inner two are said to have been transported there miraculously from Jerusalem. The outer two are ordinary. The inner steps are not walked on. Here pilgrims mount painfully on their knees, a step at a time, saying prayers as they go. The pope had promised an indulgence to all who would undergo this rite.

As Martin repeated his prayers on the Lateran staircase, Hab. 2:4 suddenly came into his mind: *the just shall live by faith*. He ceased his prayers, returned to the University of Wittenberg, went on to explore the revolutionary idea of “justification by faith,” and ultimately nailed his famous 95 theses to the door of the Wittenberg Castle Church, and started the movement known today as the Reformation—the single most important event in modern history.¹

His name, of course, was Martin Luther.

The leadership didn’t like the implications of his views and ultimately, at the Diet (council) of Worms (a town) they excommunicated him as a heretic.

He went on to write commentaries that are classics today; hymns like, “A Mighty Fortress is our God”; and translated the entire Bible into German, a classic which remains the literary masterpiece in the Germanic tongue (Rom 1:15-17; Gal 1:6-9; 3:1-3, 11).

Habakkuk 2:4

Habakkuk 2:4 has led to a Trilogy of epistles in New Testament: “The Just Shall Live by Faith.”

- | | |
|-------------------------------|----------------------|
| • The Just... (Who are they?) | Romans (Rom 1:17) |
| • ...Shall live (How?) | Galatians (Gal 3:11) |
| • ...By Faith! | Hebrews (Heb 10:39) |

Each of these epistles use Hab 2:4 as its cornerstone. This indicates that Paul wrote Hebrews (this is debated by good scholars)

The book of Romans became the cornerstone of the Reformation. It is hard to summarize the Reformation's impact on Western Civilization.

Authorship of Romans

That Paul is the author of this letter is denied by almost no one. Even the ancient heretics admitted Romans was written by Paul. So do the modern (19th century and later) radical German critics, who deny many other facts in the Scriptures.

He did not address it to "the church in Rome." That a church did exist in Rome is obvious, because Paul sent greetings to the church that met in the home of Aquila and Priscilla (16:5). Probably several churches were in Rome; perhaps this multiplicity of churches is why Paul addressed the letter to "the saints" instead of to "the church."

This was not a church founded by Paul. "Visitors from Rome" (Acts 2:10) were in the crowd that witnessed the miracle of Pentecost and heard Peter's sermon. Some of them probably were among the 3,000 converts that day and returned to Rome as believers in Jesus Christ to propagate their faith. (These were churches founded by average believers like you and me...)

Subsequently, other believers migrated to Rome, for it was a magnet that drew people from all over the empire for business and other reasons. Aquila and Priscilla are good examples. They had lived in Italy before (Acts 18:2), and undoubtedly returned as soon as circumstances permitted. Phoebe (Rom 16:1-2), apparently the courier of this letter, is another example as she was making a trip to Rome for other reasons. In fact, Phoebe's planned trip to Rome was probably the specific occasion for Paul's writing this letter. Humanly speaking, Paul seized this opportunity to communicate with a group of Christians he was deeply interested in and planned to visit as soon as possible.

Just as Paul's absence of greeting to Peter in chapter 16 is evidence that Peter was not in Rome at the time, so his numerous greetings to individuals (28 persons are named or referred to, plus several groups) reveal the impact of Paul's ministry on the establishment and the development of the church in Rome. Many of the believers there were Paul's converts or associates in other parts of the empire. As a result

Paul had a proprietary interest in the Christian community of Rome. He considered the church there one of his, as this letter bears witness. He was writing to believers, not preaching for them to be converted. Rather, teaching them what salvation is really all about.

Though Paul never named the city, it is obvious that he wrote this letter from Corinth, Cenchrea (Rom 16:1) being its eastern harbor. The letter was written at the close of Paul's third missionary journey during the "three months" he was in Greece (Acts 20:3), just before his return to Jerusalem with the offering from the churches of Macedonia and Achaia for the poor believers there (Rom 15:26). After leaving Corinth, Paul was in Philippi during the Passover and the Feast of Unleavened Bread (Acts 20:6) and desired to reach Jerusalem by Pentecost (Acts 20:16). The letter was written, therefore, in the late winter or early spring of A.D. 57 or 58.

Paul was not an unlettered fisherman: this is the most profound writing that exists anywhere. It has an international outlook: Paul was a Roman citizen, with both Hebrew and Greek culture of history, religion, philosophy, poetry, science, music, etc. Yet, he was also a Hebrew of Hebrews, born in Tarsus of Cilicia; he studied under Gamaliel in Jerusalem...

This is a book which will delight the greatest logician; hold the attention of the wisest of men; and will bring the humblest soul in tears of repentance to the feet of the Savior.

A God small enough for our mind would not be big enough for our need.

The Outline

Chapters 1 - 8 **FAITH** *Doctrinal*

- 1-3 Sin (the most complete diagnosis)
- 4-5 Salvation
- 6-8 Sanctification

Chapters 9-11 **HOPE** *Dispensational*

- 9 Israel - Past
- 10 Israel - Present
- 11 Israel - Future

Chapters 12-16 **LOVE** *Practical*

Chapter 1 Summary

verses: 1-7 Salutation
8-17 Introduction: reasons for writing
18-32 Need for the Gospel

Romans 1

1] Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

This first word alone could be an entire sermon: Paulus, a rebuttal to the numerous critics who masquerade as believers...

“Paul” = the least; the little one. He really understood the grace of God. “I am the chief of sinners” (1 Tim 1:12-15). Significantly, the most devoutly religious man who ever lived! (Phil 3:1ff). [So God has *already* saved one who is far worse than you or me!... Who loved Him most in Luke 7:39-43?]

“Servant” (*doulos*) means slave, a person owned by another; specifically, a bondsman. Paul reveled in this title (Gal 1:10; Titus 1:1), an Old Testament designation of a slave who, in love, binds himself to his master for life (Ex 21:2-6). [The name “Coeur d’Alene” suggests “heart of the *doulos*”...]

“An Apostle”: one sent with delegated authority (cf. Mt 10:1-2)—a position to which he was called. (Lit., the Greek is, “a called apostle.”) Founding apostles had to be an eyewitness (1 Cor 9:1; 15:1-9). This calling was from God (Acts 9:15; Gal 1:1), though it was acknowledged by men (Gal 2:7-9). (The “least”; 1 Cor 15:9. And yet he dominates the Book of Acts and wrote 14 of the 21 epistles in the NT!)

“Separated”: It involved being “set apart” (from ἀφορίζω *aphorizo*, cf. Acts 13:2, the same word from which we get our word *horizon*) for the gospel of God, the message of good news from God that centered on “His Son” (Rom 1:2, 9) which Paul was “eager to preach” (v. 15) without shame (v. 16).

This “setting apart” did not keep Paul from independent employment (“making tents”) to support himself and his companions (Acts 20:34; 1 Thess 2:9; 2 Thess 3:8), nor from mingling freely with all levels of pagan society.

[It was a “setting apart” to *something*—a commitment and dedication, not from things in isolation like the Pharisees. Interestingly, the word “Pharisee” means “separated one” in the sense of being isolated and segregated. What are you “*separated to*”?]

When? *Before birth!* (Jer 1:5; Jn 15:16; Eph 1:4). [The doctrine of election was a cause for attack on Christ at the very beginning (Lk 4:24-29).]

The Gospel

The Gospel is not a code of ethics or morals; not a creed to be accepted; not a system of religion to be adhered to; not a good advice to follow...

It is a divine *Person, Jesus Christ*. He died for our sins, according to the Scriptures; He was buried and rose again the third day, according to the Scriptures (1 Cor 15:3-4).

Consider the story of the Prodigal Son (Luke 15): Did the Father say, “My son has become good”? *No!* “For this my son was dead, and is alive again; he was lost, and is found!”

Christ did not come to make bad men good; but to give dead men *life!* The Book of Romans is the most complete and penetrating statement of God’s divine plan for the redemption that God has given us. (By the way, the Prodigal Son never lost his “sonship.”)

“Promised Afore”

2] (Which he had promised afore by his prophets in the holy scriptures,)

“Holy Scriptures” refers to the Old Testament. It occurs only here in the New Testament (2 Tim 3:15 uses different Greek words for “holy Scriptures.”)

“Promised afore.” God is distinctive in His keeping His promises. [vs. Allah, et al...] The gospel is not brand new: It was promised by His prophets all the way through the Old Testament. Prophecy = an undeniable authentication of His Word.

“To Him give *all* the prophets witness...” Acts 10:43. [Inaccuracy resulted in death, Deut 18:20. There were lots of rock piles in Israel!]

What “had been promised afore?” The Gospel! (= a person!) His first promise of redemption (Gen 3:15). Messianic details: family, birthplace, etc. (See *Footprints of the Messiah* briefing package.)

Hidden in Genesis 5 (cf. Isa 53:11; Jer 23:6; 33:16; 1 Cor 15:1-8). Philip’s use of Isaiah 53:7-8 with the Ethiopian eunuch is a good example (Acts 8:30-35; cf. Luke 24:25-27, 45-47). Paul will also use Gen 18 and 22 in chapter 4.

- 3] Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

This asserts Christ’s deity as basic to His person and prior to His Incarnation, since His identification with David’s line “came to be,” the literal rendering of the participle *genomenou*, translated “was made.” He was genuinely human too, as declared by His linkage with David and (v.4) His resurrection from the dead.

Claims to Deity

- 4] And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

The resurrection declared Him to be the Son of God because it validated His claims to deity and His predictions that He would rise from the dead (Jn 2:18-22; Mt 16:21).

“The Spirit of Holiness”: This is the Holy Spirit, and not, as some have suggested, Christ’s human spirit. [See *Trinity* excerpts in the Supplemental Topic in the following pages.]

- 5] By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Paul’s ministry from Jesus was “among all the nations,” which included the Romans, whom Paul addressed not as a church but as individual believers.

Paul was the human agent from and for Christ he received “the grace of apostleship” (cf. Rom 12:3; 15:15), but the calling (God’s summons to salvation; cf. Rom 8:28, 30) came from the Lord and set his readers apart as “saints.”

Obedience to the Faith

Objective genitive: *obedience* (produced by) faith. Obedience and faith are often linked (cf. 15:18; 16:26; also cf. 1 Peter 1:2). Obedience to the Lord as our King is too often overlooked as *the* essential in our Christian walk!

- 6] Among whom are ye also the called of Jesus Christ:

Just as Paul was a “called” apostle, so the believers in Rome were “called of Jesus Christ” to be saints.

Paul’s Salutation

- 7] To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Paul’s salutation, like that in all his epistles, expressed the desire that they enjoy God’s grace (Gr. *charas*) and peace (Heb. *shalom*). Written to believers: the unsaved are never named God’s “beloved.”

Not preaching to the unsaved; *teaching* the saints:

A group of displaced persons, uprooted from their natural home, and on their way to an extraterrestrial destination; not of this planet, neither in roots nor in its ideals.

—Barnhouse

Supplemental Topic:

The Trinity

(Excerpted from the briefing package, *The Trinity*, Koinonia House, 1995.)

Works of God

[Each declared to be wrought wholly, and independently, by each person:]

1) Creation of the Universe:

Father: Ps 102:25

Son: Col 1:16; John 1:1-3

Spirit: Gen 1:2; Job 26:13.

All three gathered into *Elohim*, Gen 1:1.

2) Creation of Man:

Father: Gen 2:7
 Son: Col 1:16
 Spirit: Job 33:4.

Plurals: Eccl 12:1; Isa 54:5

3) The Incarnation:

Father: Heb 10:5
 Son: Phil 2:7
 Spirit: Luke 1:35

Spirit generates the Son, but in such a manner that the Son addresses the First Person as Father. (Except on the cross: "My God.")

4) The Life and Ministry of Christ:

The Son always did the will of the Father, and to this end the Spirit was given to the Son without measure.

5) The Death of Christ:

Father: Ps 22:15; Rom 8:32; John 3:16
 Son: John 10:18; Gal 2:20
 Spirit: Heb 9:14

6) The Atonement:

Father: Isa 53:6, 10
 Son: Eph 5:2
 Spirit: Heb 9:14

7) The Resurrection of Christ:

Father: Acts 2:24; Rom 6:4
 Son: John 10:17, 18; John 2:19
 Spirit: 1 Pet 3:18; Rom 8:11

8) The Resurrection of All Mankind:

Father: John 5:21
 Son: John 5:21
 Spirit: Rom 8:11

9) The Inspiration of the Scriptures:

Father: 2 Tim 3:16
 Son: 1 Pet 1:10,11
 Spirit: 2 Pet 1:21

10) Minister's Authority:

Father: 2 Cor 3:5,6
 Son: 1 Tim 1:12
 Spirit: Acts 20:28

11) The Indwelling Presence [Surprised?]:

Father: Eph 4:6
 Son: Col 1:27
 Spirit: 1 Cor 6:19

12) The Work of Sanctification:

Father: Jude 1:1
 Son: Heb 2:11
 Spirit: 1 Cor 6:11

13) The Believer's Safekeeping:

Father: John 10:29
 Son: John 10:28; Rom 8:34 (4 ways!)
 Spirit: Eph 4:30

14) Others:

Wisdom: Cf. 1 Cor 1:24 with Ps 8, Logos of Jn 1:1-18, et al.

Attributes of God

All attributes are ascribed to each of the three.

Eternal existence:

Father: Ps 90:2;
 Son: Alpha and Omega, First and Last (Rev 1:8, 17; Jn 1:2; Micah 5:2; cf. Zech 12:10 (Heb); Gen 1:1; Also Isa 41:4.)
 Spirit: Heb 9:14.

Infinite Power:

Father: 1 Pet 1:5
 Son: 2 Cor 12:9
 Spirit: Rom 15:19

Omniscience:

Father: Jer 17:10
 Son: Rev 2:23
 Spirit: 1 Cor 2:11

Omnipresence:

Father: Jer 23:24
 Son: Mt 18:20
 Spirit: Ps 139:7

Holiness:

Father: Rev 15:4
 Son: Acts 3:14
 Spirit: (everywhere: “Holy Spirit”)
 Thus, “Holy, Holy, Holy”—Isa 6:3

Truth:

Father: John 7:28
 Son: Rev 3:7
 Spirit: 1 John 5:6

Benevolence:

Father: Rom 2:4
 Son: Eph 5:25
 Spirit: Neh 9:20

Disposition for communion:

Father: 1 John 1:3
 Son: 1 John 1:3
 Spirit: 2 Cor 13:14

There is no intimation that one person of the Godhead sustains these attributes in respect to the other two persons; or that they are held in partnership.

All is predicated of each as though no others existed. The peculiar relationship of One in Three, and Three in One, is upheld apart from those usual interdependent sharing which characterize human combinations and manifestations.

The fact that each person possesses all the divine characteristics and so completely that it would seem that no other need to possess them, speaks of the distinction between the Persons as such. On the other hand, the fact that they all manifest these characteristics in identically the same ways and to the same measure, speaks of the unity from which their mode of existence springs.”²

Next Session

Read (and outline) Chapter 1. Read the next seven chapters. (There are 413 verses in the Epistle to the Romans. At the rate of seven per session, we should finish in 58 more sessions!)

Notes:

1. Manuscript by his son D. Paul Luther preserved in the library at Rudolstadt, quoted by F.W. Boreham in *A Bunch of Everlastings or Texts That Made History*; Judson Press, Philadelphia, 1920, p. 20. Also, see Courson, p. 33-38.
2. Chafer, Lewis Sperry, *Systematic Theology*, (8 vols), Dallas Seminary Press, Dallas, TX, 1946, vol 1, p. 305.

The Book of Romans Session 2

Romans 1:8 - 1:32

The Pagan Predicament

Review

The last half of Acts is mostly about Paul; it ends with him going to Rome, so it's appropriate the epistle to follow Acts is Romans. It is a continuation of Acts in many ways.

Romans is the most comprehensive statement of the Gospel in the entire Bible. Some call it the “Gospel according to Paul.”

The impact of Romans on world history is unequalled by any other book of the Bible. The years A.D. 590 - 1517 are known as “The Dark Ages”; during this time, the grace of God was nearly obscured. The early church understood the grace of God, but grace gradually eroded into forms of legalism... The reemergence of an awareness of the grace of God led to the Reformation.

The Predicament of:

- **Romans 1: The “Pagan Man”**
- Romans 2: The “Moral Man”
- Romans 3: The “Religious Man”

- 7] To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Paul's salutation, like that in all his epistles, expressed the desire that they enjoy God's grace (Greek *charas*) and peace (Hebrew *shalom*). His epistle was written to *believers*: the unsaved are never named God's "beloved."

Introduction and Reasons for Writing

- 8] First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Paul made a practice of beginning his letters with a word of thanks to God, a specific prayer, and a personal message to the recipients. He rejoiced that news of their faith had spread all over the (known) world, (i.e., the Roman Empire). This was accomplished without modern travel or communications

- 9] For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

Paul's service was not "soulish"—not *psychikos*, but *pneumatikos*: spiritual (1 Cor 2:14). He did not depend upon music, architecture, or oratory; he simply taught the truth of the Word and the results of the Spirit.

- 10] Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

His constant intercession for them had the new note of petition for his projected visit (vv. 9-10); a heart-desire of long standing that finally was definitely on Paul's agenda (v. 10; cf. 15:23-24).

- 11] For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

We must keep the "personal letter" spirit of Romans before us if we are to be truly benefitted by it. Just as Paul told Timothy to teach, exhort, charge, command, rebuke, to be urgent in season and out of season—so must we exhort, command, rebuke, etc. (2 Tim 4:2).

Spiritually Beneficial Visit

- 12] That is, that I may be comforted together with you by the mutual faith both of you and me.

This visit would be mutually beneficial spiritually; he desired to minister for three purposes:

- 1) to the strengthening of the Romans (1:11; "to impart some spiritual gift" means either to exercise his own spiritual gift on their behalf or to bestow on them spiritual favors, i.e., blessings),
 - 2) to see some spiritual fruit (a harvest, v. 13) among them and, in turn,
 - 3) to be strengthened by them (v. 12). In this sense Paul's ministry at Rome would be the same as in other centers of the empire.
- 13] Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

Cf. Rom 15:19, 22, 23.

- 14] I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Paul a Debtor

As a result of his "apostleship" (v. 5) to the Gentiles, Paul felt obligated (lit., "I am a debtor") to the entire human race to proclaim God's good news (vv. 14-15). [Contrast this with Moses in Num 11:11-15!]

To the Jew, the whole world was divided into Jews (*Ioudaioi*) and Greeks (*Hellenes*), religious prerogative being taken as the line of demarcation. To the Greek and Roman, the world was similarly divided into Greeks (*Hellenes*) and Barbarians (*Barbaroi*), "non-Greeks," civilization being the criterion of distinction (Cf. Col 3:11, Scythians being an extreme example of savageness).

Parallel to it is the word foolish, unwise, (*ἀνόητος* *anoetos*, cf. Titus 3:3) in the next couplet, which has the significance of being uncultured.

- 15] So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Paul's sense of debt to the Gentile world produced an eagerness to evangelize it, including the capital of the known world, Rome. Talk of guts! Rome shook the entire world: it was the center of everything. And Paul went there with "just the Gospel..."

Four “For’s”

The summary text and core of the entire epistle (Romans 1:16-18):

- 1) The Gospel;
- 2) Its universal saving power;
- 3) Its secret is the revelation of God’s righteousness on the principle of faith; and
- 4) Its accord with the Old Testament (Hab 2:4).

- 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.

The theme of the letter. Paul gladly proclaimed it as God’s panacea for mankind’s spiritual need. He identified it as the infinite resources (*dynamis*, “power,” or spiritual ability) of God applied toward the goal of salvation in the life of everyone who believes, regardless of racial background.

Paul’s eagerness to evangelize sprang also from his estimate of his message, the gospel (1 Cor 15:1-4). [This is the 4th of 5 times Paul used the word “gospel”: vv. 1, 9, 15-17.]

“The power of God unto *salvation*...” Not unto reformation, education, progress, nor development, nor “fanning an innate flame.” It is for lost man and no other. Men are involved either in *salvation* or in its opposite, *perdition* (Phil 1:28).

He acknowledged, however, a priority for the Jew expressed in the Word first, which has sufficient textual support here and is unquestioned in Romans 2:9-10. Because the Jews were God’s Chosen People (Rom 11:1), the custodians of God’s revelation (Rom 3:2), and the people through whom Christ came (Rom 9:5), they have a preference of privilege expressed historically in a chronological priority. Jesus stated it, “Salvation is from the Jews” (Jn 4:22).

In Paul’s ministry he sought out the Jews first in every new city (Acts 13:5, 14; 14:1; 17:2, 10, 17; 18:4, 19; 19:8). Three times he responded to their rejection of his message by turning to the Gentiles (Acts 13:46; 18:6; 28:25-28; cf. Eph 1:12). Today, evangelism of the world must include the Jews, but the chronological priority of the Jews has been fulfilled. There is now no distinction between Jew and Greek either in the fact of sin (Rom 3:22) or the availability of salvation (Rom 10:12). Cf. Gal 3:28; Col 3:11.

The Theme of the Letter

- 17] **For** therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The theme of the letter = The righteousness from God is revealed.

The subjective genitive (lit., “of God”) identifies this as a righteousness that God provides for people on the basis of and in response to faith in the gospel (cf. 3:22). The Greek proposition *ek*, “out of,” or “from.”

God declares men righteous not by faith as the procuring cause, for the blood of Christ was that; not by faith as the putting forth of a certain faculty innate in man, much less by the keeping of divine commands, however holy and just; but out of *reliance upon His own Word as true*, and that alone.

In response to faith, this righteousness is imputed by God in justification and imparted progressively in regeneration and sanctification, culminating in glorification when standing and state become identical (Cf. Rom 8:29-30).

“Righteousness” (n) and “justify” (v), though seemingly unrelated in English, are related in Greek:

“Righteousness”	= δικαιοσύνη	<i>dikaiousune</i> , and
“Justify”	= δικαίω	<i>dikaioo</i> .

Paul used the noun many times in his epistles, including 28 times in Romans,¹ and he used the Greek verb 15 times.²

To justify a person is to declare him forensically (legally) righteous. Here also is the linkage with the other two epistles of this trilogy on Hab 2:4: “The Just Shall Live by Faith.”

God’s Righteousness Revealed Against Pagan Man

The first step in the revelation of the righteousness that God provides for people by faith is to set forth their need for it because they are under God’s judgment. *We are born into a fallen race*. The human race stands condemned before God and is helpless and hopeless apart from God’s grace.

This next section looks at the human race prior to the call of Abram and the establishment of a special people of God. This persists in the pagan world of the Gentiles as distinct from the Jews.

[And it persists as a Sardis (Rev 3:1) condition everywhere, “a name to live, while dead”; as iniquity abounds, the love of many professing Christians is waxing cold...]

God never condemns without just cause. Here, three bases are stated for His judgment of the pagan world:

- 1) For Suppressing God’s truth (v.18);
- 2) For Ignoring God’s revelation (vv.19-20);
- 3) For Perverting God’s glory (vv.21-23).

1) For Suppressing God’s Truth

- 18] **For** the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

This verse serves as a topic sentence for this entire section and it stands in contrastive parallel to verse 17. The verb is in the present tense: continuing revelation, “is being revealed”;

“The wrath of God” is an expression of His personal righteousness (which also “is being revealed,” Gr., v.17) and is in opposition to human sinfulness. Therefore people need the continuing revelation of “a righteousness from God” (v. 17) that He provides.

God’s wrath is directed “against all the godlessness” (*asebeian*, “lack of proper reverence for God”) and wickedness (*adikian*, “unrighteousness”) of men, not against the men as such. (God’s wrath will also be revealed in the future; cf. Rom 2:5.) God hates sin and judges it, but loves sinners and desires their salvation.

[The more you discover yourself to be a common sinner, the more you will realize God’s uncommon grace!] Failure to give God His due inevitably results in failure to treat people, created by God in His image, the right way. Conversely, people (in their unrighteousness toward others) continue to suppress (κατεχόντων lit., “holding down”) the truth (cf. 1:25; 2:8) concerning both God and man. People had God’s truth but suppressed it, refusing to heed it. And these wicked ones did this in an attitude of wickedness (*en adikia*).

This suppression of the truth is Paul’s first reason for God’s condemnation of the pagan world.

2) For Ignoring God’s Revelation

These verses declare that knowledge concerning God is available to all, as it is seen in the created world, accessible to the entire human race. [The first step of wisdom is to listen to the worst that God says about us. We were born into this lost race.]

- 19] Because that which may be known of God is manifest in them; for God hath shewed it unto them.

“Manifest” = φανερός *phaneros*, visible, clear.

“Shewed it unto them” = ἐφάνερωσέν *ephanerousen*, the verb related to the noun.

[Some scholars translate the phrase “to them” as “in them,” insisting that verse 19 is speaking of the knowledge of God within the being of man through conscience and religious consciousness. Preferable is the position that verse 19 states *the fact* of natural revelation and verse 20 explains *the process*. One support for this view is the word “for” which begins verse 20 and indicates a tie between the verses.]

- 20] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse:

Paul may have intended a play on words between the noun translated “invisible things,” ἀόρατος *aoratos*, and the verb translated “clearly seen,” καθορᾶται *kathoratai*, because they share a common Greek root.

Both the verb “clearly seen” and the participle “being understood” are in the present tense, which emphasizes the continuous nature of the action. How can something that is invisible testify to something that is clearly seen? DNA is a great example: it is a 3-out-of-4 *error correcting digital code*! Complex systems such as our bodies have to have subsystems that all communicate on an intimate level. This is evidence of skillful design and implementation. Everywhere in the universe is *evidence of design*—men are without excuse.

“Things that are made” = ποίημα *poiema*, workmanship; poem. The Creation is God’s great epic poem (Cf. Eph 2:10).

Paul connects observing Creation, which all people see, as revealing God's unseen character—the all-powerful Deity. Cf. Old Testament parallel to these verses is Psalm 19:1-6. (A cosmic code which nobody can erase!) Also, Psalm 8:1-4 and Psalm 148 (see below):

Psalm 148 (as paraphrased by Werner Gitt)³

Praise the Lord, all you galaxies, appearing like mere dust motes on photographic plates. Praise the Lord, Sirius and your companions Arcturus, Aldebaran, and Antares. Praise the Lord, all you meteorites, all you comets and planets in your elliptical orbits.

Praise the Lord, atmosphere and stratosphere, X-rays and radio waves. Praise the Lord, all you atoms and molecules, protons and electrons, protozoa and radioaria.

Praise the Lord, all you birds and dragonflies, rushing by in the sky. Praise the Lord, all you microscopic hexagonal snow crystals; all you lustrous blue prisms of copper sulphate. Praise the Lord, all you phosphorescent algae, anurida maritima and ligia exotica, floating like sparkling diamonds on the surf.

Praise the Lord, topic of Cancer, Arctic circle; all you storms sweeping across the Atlantic Ocean and along the Humboldt current. Praise the Lord, dark forests of the Amazon, all you tropical islands with your volcanoes, and you, O moon, shining on the swaying palms surrounding the lagoon.

Praise the Lord, all you public servants, all you students, all you young maidens. Let them praise the name of the Lord, for His name alone is exalted; His splendor is above the earth and the heavens. He has raised the fortunes of His people and taken Israel to His heart. Praise the Lord!

Paul's conclusion to this description of natural revelation is important—all men are without excuse. The witness to God in nature is so clear and so constant that ignoring it is indefensible. Their condemnation is based not on their rejecting Christ of whom they have not heard, but on their sinning against the light they do have (Cf. Pharaoh, Ex 10:16; Philistines, 1 Sam 4:7,8; 5:7, 8, 11; King of Nineveh, Jonah 3:7-9).

It is significant that our society militantly insists on teaching our young people bad science to perpetuate the myth of spontaneous biogenesis, etc., which is the basis of our philosophy, psychology, political theories, and our culture. There is a clear link between the atheism of Carl Sagan and the shootings at Columbine High School and Virginia Tech...

Supplemental Bibliography

Michael Denton, *Evolution A Theory in Crisis*, Adler and Adler, Bethesda MD, 1986.

Michael J. Behe, *Darwin's Black Box*, Simon and Schuster, New York NY, 1996.

Phillip E. Johnson, *Darwin on Trial*, InterVarsity Press, Downers Grove IL, 1993.

Roger Penrose, *The Road to Reality*, Knopf, 2005.

Frank J. Tipler, *The Physics of Immortality*, Doubleday, NY, 2000; *The Physics of Christianity*, Doubleday, NY, 2007.

Guillermo Gonsalez & Jay W. Richards, *The Privileged Planet*, 2004.

3) For Perverting God's Glory

- 21] Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

This reason for God's condemnation of the pagan world builds on the preceding verse just as that verse is built on the first. The relationship is seen in the use of the same Greek connective (διότι *dioti*) at the beginning of verses 19 and 21, in the latter translated "because."

People's suppression of the truth is seen in their rejecting the clearly visible evidence of God as the sovereign Creator and, unable to free their conscience, turned their perversion of that knowledge into idolatry.

The clause "although they knew God" refers to an original experiential knowledge of God such as Adam and Eve had both before and after the Fall. How long this knowledge of God continued before it was perverted is not stated, but God was known by people.

This fact makes human actions all the more reprehensible. One would suppose that to know God would be to honor Him, but these people "neither glorified Him as God nor gave thanks to Him." They turned from the very purpose for which God made them.

With such willful rebellion against God, it is little wonder that their thinking became futile (εματαιωθησανύ lit., "became worthless, purposeless"; cf. Eph 4:17), "became vain in their imaginations and their foolish (*asynetos*, "morally senseless"; cf. Rom 1:31) hearts were darkened" (cf. Eph 4:18). When truth is rejected, in time the ability to recognize and to receive truth is impaired (cf. Jn 3:19-20; Mt 13:10-16).

They Became Fools..

- 22] Professing themselves to be wise, they became fools,

When the true Source of wisdom is rejected (cf. Ps 111:10), people's claim to be wise is an idle boast. Progressively "they became fools" (ἐμωράνθησαν *emoranthesan*, lit., "became stupid"). That also describes our current culture...right now. Until man knows his state of sin, he wants no grace. If the evidence of guilt be insufficient or inconclusive, there is no need for a pardon!

- 23] And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Incorruptibility is the essence of God's being. This foolishness is demonstrated by the worship of idols as gods in the forms of people and animals (cf. Rom 1:25). The more you reflect upon the infinite glory and majesty of the eternal God, the more hideous will the unspeakable insult to Him of any kind of idolatry appear. The ultimate irony in humanity's refusal to glorify the true God is the insanity or stupidity of idolatry described in Isaiah 44:9-20, the worship of gods who are not and the demons who are.

Man's refusal to acknowledge and glorify God leads to a downward path: first, worthless thinking; next, moral insensitivity; and then, religious stupidity as seen in idol-worship. When the knowledge of the true and Living God is refused, false gods inevitably fill the vacuum.

And we become like the gods we worship! (Ps 115:8, 135:15-18). Egypt, once ruling the world, adopted the worship of death, and the scarab—the dung beetle!

Are idols of stone cold, unresponsive, impersonal? If you worship them, you too will become cold, unresponsive, impersonal. Is the world materialistic, harsh and unforgiving? If you worship the world you, too, will become materialistic, harsh, and unforgiving. And if you worship Christ, you will become like Him! ...Ah! Devoutly to be wished!

The Tragic Results

In a real sense, the results of God's condemnation on rebellious humanity are nothing more than the natural consequences of : suppressing truth, ignoring revelation, and perverting God's glory.

However, God did more than simply let nature take its course. God acted by abandoning the people (the thrice-mentioned "gave them over" [vv. 24, 26, 28] is παρέδωκεύ "abandoned") to their expressions of a corrupt lifestyle, which deserved God's wrath and the sentence of death (v. 32).

- 24] Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

One aspect of mankind's corruption (to which God actively let people go) was sexual profligacy. The frequency of live-in lovers, wife-swapping, and group sex parties today only confirms this result of God's abandonment.

Sex within marriage is a holy gift from God, but otherwise sex is impurity (lit., "uncleanness") and "the dishonoring of their own bodies" by using them contrary to God's intent. [These lusts are deeper than mere lusts of the *flesh*: they are of the *heart*. They will exist forever...]

Truth Into a Lie

- 25] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

The truth of God is not only the truth concerning God but also God's truth concerning all things, including mankind. This truth is that people are creatures of God and can find true fulfillment only in worshiping and obediently serving God the Creator.

A lie (lit., "the lie"), on the other hand, says that the creature—angelic (Isa 14:13-14; John 8:44) or human (Gen 3:4-5)—can exist independent of God, self-sufficient, self-directing, and self-fulfilling. Mankind made himself his god in place of the true God: "humanism."

Because God the Creator "is forever praised" (in contrast with creatures who are undeserving of worship), Paul added "Amen." This word transliterates in both Greek and English the Hebrew word meaning "so let it be." As an affirmation, it places approval on what has just been said.

Abandoned to Sexual Perversion (v.26-27)

- 26] For this cause God gave them up unto vile affections: for even their [females] did change the natural use into that which is against nature:

Three Greek words used here are not the noble ones meaning men and women, but those denoting sex only, as in lower creatures. The perversions that characterize our present society are nothing new; these perversions deliberately deny the presence of intentional *design* in our being...

God gave them over to “passions of disgrace” (Lit.). This is not speaking of natural or normal appetites of the body, or even the abuses of these: adultery or harlotry. It is dealing with unnatural appetites in which all normal instincts are left behind. This involved, as the text states, both sexes engaging in homosexual instead of heterosexual relationships. Women deliberately exchanged natural relations (with men in marriage) for unnatural ones (with other women). This is the second “exchange” the unregenerate made (cf. v. 25).

- 27] And likewise also the [males], leaving the natural use of the [females], burned in their lust one toward another; [males] with [males] working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Men were inflamed with lust (*orexei*, “sexual lust,” used only here in the NT and differing from the more common word for lust in v. 26). The only natural sexual relationship the Bible recognizes is a heterosexual one (Gen 2:21-24; Mt 19:4-6) within marriage. All homosexual relations constitute sexual perversion and are subject to God’s judgment. Such lustful and indecent acts have within them the seeds of punishment (“recompense which was meet”; due penalty).

“God gave them over...” (3X: 25, 26, 28) The beginning of the working of God’s wrath *in this world*. This is not a description of the finally damned, but of the at-present-lost: a present judicial action of God on earth where He lets men go their own way. This is distinct from the Great White Throne (Rev 20) where there will be no liberty left to indulge their lusts as in this present world. The lusts will remain—and probably intensify—but the ability to indulge them will be eternally removed and the damned placed under the visitation of Divine anger. “He that is filthy, let him be made filthy yet more.” (Rev 22:11)

“Now is the acceptable time; now is the day of salvation!” (2 Cor 6:2) Grace is ready to reach the worst wretch on earth!

Abandoned to Depraved Lifestyle (1:28-32).

- 28] And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Pagan humanity’s rebellion also included the rejection of the knowledge (ἐπιγνώσει “full knowledge”; cf. v. 32) of God. In a sense they put God out of their minds. God’s responding judgment was abandonment (cf. vv. 24, 26) to a depraved (*adokimon*, “disapproved”) mind, which expressed itself in attitudes and actions that ought not to be done (lit., “what is unfitting or improper,” a technical Stoic word).

- 29] Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

The mental vacuum created by dismissing God was filled (the perf. tense implies filled full) with four forms of active sin:

- wickedness (*adikia*; cf. v. 18),
- evil (πορνεία),
- greed, and
- depravity (*kakia*, “badness or malice”).

These four, in turn, express themselves in more specific types of wickedness. (The first two, **envy** and **murder**, sound much alike in the Greek: *phthonou* and *phonou*.)

Injustice: selfishness, enthroned against all rights of others;

Destructiveness: same word is used to describe Satan and his hosts: “evil one” “hosts of wickedness” (Eph 6:12, 16); it denotes wickedness in hostile activity.

Covetousness: Lit. “itch for more.” Claiming more than one’s due, greedy, grasping; act of over-reaching by selfish tricks. Covetousness is idolatry (1 Cor 5:11; Eph 5:3, 5; Col 3:5).

Malice: malignity; maliciousness, desire to injure.

Full of envy: hate toward one who is above us, who is what we are not, or possesses that which we cannot have, or do not choose the path to attain.

- 30] Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,
31] Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Also the four vices in verse 31 each begin with the Greek letter alpha (“a” in Eng.).

- 32] Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

This whole pattern of evil becomes the lifestyle of people who continue to do (present tense implies continuing or habitual action) these very things in open defiance of God, a defiance aggravated: a) by fully knowing (*epignontes*; cf. v. 28) that such things deserve death and b) by encouraging others in the same lifestyle. Such extremity of human rebellion against God fully warrants God's condemnation.

Next Session

Read Romans Chapter 2: The "Moral Man."

Notes:

1. Rom. 1:17; 3:21-22, 25-26; 4:3, 5-6, 9, 11, 13, 22; 5:17, 21; 6:13, 16, 18-20; 8:10; 9:30; 10:3-6 [twice in v. 3], 10; 14:17.
2. Rom 2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9; 6:7; 8:30 [twice], 33.
3. Gitt, Werner, *In the Beginning Was Information*, Christliche Literatur-Verbreitung e.V., Postfach Bielefeld, Germany, 1997. (Translation of *Am Anfang war die Information*, Hänssler, Neuhausen-Stuttgart, Germany, 1994.)

The Book of Romans Session 3 Romans 2: The Moral Man

The Outline

Chapters 1 - 8 FAITH *Doctrinal*

- 1-3 Sin (the most complete diagnosis)
- 4-5 Salvation
- 6-8 Sanctification

Chapters 9-11 HOPE *Dispensational*

- 9 Israel - Past
- 10 Israel - Present
- 11 Israel - Future

Chapters 12-16 LOVE *Practical*

Review

"The just shall live by faith" (Hab 2:4) put to death the heresies that grew during the early centuries of the church and the Dark Ages. There are three NT epistles that form a trilogy on "The just shall live by faith": Romans 1:17 shows who are *the just*; Galatians 3:11 shows how the just *shall live*; and Hebrews 10: 38-39 shows how to live *by faith*. Romans 1:16-18 provide the summary text of the entire Book of Romans.

They Became Fools...

The ultimate irony in humanity's refusal to glorify the true God is the insanity or stupidity of idolatry (Isaiah 44:9-20): *The worship of gods who are not and the demons who are*. The more you reflect upon the infinite glory and majesty of the eternal God, *the more hideous is the unspeakable insult to Him of any kind of idolatry*

Man's refusal to acknowledge and glorify God leads to a downward path: first, worthless thinking; next, moral insensitivity; and then, religious stupidity as seen in idol worship. *And we become like the gods we worship!* (Ps 115:8, 135:15-18). Egypt, once ruled the world, adopted the worship of death, and the scarab—the dung beetle!

God's Judgment

There is a specific *judgment* of God for denying Him as *Creator*...(Cf. Romans 1:26-28).

Romans 2: The Righteousness of God Revealed

What is the greatest thought that ever entered the mind of Man? Daniel Webster responded, "My responsibility to my Maker!"

God created man "in His own image." Since we are persons, so is God. Since we have personal feelings, so has God. If God be God, He must be the judge of all. You must meet God, and that as He is, not as you might wish Him to be. Let's really understand how *He* sees things...

We now enter the greatest passage in all Scripture as to the Great Principles according to which God's Judgment of Human Action must proceed.

God has made known in advance how He will decide and act, otherwise men would “imagine vain things” about the True God, and hug their delusions to their own damnation.

Condemnation of “Pagan Man” (1:1-32) is now followed with “Moral Man.” In any generalization such as the preceding blanket indictment of pagan humanity (1:18-32), exceptions to the rule always exist. Obviously, some pagans had high ethical standards and moral lifestyles and condemned the widespread moral corruption of their contemporaries.

In addition, the Jews morally stood in sharp contrast with the pagan world around them and freely condemned the Gentiles. Both groups of moralists might conclude that God’s condemnation did not apply to them because of their higher planes of living. But Paul insisted that they also stood condemned because they were doing *the same things* for which they judged others.

Condemnation of “Moral Man” (2:1-16)

[It is significant that in this chapter the general plural changes to the specific singular. The indefinite “they” now become “thou!” It is interesting that in the NIV, 2,000 changes were made to the text, rendering what *should be singular* as plural! In effect, removing personal accountability.]

- 1] Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

We now enter one of the greatest passages in Scripture. The Greek verb for “judging” does not mean to estimate a man’s value but to condemn his person. Every man is naturally blind to his own state and sins. We will encounter seven great principles of God’s Judgment. Here God lays out what it will take to spend eternity with Him.

Seven Principles of Judgment

1) According to Truth

- 2] But we are sure that the judgment of God is according to truth against them which commit such things.
- 3] And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

“Did you think that you would escape—*You?*?” The death-chamber of self-righteousness is open to each of us...

We need to drive out our false notions and blindness of self-love and self-flattery. The only barrier to receiving truth is the assumption that you already have it. The principle that keeps us in eternal ignorance is *condemnation before investigation*.

- 4] Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Not only do we feel we are innocent but the riches of God should be leading us to repentance. Note God’s progressive degrees—goodness, forbearance, longsuffering—in responding to our ingratitude...God’s judgment is according to real truth!

- 5] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

“Treasure up” ironically correlates with “riches of goodness” in v. 4. “Hardness” -*sklerotes*, sclerosis, hardening of arteries, etc.

2) According to Accumulated Guilt

God does not judge us until the end of our days. Not until the last evil result of a life of sin has been recorded can the final reward of the sinner be known. “Behold, this was the iniquity of Sodom...” (Cf. Ezek 16:49, 50).

Sin of Sodom (Ezekiel 16:49-50)

More than homosexuality; just an indicator. Pride is where sin entered the world in the heart of Satan. The fullness of bread—prosperity feeds pride. The abundance of idleness (Lk 17:28-30).

If God doesn't judge America, He will have to apologize to Sodom and Gomorrah.

Billy Graham

I tremble for my country when I recall that God is just, and that His justice will not sleep forever.

Thomas Jefferson, 1781

The phrase “the day of God’s ... judgment” (Rom 2:5) taken by itself may seem to lend support to the idea of a single general judgment of all humanity. However, the Scriptures do not support such a concept. This phrase must be interpreted in conjunction with passages which clearly indicate that several judgments of different groups occur at different times:

The judgment **of Israel** at Christ’s Second Advent, Ezek 20:32-38;
The judgment **of Gentiles** at Christ’s Second Advent, Mt 25:31-46;
The Great White Throne judgment, Rev 20:11-15.

The focus of this passage is on the *fact* that God will judge all peoples, not on the details of who will be judged *when*.

...unless, you flee to that Cross at Calvary and you will “not come into judgment” (Jn 5:24) for it has been already “finished” (Cf. Rom 8:1).

3) According to Works

- 6] Who will render to every man according to his deeds:

[Quotation of Ps 62:12 and Prov 24:12; Cf. Rev 20:11-15.]

- 7] To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

[vv. 7-10 are not a revelation of the way of salvation, but a general description of the character of those who are saved.]

In every age there have been those—like Abel, Noah, Abraham, Job, Joseph—separated from their brethren and choosers of God.

- 8] But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Cain, Esau, Pharaoh, Saul, Jehoiakim, et al.

- 9] Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Unrighteousness, indignation, wrath, tribulation, and anguish: the sweep of the fruits of ingratitude...

- 10] But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

4) Without Respect of Persons

- 11] For there is no respect of persons with God.

This just recompense by God is without regard to ethnic background or any other consideration except what each person has done.

- 12] For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

“The Law was given through Moses” (Jn 1:17), which marks the beginning of the dispensation of Law.

“Sinned” = aorist tense [once and for all]. This cannot refer to simply that they committed sin; “for all have sinned” refers to the general choice of sin as against righteousness and holiness; therefore, *a life-choice of sin*.

5) According to Obedience, not Knowledge

- 13] For not the hearers of the law are just before God, but the doers of the law shall be justified.

There is no form of the “deceitfulness of sin” more insidious or more prevalent (because of its subtle power over the self-righteous hear) than that of the false comfort or false peace because of merely knowing God’s truth. We shall find that the Gospel speaks of the “obedience of faith,” whereas disobedience and unbelief are interchangeable words.

A person’s habitual conduct, whether good or evil, reveals the condition of his heart.

Eternal life is not rewarded for good living; that would contradict many other Scriptures which clearly state that salvation is not by works, but is all of God’s grace to those who believe (e.g., Rom 6:23; 10:9-10; 11:6; Eph 2:8-9; Titus 3:5).

A person’s doing good *shows* that his heart is regenerate. Such a person, redeemed by God, has eternal life. Conversely a person who continually does evil and rejects the truth shows that he is unregenerate, and therefore will be an object of God’s wrath.

- 14] For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Gentiles = ἔθνος *ethnos*, interchangeable with the Hebrew גוֹיִם *goyim*, nations foreign to Israel. [This refutes the claim that God gave the Law to all nations...]

The Jews looked down on the Gentiles partly because they did not have the revelation of God's will in the Mosaic Law. But, as Paul pointed out, there are moral Gentiles who do by nature things required by the Law. Such persons show that the Law is not to be found only on tablets of stone and included in the writings of Moses; it is also inscribed in their hearts and is reflected in their actions, consciences, and thoughts.

Conscience

- 15] Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

Moral Gentiles by their actions show that the requirements (lit., “the work”) of the Law are written on their hearts. This is confirmed by their consciences, the faculty within human beings that evaluates their actions, along with their thoughts that either accuse or excuse them of sin. This is why Paul called such Gentiles a law for themselves.

Conscience is an important part of human nature, but it is not an absolutely trustworthy indicator of what is right. One's conscience can be “good” (Acts 23:1; 1 Tim 1:5, 19) and “clear” (Acts 24:16; 1 Tim 3:9; 2 Tim 1:3; Heb 13:18), but it can also be “guilty” (Heb 10:22), “corrupted” (Titus 1:15), “weak” (1 Cor 8:7, 10, 12), and “seared” (1 Tim 4:2).

All people need to trust the Lord Jesus Christ so that “the blood of Christ” might “cleanse [their] consciences” (Heb 9:14).

[vv. 14 & 15 are a parenthesis explanatory of vv. 12 & 13.]

6) Reaching the Secrets of the Heart

- 16] In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Continues the theme of vv. 5-13, God's righteous judgment. The Agent of divine judgment is Jesus Christ (cf. Jn 5:22, 27; Acts 17:31). This judgment will deal with men's secrets (lit., “the hidden things of

men”) and will reveal those things and prove God's judgment right (cf. 1 Cor 4:5).

In this section (2:1-16) God is seen as the Creator-Sovereign of the universe conducting the moral government of His human creatures. God's absolute standards are known. God punishes the wicked and rewards the righteous impartially according to their works, which reveal their hearts. Since no human being—Jesus Christ excepted—can be declared righteous (justified) by God on the basis of his own merit, *every human is condemned by God*.

At this point in Paul's argument the way a person can secure a righteous standing before God has not yet been presented. Here the emphasis is on the justice of God's judgment, leading to the conclusion that nobody on his own can be declared righteous by God.

Paul's gospel is not the standard of God's judgment. The righteous judgment of God is an essential ingredient of the gospel Paul preached and the reason for trusting Jesus' finished redemption. It does no good to present the solution if there is no apparent need for the solution. Paul is presenting the need, building his case that all men need the coming solution.

Paul starts by making clear that all of us, whether good, bad, or indifferent, all stand condemned before the applied standard. Once we grasp that we are sinners and dealing with a Holy God whose righteousness and justice *cannot be compromised*, then we can begin to understand and accept the solution God has provided.

7) According to Reality

Not religious profession [vv. 17-29 specifically addresses the Jew. Proud of the law, but not keeping it.]

- 17] Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
18] And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

Verses 17-18 include the five bases of Jewish religious pride:

- 1) Being called a Jew;
- 2) Relied on the Law;
- 3) Boasting of God;

- 4) Knowing God's will;
- 5) Instructed (in the minutia) of the Law

- 19] And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
- 20] An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
- 21] Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
- 22] Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

“Commit sacrilege” =to traffic in idols.”

- 23] Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
- 24] For the name of God is blasphemed among the Gentiles through you, as it is written.

Quoting Isaiah 52:5 (LXX). Even today: cf. Ezek 36:16-24ff. Israel had a calling but failed. Paul has nailed the Pagans and the Gentiles. He wants to make sure there are no misconceptions on the part of his Jewish readers, who had their pride in their Law and culture.

- 25] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Circumcision, here used, is the mark of the nation's separation to God, valid only if one were thus really separated to God.

- 26] Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
- 27] And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
- 28] For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Cf. Isa 29:13.

- 29] But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

“Whose praise...” = It is *reality* that counts with God. The true Jew (a contraction of “Judah,” which means “Praise”) is one who is circumcised in heart, who has judged his sinfulness in the sight of the Lord, and who now seeks to walk in accordance with the revealed will of God.

For the Christian, the same searching questions apply... If we glory in the gospel, our disobedience to the gospel dishonors God.

Let us not confuse Romans 2 with Revelation 20: at the Judgment Day there will be no reasoning or preaching: only condemnation “according to their works—the things written in the books.”

God's great announcement of these principles of His Throne is here given to awaken us out of any false hopes about ourselves. Paul is laying a foundation that he will build upon in subsequent chapters. Having cut through the rituals, there is now no cover to hide behind.

Next Session

Read Romans Chapter 3: The “Religious Man.”

The Book of Romans Session 4 Romans 3: God's Solution to God's Greatest Problem

Continuing Heresy

There is a heresy in the body of Christ we need to be aware of: that God is finished with the Jew and the Church has taken over the promises that were given to Israel (Cf. Rom 9, 10, 11). This heresy argues that when Israel rejected her Messiah, she forfeited the promises given to her by God and those promises now rest upon the Church. It goes by names such as “Replacement Theology,” “Reconstruction Theology,” “Dominionists,” “Kingdom Now” et al.

- 1] What advantage then hath the Jew? or what profit is there of circumcision?

- Pagans were condemned before God (Rom 1)
- Moral Man condemned before God (Rom 2)
- Religious People Condemned before God (Jew)

The first question pertains to Paul's words in Romans 2:17-24 and the second question to his words in Romans 2:25-29.

- 2] Much every way: chiefly, because that unto them were committed the oracles of God.

“Great in every respect...” How so, Paul? The casual reader would say the Jew had the advantage because to him was entrusted the Scriptures:

“Oracles” = *logion logion*: divine utterances or promises (some not yet fulfilled!). Jews were not just “custodians” of the Scripture, but the very *recipients* of God’s promises. Their scribal diligence *was* astonishing; but that is not the issue here...

Spiritual Advantage as a Jew?

- No promises given to the Church in the OT! (Rom 16:25, 26).
 - Kept secret (Eph 3:1-6). Ex: Mt 13: “hidden before the foundation of the world...”
- An interval between Dan 9:25 & 27 (between the 69 weeks and the 70th). This “gap” occurs 24 X in Scripture (Rev 4, 5 et al.).
- The Church was born by a miracle (Acts 2) and will be removed by a miracle (1 Thess 4:17ff; 1 Cor 15:51ff).
- Understand that Israel and the Church are distinct and mutually exclusive—they have different origins and different destinies.

Let’s look at some of the promises: Gen 17:6-11.

Three ways to become a “Seed of Abraham”:

- 1) Physical seed of Abraham (some of the promises are to those direct descendants, even if unbelievers);
- 2) Believers get *spiritual* benefits;
- 3) Gentiles through union with Jesus Christ.

Jer 31:35-37 (!) The world would have to disintegrate before Israel would be cast off! [Reconstructionists, et al., are calling God a liar! The reconstructionist heresy led to the anti-Semitism in Europe that led to the Holocaust; and it is happening again!... Cf. Hal Lindsey’s *Road to Holocaust*, Bantam Books, 1989...]

Ezekiel 37:11-14; Romans 11:25-29 [“until”...]

Judgment Declared

And when He was come near, He beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Luke 19:41, 42

Yet, Israel’s national blindness is not permanent (Rom 11:25). The “Fullness of the Gentiles” is the gathering of the Church. Israel’s national blindness will be lifted when the “fullness of the Gentiles” be “come in.”

- 3] For what if some did not believe? shall their unbelief make the faith of God without effect?

“Shall their unbelief nullify the faithfulness of God?”

It is the faithfulness of God that is the issue; not Israel’s unfaithfulness.

- 4] God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

μή γένοιτό *may genoito!* “Let it not be so!”

If you don’t believe the promises that God has given the Jew, you are calling God a liar! [Paul is calling the Reconstructionists *liars*!] Cf. 1 Jn 5:10; the concepts of unbelief, disobedience, and calling God a liar are equivalent. Unbelief is not accepting God’s word.

Cf. Ps 51:1-4—David confessed his sin, acknowledged his guilt and repented (1 Jn 1:9). Repentance is essential to the Jew—and to ourselves as Christians! Cf. Zech 12:10-13:1 (aleph& tau); Hos 5:15.

Aleph & tau = “Alpha and Omega... [No *maqeph*: direct object of a verb? Also other uses: indefinite pronoun: 2nd person masculine singular.

This is an example of a hypocatastasis (Gr. “putting underneath”): a hidden but declarative implied metaphor expressing a superlative degree of resemblance (also found in Gen 1:1).

- 5] But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

Zechariah 12:10

...and they shall look upon me
(את) whom they have pierced,...

וְשָׁפְכוּ עַל־בֵּית דָּוִיד וְעַל יוֹשֵׁב יְרוּשָׁלַם
רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּישׁוּ אֵלַי אֶת
אֲשֶׁר־דָּקְרוּ וְסָפְרוּ עָלָיו כְּמִסְפֵּר עַל־הַנְּחִיד
וְהִמָּר עָלָיו כְּהִמָּר עַל־הַבְּכוֹר:

Man's Conduct (His Actions)

Anatomical order: from the inside outward... throat, tongue, lips... feet.

- 15] Their feet are swift to shed blood:

(Isa 59:7) The 20th century was the bloodiest in history; cf. *Behold a Red Horse* briefing pack; cf. Eph 6:15

- 16] Destruction and misery are in their ways:

Man has no fulfillment except in glorifying God.

- 17] And the way of peace have they not known:

Eph 6:15. There is no peace when separated from God.

- 18] There is no fear of God before their eyes.

(Quoting Psalm 36:1) As in the days of Noah: “The end of all flesh has become before me.” Gen 6:12, 13; Deut 5:29.

The Mystery is Why Does God Save Any?

- 19] Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Deut 27:26; James 2:10; Gal 3:10, 11 (q.v. Hab 2:4!)

- 20] Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

The beginning of the answer: ***acknowledgment of reality:***

- 1) To show us what sin is;
- 2) To drive us to sin more (!?): Rom 5:20-21
- 3) To drive us to our knees! Gal 3:24. Faith (in Christ) alone.

- 21] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

“But now...” Marks the key conclusion: The Gospel as the (only) remedy. A major division: now the solution!

“The Righteousness of God” is the theme of the Epistle to the Romans.

Jer 23:5, 6 (“The Lord our Righteousness”: the name that refutes the claim of the Jehovah’s Witnesses.); Ps 43:1, 2: Luther noted this was on the basis of *God’s* righteousness... not man’s! The only righteousness that counts is one that is given; Ps 32:1, 2 (quoted in Rom 4) Luther called this psalm “a Pauline Psalm”;

Isa 53:11—it’s the Cross that justifies. Religion doesn’t work; it is simply a person’s attempt to justify himself before God. From Gen 3:21 on, God covered them...“Without the Law”—apart from the Law (Acts 10:43); “Deliver me in *thy* righteousness” (Ps 51).

- 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 [distinction]:

- 23] For all have sinned, and come short of the glory of God;

The pagan, the moral man, the religious man—all have fallen [keep coming] short of the glory of God...Job 25:4-6.

- 24] Being justified freely by his grace through the redemption that is in Christ Jesus:

Four critical words: “Justify,” declare legally without guilt; righteous not a process: all at once...

“Freely” [gift], δωρεάν dorean, “without a cause,” (Jn 15:3); “Grace,” To earn salvation by works would be to put God in man’s debt.

“Redemption”: set free from a slave market by paying the ransom (Cf. 1 Jn 5:19; Jn 12:31; Eph 2:2,3; Col 2:14; Heb 2:14, 15; 1 Pet 1:18, 19).

When John the Baptist first introduced Jesus to the public (Jn 1:29), he summarized the God’s remedy to our failures: “Behold the Lamb of God which taketh away the sin of the world.”

God's Greatest Problem: How to Be Just and Yet Justify Sinful Man?

The greatest barrier: God’s own character!

- 25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Propitiation = the greatest love word in the Scripture!

ἡλαστήριον *hilasterion*, the lid of expiation, from the Hebrew word כַּפֹּרֶת *kapporeth*, mercy seat (Ex 25:10-22; Lev 16:2; Heb 9:2-10).

Expiation = atoning or suffering punishment for wrongdoing: making amends; something done, or given, to make up for a wrongdoing.

God's Greatest Barrier: His Own Character

- 1) **Sovereign**; accountable only to Himself.
- 2) **Omniscient**; knows all.
- 3) **Omnipotent**; all powerful, visible and invisible.
- 4) **Omnipresent**; (particle physics: non-locality...).
- 5) **Love**;
- 6) **Immutable**; unchanging.
- 7) **Just**; the standard of His own character: absolute righteousness.
Links back to (1).

26] To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

“That..” The most important purpose clause! This is God's greatest problem: “that He might be just, and [yet] the justifier of him...” Jesus is the solution!

27] Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Faith is taking God at His Word.

28] Therefore we conclude that a man is justified by faith without [apart from] the deeds of the law.

Abraham was reckoned to righteousness by his faith when he was still on Gentile ground (Gen 15:6), two chapters before the covenant sign of circumcision was placed upon his flesh. [This will be developed in Chapter 4.]

29] Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30] Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31] Do we then make void [nullify] the law through faith? God forbid: yea, we establish the law.

...in the purpose that the Law was given:

- 1) To show us what sin is;
- 2) To drive us to sin more (!?): Rom 5:20-21
- 3) To drive us to our knees! Gal 3:24. Faith (in Christ) alone.

Outline

Chapters 1 - 8 FAITH *Doctrinal*

- 1-3 Sin (the most complete diagnosis)
- 4-5 Salvation
- 6-8 Sanctification

Chapters 9 - 11 HOPE *Dispensational*

- 9 Israel - Past
- 10 Israel - Present
- 11 Israel - Future

Chapters 12 - 16 LOVE *Practical*

Next Session

Read Romans Chapter 4. Abraham and David speak about God's greatest gift. How was Abraham saved? How was David saved? Is Paul's doctrine contradicted by the Epistle of James?

The Book of Romans Session 5

Romans 4:

God's Greatest Gift

Review

Chapters 1 and 2 dealt with reality that we are all part of a fallen race:

- | | |
|---|----------------|
| - Pagan Man - The creation is enough | <i>Guilty!</i> |
| - Moral Man - Doesn't live up to own conscience | <i>Guilty!</i> |
| - Religious Man - Commitment and sincerity | <i>Guilty!</i> |

Chapter 3 dealt with God's Greatest Problem: to compromise His hatred of sin would be to compromise His own character. How can a just God justify sinful man? How can He permit man to enjoy the destiny God made for us?

It may be that the Deity can forgive sins, but I do not see how.
Socrates to Plato, 360 B.C.

In Chapter 4, Abraham and David speak to Israel about God's Greatest Gift. This chapter will demonstrate the unity of the Old and New Testament together.

- How was Abraham saved (*Before the Law*)?
- How was David saved (*Under the Law*)?

Preview

- Abraham and David were held in higher esteem by the nation Israel than any other two whose lives are recorded in the Old Testament. Abraham was the founder of the Hebrew race, and David was their greatest king.
- Basis for their justification: Abraham (before the Law) Rom 4:1-5 and David (under the law) Rom 4:6-8.

- 1] What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

[The first of six occurrences of the question, "What shall we say then?" (Rom 6:1; 7:7; 8:31; 9:14, 30).]

He refers to Abraham as our forefather. (προπάτορα "forefather," is used only here in the NT.) Undoubtedly this was to distinguish Abraham's physical ancestry from his spiritual fatherhood, mentioned later in Rom 4:11-12, 16.

"Pertaining to the flesh" is modifying verb, not the noun: should be "What then shall we say then that Abraham hath found according to the flesh."

Cloudy Ethics

Abraham receives a lesson in ethics from Pharaoh (Cf. Gen 12:10-20.). Yet he later pulls the same stunt in Gen 20 with Abimelech, King of Gerar. (Subsequent silence from heaven for 13 years...)

- 2] For if Abraham were justified by works, he hath whereof to glory; but not before God.

What kind of people were reading this? A mix of ordinary believers, amidst lots of confusion: Cf. Acts 15:1ff. [Works or faith? (legalism = works + faith).]

The Jews were proud of Abraham and themselves. The Rabbis had taught that Abraham had a surplus of merit from his works that was available to his descendants. Paul built on that idea and agreed that, assuming that Abraham was justified by works, he had something to boast about (cf. boasting or bragging in Rom 2:17, 23; 3:27). But, Paul insisted, his boasting could only be before other people, not before God.

How Was Abraham Saved?

- 3] For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Gen 15:6: Abraham was reckoned to righteousness by his faith when he was still on Gentile ground, two chapters before the covenant sign of circumcision was placed upon his flesh.

Steps of faith of an *uncircumcised* Abraham (from his "call," Gen 12, to his circumcision, Gen 17): At the time Abraham was "saved" he wasn't "Jewish"!

Abraham's Steps of Faith

Steps of faith of an *uncircumcised* Abraham: from his "call" in Gen 12 to his circumcision in Gen 17.

- 1) Revelation of the God of glory in Ur of Chaldees;
- 2) Obedience to God's command to leave his country, kindred, father's house; [tarrying at Haran until his father died (Acts 7:4; Gen 11:3)];
- 3) Altar worship in Canaan (Gen 12:7, 8);
- 4) Choosing his portion with God [vs. Lot's separation (Gen 13)];
- 5) Victory over the kings (Gen 14);
- 6) Received by Melchizedek, "God Most High" and rejecting riches from men (Gen 14);
- 7) Believing God's word concerning his seed, counting on God to do the impossible, and thus "accounted righteous" (Gen 15).

The Council at Jerusalem: Acts 15

There was a major dispute over Gentile salvation: Paul, Barnabas, & Peter defend their case before the elders; James presides. There are *two* issues: How can a Gentile be saved? and What's to become of Israel?

Two Dilemmas

- 1) Do Christians have to come under the law to be saved?
- 2) If not, then what happens to Israel?

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Acts 15:13-17

The quote James uses deals with this second question (Acts 15:13-17; q.v. Amos 9:11,12). God is not through with Israel (Rom 9, 10, 11).

Justification by “Works”

- 4] Now to him that worketh is the reward not reckoned of grace, but of debt.
 - If you are working, what you get for that is wages: if you are doing something for me, then I owe you a debt
 - If I give you something you don't deserve = “Grace.” Your “trying to deserve it” clouds the graciousness of my gift!
- 5] But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

“...to the one who does not work, but believes...” (NASB. Present tense: continuous action: “Who keeps on not working...”). “...counted” = λογίζομαι *logizomai*: an accounting term.

Can the Bible contradict itself? Interpret the obscure passages by the clear passages...

If the plain sense makes common sense, seek no other sense.

Martin Luther

Paul vs. James? Do They Contradict Each Other?

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?

James 2:14-22

Abraham was justified in Genesis 15 and “tested” in Genesis 22.

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

James 2:23-26

- True faith produces works (as a testimony); true works don't produce faith (just bragmonies)
- Many preach “Guilt, fear, obligation” = a big bonfire (1 Cor 3:12-15).
- Only by faith is the Holy Spirit released to work through the believer for enduring results.

How Was David Saved?

Abraham lived *before* the law...How was **David** saved? David lived *under* the law and understood : Israel's greatest king was also justified *by faith alone*.

- 6] Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
- 7] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
- 8] Blessed is the man to whom the Lord will not impute sin.

Paul quotes Ps 32:1, 2: “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth

not iniquity, and in whose spirit there is no guile.” [Augustine of Hippo had these words painted on a placard and placed at the foot of his bed where his dying eyes could rest upon them.] This teaches justification apart from human merit (“not impute” = “not take into account” (Ps 51:9; Isa 43:24, 25). Martin Luther loved best the *Psalmi Paulini*, “The Pauline Psalms.” Psalms 32, 51, 130 and 143.

Vocabulary

- Transgression “Crossing over the line”
- Sin “To miss the mark”
- Iniquity “Twisted”
- Guile “Deception”
- Forgive “To remove a burden”
- Impute “To put on account”

Transgression is a form of rebellion against God. **Sin** means to not live up to God’s standards. **Iniquity** describes what happens to the inner character of the sinner. **Forgiveness** is pictured by the Scapegoat on Yom Kippur (Lev 16:20-22; Ps 103:12; Jn 1:29). **Impute** is a book-keeping term. When we confess our sins, God cancels our debt; no longer on the books.

- 9] Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
- 10] How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
- 11] And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Salvation Not by Rituals

We call Abraham our “father,” not because we “become Jewish” by coming to Christ. He is the Father of the faithful because he had faith prior to being circumcised. Abraham was justified as a *Gentile* before he was circumcised; his age when he was declared righteous is not stated (Gen 15:6), but when Hagar bore him Ishmael, he was 86 (Gen 16:16). After that, God instructed Abraham to circumcise all his male descendants as a sign of God’s covenant with him...This was done when Abraham was 99 (Gen 17:24).

Therefore the circumcision of Abraham followed his justification by faith by more than 13 years.

- 12] And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Thus, Abraham is our father, too. He is the Father of the Faithful: of those who follow in the steps of faith. Paul has turned the Jew’s boast upside down: it is not the Gentile who must come to the Jew’s circumcision for salvation; it is the Jew who must come to a “Gentile” faith: Abraham had faith long before he was circumcised...

Rituals are not the means; only a testimony. Baptism, too, is only a testimony. Sacraments and ceremonies of the church, while useful when viewed in proper light, become ruinous when perverted into *grounds* for confidence.

Promises Given on Faith Alone

- 13] For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

What does being “heir of the world” mean?

- God’s promise (Gen 12:1-3) preceded the giving of the Law by four centuries (Gal 3:17).
- Believers of all ages are “Abraham’s seed,” for they enjoy the same spiritual blessing (justification) which he enjoyed (Gal 3:29).

Don’t Neglect God’s Plan

- 14] For if they which are of the law be heirs, faith is made void, and the promise made of none effect [nullified]:

- If Jews could become heirs by obeying the Law, then faith has no value: “void”; the noun *κενός kenos*, “empty, without content,” (1Cor 15:10, 58). Also, the promise is worthless: “has been made invalid.”
- Why? God hates your trust in “good works” because you neglect all that God is, all that He has done, and desires for you...

- 1) What it cost God to give Christ; the Father’s forbearance as His Son suffered...
- 2) What it cost Christ to put away sin at the cross; “**God’s Riches At Christ’s Expense.**”

- 3) What honor God has given Him “because of the suffering of death”;
- 4) What plans for the future God has arranged through Christ’s having made peace by His blood on the cross, to reconcile “things upon the earth and things in heaven, unto Himself.” *We need to come to Him on His terms, not ours!*

- 15] Because the law worketh wrath: for where no law is, there is no transgression [violation].

(Lit., “the Law keeps on producing wrath”) as a consequence of disobedience. No one can keep the Law fully; therefore God, in wrath against sin, judges those who disobey.

The law can only curse. It cannot bless. It intensified sin by giving it the specific character of transgression, an overstepping of a prohibition (cf. Rom. 5:13), making it the wilful violation of known law.

Why is this so important to us? If we come to God on the basis of the law, the only result can be wrath. Then we must be perfect on the basis of our own merit. It’s the same principle—the same basis—that is the same trap for us. We, too, fall into the trap of attempting to rely on our own merit, rather than His.

The law cannot be the means of earning what was freely given.

Of Faith, By Grace...

- 16] Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

The minute that you are not bold in your faith, you are under the law.

“You don’t deserve it?” And you never will!

The human exercise of faith is simply the prerequisite response of trust in God and His promise. Since faith and grace go together, and since the promise is by grace, the promise can be received only by faith, not by the Law.

- 17] (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Greek: literally, “God making alive dead ones, and calling things not being, being.” Cf. Gen 1:3, “Let light be.” And light was.

Paul then supported his conclusion in verse 16 with scriptural authority, quoting God’s covenantal promise from Genesis 17:5.

Another reason the promise is by faith is so that it may be guaranteed to all Abraham’s offspring, not only the Jews (those of the Law) but to all who exercise faith in God. If the promise were fulfilled for those who keep the Law, then no Gentiles (or Jews either) could be saved! But this cannot be, because “Abraham is the father of us all, that is, all who believe” (cf. “our” in v. 1; also cf. Gal. 3:29). Yet, Israel is also one of those nations.

Israel and Church Distinct

Don’t make an eschatological mistake: Abraham is the father of all the faithful—but that is not a basis to equate the Church with Israel. The fact that believers in this Church Age are identified with Abraham and God’s covenant with him does not mean that the physical and temporal promises to Abraham and his physical descendants are either spiritualized or abrogated. It simply means that God’s covenant, and Abraham’s response of faith to it, have spiritual dimensions as well as physical and temporal aspects.

The Jew is still a Jew and the Gentile is a still Gentile. Within the Church there is no distinction; the Church is a 3rd category which can include both (Rom 1:16; 10:12; Gal 3:28; Col 3:11). Yet, Israel and Church are distinct. Different origins, different destinies.

God has not abrogated His promises to Abraham about his physical, believing descendants, the regenerate nation Israel, inheriting the land [Gen 15:18-21; 22:17]. These promises still stand; they will be fulfilled in the Millennium. This will be dealt with in chapters 9, 10, 11. [For a full discussion of this topic do see our Briefing Package, *The Prodigal Heirs*.]

God of Resurrection

God is the God of resurrection. He works when nature is powerless. “Who calls into being things which do not yet exist.”

- 18] Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

(Quote from Gen 15:5). He believed despite a hopeless situation: Abraham was 100; Sarah was 90.

The promise of blessing through the Seed—which is Christ—is of faith that it might be by grace. And it is to all the “seed”—that is, to all who have faith. All such are “of the faith of Abraham.” He is thus the father of us all, who believe in Jesus. And so the Word is fulfilled which declares, “I have made thee a father of many nations.”

- 19] And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb:
20] He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

The only way you can glorify God is to believe Him.

- 21] And being fully persuaded that, what he had promised, he was able also to perform.

Fully persuaded = brimful; no room for doubt. He relied on the character of God. He knew that God cannot lie. He knew that God was also omnipotent.

- 22] And therefore it was imputed to him for righteousness.
23] Now it was not written for his sake alone, that it was imputed to him;
24] But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

The definition of the Gospel in 1 Cor 15:1-4: note the importance of the resurrection!

- 25] Who was delivered for our offences, and was raised again for our justification.

Verses 23-25 apply the truth about justification and its illustration in Abraham to the apostle’s readers—from the believers in Rome who first read this letter to all of us today. The divine declaration of Abraham’s justification was written not for him alone, but also for us, to whom God will credit righteousness. Such an act of justification, however, is not for everyone. It is for us who believe in Him who raised Jesus our Lord from the dead

Summary

In Chapter 4, Paul presented several irrefutable reasons why justification is by faith:

- 1) Since justification is a gift, it cannot be earned by works (vv. 1-8).
- 2) Since Abraham was justified before he was circumcised, circumcision has no relationship to justification (vv. 9-12).
- 3) Since Abraham was justified centuries before the Law, justification is not based on the Law (vv. 13-17).
- 4) Abraham was justified because of his faith in God, not because of his works (vv. 18-25).

Jesus’ resurrection validates the adequacy of the payment for us all. *Τετέλεσται Tetelestai*, “Paid in full!” (Jn 19:30).

The ransom has been paid. The divine justice has been appeased. The holiness of God has been vindicated. ...And the believing sinner is declared justified from all things. Such is the testimony of Chapter 4. We can’t add to it. *It is blasphemy to even try.*

Next Session

Read Romans Chapter 5: So we have an eternal home in heaven waiting for us: What about the here and now? What are the benefits of salvation *now*?

The Book of Romans Session 6 Romans 5: The Sequence to Maturity

Romans Outline

Chapters 1 - 8 **FAITH** *Doctrinal*

- 1-3 Sin (the most complete diagnosis)
- 4-5 Salvation
- **6-8 Sanctification**

Chapters 9 - 11 **HOPE** *Dispensational*

- 9 Israel - Past
- 10 Israel - Present
- 11 Israel - Future

Chapters 12 - 16 **LOVE** *Practical*

Review

In Chapter 3 we learned about God's Greatest Problem. In Chapter 4 Abraham and David speak to Israel about God's Greatest Gift. Chapter 4 also demonstrated the unity of the Old and New Testament together (How Abraham was saved (*before* the Law)? How David was saved (*under* the Law)?

In Chapter 4, Paul presented several irrefutable reasons why justification is by faith: 1) Since justification is a gift, it cannot be earned by works (vv. 1-8); 2) Since Abraham was justified before he was circumcised, circumcision has no relationship to justification (vv. 9-12); 3) Abraham was justified centuries before the Law, so justification is not based on the Law (vv. 13-17); and 4) Abraham was justified because of faith in God, not because of his works (vv. 18-25).

Whence now, Pilgrim? Romans 5

An eternal home is waiting for those who have trusted Christ. Now the question Paul will answer is: *What about the here and now?*

Peace With God

- 1] Therefore being justified by faith, [let us to go on so that] we have peace with God through our Lord Jesus Christ:

“Therefore” = concluding from the foregoing.

“With” *πρὸς pros*, face-to-face; intimate relationship, understanding.

A believer is not responsible for having peace in the sense of making it but in the sense of enjoying it. Many don't have peace with God because they don't claim it through faith. “...My peace I give to you, not as the world giveth... (Jn 14:27).”

Three Kinds of Peace

- World Peace
- Tranquility of the soul: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you (Jn 14:27).”
- Peace with God: “the peace that passeth all understanding (Phil 4:7).”

- 2] By [through] whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

“Through whom?” Who is the agent here?

“Access:” *προσάγωγή prosagoge*, privilege of approach. “Through whom we have obtained access” (perfect sense: in the past, with results that continue on; nothing changes it).

“wherein we stand” = go on standing (present tense, continuing on).

“in grace” => exciting! In a condition [position], before God that we can never earn or merit. (Attempting to earn it is a form of rejection of the intent of the giver. Cf. Rom 11:6.)

Col 2:6: As you have therefore received (aorist: once and for all) so walk [continue on walking] in Him (present tense, continuously) so keep on walking in Him.

How have you received Him: Eph 2:8, 9! Why? Eph 2:7!

How do you continue? Galatians = how then we shall then live: *by faith* (Hab 2:4).

He is always the key; He is “the hope of glory” (Col 1:27; cf. Rom 8:17-30; 2 Cor 4:17; Col 3:4; 2 Thess 2:14; Heb 2:10; 1 Pet 5:1, 10). Even rejoice in sufferings? (Cf. James 1:2).

- 3] And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

“glory”: exalt; “leaping for joy” (present, continuing, tense).

“tribulation”: *θλίψις thlipsis*, a pressing, pressing together, pressure; thus, oppression, affliction, tribulation, distress, straits; distress that is brought about difficult circumstances. [How can we rejoice in that? Feeling that you are no longer close to God? Who moved?]

“Knowing”: *εἶδω eido*, perceive, notice, discern, discover... that which produces patience [perseverance.] (Cf. Rom 15:5-6; James 1:3-4.)

The Process of Maturity (a sequence)

- 4] And patience, experience; and experience, hope:

“experience”: δοκιμή *dokime*, proven character; a proof, a specimen of tried worth.

...[keeps on] producing character, and character keeps on producing hope. This is more than mere stoic endurance of troubles, even though endurance or steadfastness is the first result in a chain-reaction outgrowth from distress. This is spiritual glorying in afflictions because of having come to know (from *oida*, “to know by perception”) that the end product of this chain reaction (that begins with distress) is hope.

Flabby Christians... “No pain, no gain!” (Cf. 2 Cor 6:1-10): by much endurance (= perseverance, to persist in spite of difficulties; to keep on in keeping on) we are looking forward like distance runners.

Proven character: (root = something engraved); permanent; etched qualities of moral commitment, dependability; permanent qualities. Self-discipline; fortitude; trustworthy. Moral fiber... Proven character; => highest form of maturity = hope! (!) Confidence in the future over the present; Faith aimed at future things!

He who has no hope in the future frets under the least circumstances... You should have joy in difficult circumstances and troubles! Difficulties are used by God to develop proven character.

Re: “tribulation”: θλίψις *thlipsis*, a pressing, pressing together, pressure; thus, oppression, affliction, tribulation, distress, straits; distress that is brought about by difficult circumstances.

John Peterson (one of the principal partners of the famed leading design firm of Koechel-Peterson) expressed it this way: “If you squeeze a lemon, you get lemon juice. If you squeeze an orange, you get orange juice. If you squeeze a Christian, you should get Christ.”

Why do Christians Have Trials?

1. To glorify God (Dan 3:16-18, 24-25).
2. Discipline for known sin (Heb 12:5-11; James 4:17; Rom 14:23; 1 Jn 1:9).
3. To prevent us from falling into sin (1 Pet 4:1-2).
4. To keep us from Pride. Paul kept from pride by his “thorn in the flesh.” (2 Cor 12:7-10). Was it his eyes? (Gal 4:15; 6:11).
5. To build faith (1 Pet 1:6-7).
6. To cause growth (Rom 5:3-5).

7. To teach obedience and discipline (Acts 9:15-16; Phil 4:11-13).
8. To equip us to comfort others (2 Cor 1:3-4).
9. To prove the reality of Christ in us (2 Cor 4:7-11).
10. For testimony to the angels (Job 1:8; Eph 3:8-11; 1 Pet 1:12).

Thus: James 1:2-4

—from Hal Lindsey’s *Combat Faith* and
Nancy Missler’s *Faith in the Night Seasons*

The Process of Maturity

- Highest form of maturity = Hope! Confidence in the future over the present; faith aimed at future things!
- He who lacks hope in the future frets over the least circumstances... fretting and frustrations demonstrate a lack of perspective!
- You should have joy in difficult circumstances and troubles! Difficulties are used by God to develop proven character.

The Logic of His Love

- 5] And hope maketh not ashamed; because the love of God is shed abroad [poured out] in our hearts by [through] the Holy Ghost which is given unto us.

“Ashamed”: disappoint; “put to shame because of disappointment” in unfulfilled promises... (A reflection of Psalm 25:3, 20-21 (cf. Ps 22:5; Rom 9:33; 1 Pet 2:6).

Love of God = subjective genitive; the ability to comprehend the love that He has for us.

“poured out”: perfect tense, keep on, continuously; “was given” (aorist tense: once and for all).

This ministry of the Holy Spirit is related to His presence in believers as the seal of God (Eph 4:30) and as the earnest or down payment of their inheritance in glory (2 Cor 1:21-22; Eph 1:13-14). Each believer has the Spirit of Christ (Rom 8:9) and he is indwelt by the Holy Spirit (cf. 1 Jn 3:24; 4:13).

[There is a shake up coming; we need to have our priorities straight; not with our eyes on the world...]

Persecution = catalyst for Christian growth.. Pressures should lead to exaltation as our character grows. Hope = certainty about God’s promises of the future.

- 6] For when we were yet without strength, in due time Christ died for the ungodly.

“For”: to explain the logic of how great that love is. Substantiated by the kind of people he died for:

“helpless” = where you can do nothing to help yourself; nothing.

“ungodly” = incompatible;

“in due [the right] time”

How taught: Sacrifices, the passion play of innocent animals: Passages like Isa 53... (750 years earlier); Psalm 22... Daniel 9:24-25 (over 483 years earlier).

- 7] For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Contrast with human thinking; to show the highest expression of human love and God’s love. [Is there someone that *you* would die for?]

- 8] But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

“Commendeth”: συνιστάω *sunistao*, demonstrates; prove in action; while sinners ἁμαρτωλός *hamartolos*, defiantly rebel against, with scorn.

“Much More...”

- 9] **Much more** then, being [have been] now justified by his blood, we shall be saved from wrath through him.

This is the first of the “much more’s.”

What can be more than this fact [his blood] already? Justified. Declared as righteous as God!. (Ties this to v.1) How then can one be ever, once saved, be lost? “Through Him,” not us. We are secure in His faithfulness, not ours.

- 10] For if, when we were enemies, we were [having been] reconciled to God by the death of his Son, **much more**, being reconciled, we shall be saved [delivered daily] by his life.

“Reconciled”: to restore to a relationship by the removal of barriers; it is man that is reconciled to God. Religion is man’s attempt to reconcile himself to God. He can’t...remember Gethsemane...He died down here to save us; He lives up yonder to keep us saved!

This great triumvirate—*Redemption* (3:24; 1 Cor 1:30; Gal 3:13; Eph 1:7); *Propitiation* (Rom 3:25; 1 Jn 2:2; 4:10; *Reconciliation* (Rom 5:10-11; 2 Cor 5:18-20; Col 1:22)—is totally the work of God, accomplished through the death of Jesus Christ. Redemption pertains to sin (Rom 3:24), propitiation (or satisfaction) pertains to God (3:25), and reconciliation is for us, people.

“Delivered daily” by Christ [Cf. Heb 7:25] How long are we saved? As long as He lives.

“Enemies!” (Rom 8:7; James 4:4) Four descriptive words: helpless, ungodly, sinners, enemies. [Would you die for people like that? Would our society die for anything? That’s our problem...]

If God loved you enough in that condition, what about now that you are his child (Jn 1:12)? How then can one be lost after having been saved? The first of five “much more’s.” (Cf. 9, 10, 15, 17, 20). Four words; five “much more’s”! [Much more’s = Anticipatory echoes of Romans 8.]

Out of this logic comes the only correct motivation for living for God.

vs. Fear, commonly used today; = wood, hay, stubble (a bonfire...)]
vs. Obscure verses out of context... “Yes, but-ers”; i.e., Phil 2:12, 13.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 2:12, 13

“Fear”: Ancient term for respect, *awe*. Work out, *katergozamai*, to work to the outside something that is already on the inside! Cf. v.13! For it is God who is at work in you.

- 11] And not only so, but we also joy [exalt; leap for joy] in God through our Lord Jesus Christ, by whom we have now received the atonement.

“Have received”; *Finished* work.

The remainder of this chapter can be labeled “potential sanctification.” You may find this difficult to understand and difficult to accept.

Sanctification?

Justification does not *make* a person righteous. It means that before God's holy court, a lost sinner is now declared righteous, but his heart has not been changed. God also has a plan in salvation whereby He not only *declares* a sinner righteous, but He is also going to *make* a sinner righteous. That is, God provides a way that a sinner may grow in grace and *become* sanctified (set apart) for God.

Two Heads: Adam and Christ

From Romans 5:12 to Chapter 8, what makes that union with Christ absolutely, irrevocably, ours because of Him. These verses contrast with our descent from Adam and our present union with Christ.

Imputation through Union. Impute: to ascribe, to account to you something that was true of another.

- 12] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

[An ostensible rebuttal to "life on other planets," etc. There were two exceptions: Enoch and Elijah—one a Gentile and one a Jew. The two witnesses in Rev 11, I believe, will both be Jewish.]

We Are Sinners Four Ways

- 1) We are sinners because we commit acts of sin.
 - 2) We are sinners by nature (sin doesn't make us sinners, but we sin because we have that nature).
 - 3) We are in the state of sin. God has declared the entire human family under sin.
 - 4) You and I are also sinners by imputation. That is, Adam acted for the human race because he was the head of it.
- 13] (For until the law sin was in the world: but sin is not imputed when there is no law.
- 14] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Why did people die from Adam to Moses? Mankind did not die for their personal sin; he died because of Adam's sin being imputed to him.

Adam had rejected God's warning: "Dying you shall surely die" (2 deaths: Jude 1:12; Rev 2:11; 20:6,14; 21:8).

"In the day...": At the instant of rejection, he violated God's word, at the very center of center of his being: spiritually. It began a process...and we are after the image of a fallen Adam. Death from Adam to Moses is undeniable. Cf. 1 Tim 2:13, 14: Adam loved Eve so much that he *chose* to join her in her predicament! (Without which there would have been no issue, no Redeemer!)

Contrast with the Last Adam

"Him that was to come," whose power is greater. (Much more's), and through imputation, is ours. How? Cf. "The Last Adam": 1 Cor 15:45-49. Also, Eph 5:22-32. Christ is the Last Adam. He is the head of a new race.

- 15] But not as the offence, so also is the free gift. For if through the offence of one many be dead, **much more** the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Two opposing sources and results accordingly.

- 16] And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
- 17] For if by one man's offence death reigned by one; **much more** they which receive abundance of grace and of the gift of righteousness shall reign in life by [through] one, Jesus Christ.)

(Verse 17 closes the parentheses which began at verse 13.)

Our predicament derived from one man; our salvation is the result of one man, Christ. *Our salvation depends on Him, not on anything we can, or ever could, do...*

In the one case people are dying victims under a ruthless ruler; in the other they themselves become the rulers (cf. Rev 1:6) whose kingdom is one of life!

The fact that it is "those who receive" God's grace and gift emphasizes the provision made for all in Christ's sacrificial death and offered to all by God, yet it must be *appropriated* by an individual by faith to become effective (cf. "received" in Jn 1:12).

18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

“Cheap grace?” It cost God greatly to make it free to us! [The Gospel is “not according to man” (Gal 1:11).]

19] For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

They are not simply declared righteous (the verb for impute is not used here), but they will “be made righteous” in the process of sanctification, culminating in glorification in God’s presence. The word “made,” καθίστημι *kathistemi*, means “stand constituted as,” and is the same verb used in the first half of verse 19 in the words “were made sinners.”

We sin because we are sinners. (“He wasn’t a horse thief because he stole a horse. He stole a horse because he’s a horse thief!”) Did you ever have to teach a child to be bad?

By the obedience of One (not many): Christ. New nature (2 Cor 5:17). [Cf. 1 Cor 5:1-5: turned over “in order that” his spirit may be saved... Cf. 1 Cor 15:20-22.]

[Chapter 6 will develop this verse in glorious terms! Chapters 6, 7 & 8: all that we have in our union in Christ. All we have to do is to count them true...]

20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did **much more** abound:

Why did God introduce the law? For sin to abound?! This is the opposite of Man’s thinking! This is to eliminate any ability of man to rationalize away his sin nature (this will be explained further in Romans 7.)

It isn’t until man despairs of his self-effort that he can comprehend God’s grace—which even more abounds!

21] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Once again Paul spoke of *reigning* in connection with life. In verse 17 those who received God’s gift “reign in life” through Christ (this will be marvelously developed in Romans 8...).

Contrast of Two Unions

One Man (Adam)

One Man (Christ)

[15] One man's offence

many died

[16] One (Adam)

judgment, condemnation

[17] Through one man

death reigns

[18] One man's offence

condemnation to all

[19] Disobedience of one

many made sinners

[21] Sin reigned in death!

One Man's free gift

righteousness to many

For many offences

gift of justification

Through one Man

believers reign in life

Righteousness of One

justification offered all

Obedience of One

many made righteous

Grace reigns in eternal life!

Summary

Chapter 5 concludes the arguments for salvation (justification). Why then should I live? Chapters 6, 7, and 8 will lay that out clearly!

- Chapter 5: Two heads—Adam and Christ
- Chapter 6: Two masters—Sin personified and God as revealed in Jesus.
- Chapter 7: Two husbands—The Law and Christ Risen.

Next Session

Read Chapters 6, 7 & 8: All that we have in our union in Christ. All we have to do is to count them true...Outline Chapter 6: Sanctification. How can He accept us while we still retain our sin nature? How does He disengage us from that nature?

The Book of Romans Session 7 Romans 6: Sanctification

Review

God’s Greatest Gift (Chapter 4): How do we get to Heaven? There’s only one thing we can “do” —receive God’s gift by faith.

Peace of God (Chapter 5): Experiential results of justification; the sequence to spiritual maturity: tribulation → perseverance (“patience”) → experience → hope.

Contrast of Two Unions: Romans 5:15-21

One Man (Adam)

[15] One man’s offence	>	many died
[16] One (Adam)	>	judgment, condemnation
[17] Through one man’s offence	>	death reigned
[18] One man’s offence	>	condemnation to all men
[19] Disobedience of one	>	many made sinners
[21] Sin reigned in death		

One Man (Christ)

One man’s free gift	>	righteousness to many
For many offences	>	gift of justification
Through one man	>	believers reign in life
The righteousness of One	>	justification offered to all
Obedience of One	>	many declared righteous
Grace reigns to bring eternal life		

Chapter 6: Sanctification

Justification imputed righteousness to us, by faith alone. How can He accept us while we still retain our sin nature? How does He disengage us from that nature?

The Tenses of “Salvation”

Past Tense:	Separation from the <i>Penalty</i> of Sin	Justification
Present Tense:	Separation from the <i>Power</i> of Sin	Sanctification
Future Tense:	Separation from the <i>Presence</i> of Sin	Glorification

Justification is *for* us; Sanctification is *in* us.

Justification *declares* the sinner righteous; Sanctification *makes* the sinner righteous.

Justification removes the *guilt* and *penalty* of sin; Sanctification removes the *growth* and the *power* of sin.

- 1] What shall we say then? Shall we continue in sin, that grace may abound?
- 2] God forbid. How shall we, that are dead to sin, live any longer therein?

“God forbid...”: μή γένοιτο = “May it never be.” The fact is, Christians have *died* to sin (Rom 6:7, 11). The Greek aorist (past) tense for “died” suggests a specific point when the action occurred: *at salvation*. Death, whether physical or spiritual, means separation, not extinction (Rom 6:7, 14).

The Death of Defeat

He does something to us so that we can’t sin carelessly:

- Something has happened to our basic nature
- You can still sin, *but you cannot rest in it*
- *It doesn’t have anything to do with some vow you make, but is because of what God has done.*

The world doesn’t understand that. They don’t want to understand that; it is completely contrary to man’s thinking. “Justify” does not mean “to make you good,” or this question would be inappropriate

- 3] Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Paul emphasized Christ’s *death and burial* as an essential part of the Gospel in his definition (1 Cor 15:1-4). (If you find water in this verse, you have missed the meaning!)

- 1) Jesus **Died** for our sin *According to the Scriptures*
- 2) He was **Buried**
- 3) He **Rose** again *According to the Scriptures*

Key verbs: *knowing, believing, reckoning.*

- Whenever he tells us what He has done:
 - **Indicative** mood: settled, stated, as a fact.
- What He has done for us, and the opportunity to claim it:
 - **Subjunctive** mood: something possible for us.

The Death of Defeat: “It ain’t gonna reign no more”

v.3: “do you not know”: present tense—are you continuing not to know?

v.6: “knowing”: present tense—keep on knowing something.

v.8: “we believe”: we keep on believing (1st time since 4:24).

v.9: “knowing”: perfect tense—having come to know.

- v.11: “consider”: imperative mood, present tense—keep on considering, reckon, keep on counting it to be true.
- v.12: “do not let sin reign”: imperative mood, present tense—keep on not letting sin reign;
- v.13: “do not go on presenting”: imperative mood, present tense—do not keep on presenting.
“but present”: aorist tense—do it immediately.

Baptism

The word βαπτίζω *baptizo* has a wide latitude of meanings, not only in the NT, but also in the LXX Version of the OT, where it is used of the ablutions and baptisms required by the Mosaic law. These were effected by immersion, by effusion and by sprinkling; and the same word, “washings” or “baptisms,” designates them all (Heb 9:10,13,19,21). Greek word *baptizō* was not translated: it was **transliterated**. (You will find 20 different meanings in a typical lexicon.) From βάπτω *bapto*, to dip:

...send Lazarus, that he may dip the tip of his finger in water...

Luke 16:24

Jesus answered, He it is, to whom I shall give a sop...

John 13:26

And he was clothed with a vesture dipped in blood...

Revelation 19:13

How many different “baptisms” are mentioned in the Bible? *At least seven different kinds*. The word is used to designate *identity with*...

- [1] 1 Cor 10:1-2: Dry shod: who got wet? The Egyptians! *Baptiso*; transliterated. There was no water *on them*: used in a metaphorical sense, *to so identify with another*. They followed him that they were identified with Moses’ faith—and it was his faith that was ascribed to them. From slaves, to being free with Moses. They were baptized into Moses’ faith.
- [2] 1 Pet 3:20, 21: Noah in the ark. (We’ll examine this shortly.)
- [3] John the Baptist: His baptism bound its subjects to *repentance*, but not to the *faith of Christ*. Those whom John baptized were rebaptized by Paul (Acts 18:24-19:7).
- [4] Baptism of Jesus (Mark 3:15): Unique. Into [identified with] all righteousness; and the will of the Father: death, burial, resurrection. (We can’t die for the sins of the world).
- [5] Matthew 20:22, 23: Christ’s Suffering.

- [6] Fire, chaff blows away. 1 Pet 3:7-12. The Second Coming. Wheat from the chaff (unbelievers).

- [7] Holy Spirit. The apostles of our Lord were baptized with the Holy Ghost (Mt 3:11) by his coming upon them (Acts 1:8). The extraordinary event at Pentecost was explained by Peter as a fulfilment of the ancient promise that the Spirit would be poured out in the last days (Acts 2:17).

[Only three have to do with water... The New Testament consistently denies baptismal regeneration, presenting water baptism as a public attestation to an accomplished spiritual work (cf., e.g., Acts 10:44-48; 16:29-33).]

- 4] Therefore we are buried with him by [through] baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so [too] we also should walk in newness of life.

The resurrection of Jesus was not resuscitation; it was a new form of life in the same way the spiritual lives of believers in Jesus have a new, fresh quality. A believer’s identification with Jesus Christ is in His resurrection: besides being the start of new spiritual life now, it is also the guarantee of physical resurrection. *Just thinking positive isn’t enough: you need the reason, the basis.*

How is this? Gal 3:26f - 4:9: we are clothed with Christ. Water baptism doesn’t clothe you; it is but a testimony. Only God can do this. “In Christ” (165+ times) = a miracle! Intimate union. This is our ground of acceptance.

Eph 4:4-6: Seven facts here. “One baptism?” Only one that unifies. (Water baptism never unifies: they have fought wars over it.) Only what God does...

Col 2:11-14. “Circumcision without hands?” What God did, for us, apart from what man does....how? Through faith; without human hands. Organic union with Christ!

“Having forgiven” aorist; *all*. All = includes everything and excludes nothing.

1 Peter 3:20, 21. Who got wet? Not the believer: he was safe inside the ark! This is the baptism of the Holy Spirit: it is our union with Christ that saves us.

1 Cor 12:12-14. The true church = “the Body of Christ.”

“Truth in Labeling”

“Baptism of the Holy Spirit” = ?

Confusion persists due to that terminology used for the *infilling* of the Holy Spirit. [Cf. Gifts of the Holy Spirit...] Predicted in Acts 1:5. Also at the house of Cornelius (Acts 11:15, 16).

Only six Scriptures refer to this baptism (Rom 6:4; Gal 3:25-26; Eph 4:4-6; Col 2:11-14; 1 Pet 3:20-21; 1 Cor 12:12-14). Yet, 1 Cor 12:13 is the only place “Baptism of Holy Spirit” is *defined* in the Word of God.

“We were all baptized”: aorist tense; once and for all. When? When you believed. Passive voice, subject received the action. Plural, παν: *all*. There is no Christian that hasn’t been “baptized by the Holy Spirit!”

[Not to be confused with the *filling* of the Spirit. Some label the filling of the Scripture with “Baptism of the Holy Spirit”—let’s not quarrel with labels. One experience doesn’t do it; it must be claimed day-by-day...]

All these verbs [Romans 6:2-4] are in the aorist tense; all done, once and for all [each] *has been done*. Should walk: subjunctive mood: we each have the potential of *walking as the resurrected Christ!*

The Tenses of “Salvation”

Past Tense:	Separation from the <i>Penalty</i> of Sin	Justification
Present Tense:	Separation from the <i>Power</i> of Sin	Sanctification
Future Tense:	Separation from the <i>Presence</i> of Sin	Glorification

Sanctification

Sanctification begins with regeneration, the implanting of spiritual life in a believer. From that starting point, sanctification is God’s progressively separating a believer from sin to Himself and transforming his total life experience toward holiness and purity. The process of sanctification for a believer never ends while he is on earth in his mortal body. It is consummated in glorification when that believer—through death and resurrection or through the Rapture—stands in the presence of God,”

conformed to the likeness of His Son” (8:29). A believer’s identification [baptism] with Jesus Christ by faith is the ground of sanctification. However, the process of translating that identification into our daily experience demands three attitudes of mind and action on our part. These Paul discussed in Romans 6:5-23:

- 1) *Reckon* 6:5-11
- 2) *Do not yield* 6:12-14
- 3) *Serve* 6:15-23

Justification *declares* (imputes) holiness; Sanctification *makes* us holy.

1) Reckon (6:5-11)

The first attitude for required of believers is to “count” (present. imperfect, “keep on counting”) themselves dead to sin but alive to God in Christ Jesus (v. 11). Being able to reckon something as true, however, depends on knowing and believing certain things. These things to know and believe are stated in verses 5-10.

- 5] For [since, not “if”] we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

[“If” = 1st class, conditional: “since”] Exact likeness: “death,” thus, exact likeness: “resurrection.” How is this possible?

- 6] Knowing this, that our old man [self] is crucified with him, that the body of sin might be destroyed [done away], that henceforth we should not serve sin.

“Knowing this”: no doubts allowed here.

“Destroyed” = might be *rendered powerless*. The word “*destroyed*” is *katargeo*, meaning “to make of none effect, to be paralyzed or canceled or nullified”—“that henceforth we should not serve sin.”

Old self is rendered powerless because of our union with Christ in His death. I no longer have to be a slave to sin. Never again. “It ain’t gonna reign no more.” The old nature still exists, as described in 5:6, 8, 10: helpless, ungodly, rebellious, and an enemy of God. But now it needn’t be in charge.

- 7] For he that is dead is freed from sin.

What does this mean? Sin = singular; the old sin nature. Our self—our flesh—is determinative in our nature; our sin nature (cf. Prov 23:7 “For as he thinketh in his heart, so *is* he...”).

Chapter 6 = What God has done about this. Once and for all. A completed reality. [This is in contrast to “positive thinking,” “visualization,” “rebirthing yourself”; et al.]

Being dead with Christ—the old self need not dominate. New life is His goal. It is a fact... We are now a different person. We are accepted in the Beloved. Never accepted more than right now. But there is even (“much”) more. I am now freed to be able to say “no” *but I still must claim it by faith!*

- 8] Now since [not if] we be dead with Christ, we believe that we shall also live with him:
- 9] Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

This stands in opposition to the practice of the so-called perpetual sacrifice of Christ in the Roman Catholic Mass. [This also clouds the likelihood of life in other planets...]

The glorified Christ says, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev 1:18). The Resurrection opens up eternity to Christ, and it will open up eternity to those who will trust Him.

- 10] For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
- 11] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

“Reckon”: consider; count it as true. Present tense: keep on doing; daily, moment-by-moment. Dead to sin; alive to God. Do you really believe it? We share His resurrection life (Eph 2:5-6; Col 2:12-13).

2) Thus, Do not Yield (6:12-14)

- 12] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

“Therefore do not let sin reign” (present imperfect, “do not let sin continue to reign”). Don’t let it reign. Stop letting it—right now! How? By

your insisting that what God says is true. The dominion of sin is now *your choice*. It wasn’t before [without Christ]. Moment-by-moment choices. (Chapter 7 & 8 will detail.)

The Christian life is not trying to become what you are not. The Christian life is experiencing what you are—in Christ.

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.”

Not a fantasy: it is God’s declaration. Note also 2 Cor 5:21: “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

- 13] Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

“instruments”: ὅπλα *hopla*, in military context, “weapons” or “armor” (cf. Rom 13:12; 2 Cor 6:7; 10:4). A related passage is Paul’s exhortation, “Offer your bodies as living sacrifices . . . to God” (Rom 12:1). [Cf. *Be Ye Transformed* is a practical guide to applying this in our lives...]

Your daily choices will now determine the results; not your previous slavery. The power of the old nature is now broken:

- 14] For sin shall not have dominion over you: for ye are not under the law, but under grace.

Now *that* is “Good News!” I am now under the principle of grace. The law requires obedience, and, thus, death.

3) Serve (6:15-23)

- 15] What then? shall we sin, because we are not under the law, but under grace? God forbid.

“May it never be.” Serving by desire (Phil 2:12, 13), empowered by grace. Our response to what *He has done* inside of us.

- 16] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

There is no middle ground between being a slave to sin and a slave to obedience to God. As the Lord Jesus said, “No one can serve two masters... You cannot serve both God and money” (Mt 6:24; Lk 16:13). Mammon = confidence in wealth. Paul will also point out that being a slave to sin leads to death (cf. Rom 6:21, 23).

- 17] But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

“Thanks be to God”: *He* did it.

“Ye were” Gr: perfect tense; continuous action in past time.

“Obedient from the heart” by believing in the Gospel.

“Was delivered” ; As Isaiah 53:6ff predicted...Eph 2:8, 9 etc.

Col 2:6: “As ye have therefore received Christ Jesus the Lord, so walk ye in him...”

- 18] Being then made free from sin, ye became the servants [slaves] of righteousness.

[Have you been?] Your new nature will always desire to follow God. Following your old self will result in misery.

- 19] I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

“I speak as in human fashion...”

“Yield” = present.

- 20] For when ye were the servants of sin, ye were free from righteousness.
 21] What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
 22] But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

“Made free from sin:” aorist; once and for all.

“Slaves,” *doulos*, to God.

- 23] For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

“The wages”: ὀψώνιον *opsonion*, originally meant a soldier’s pay; “of sin is death” (eternal death here, in contrast with “eternal life” in v. 23b).

Summary

- Three times in this chapter Paul wrote that sin results in death (Rom 6:16, 21, 23).
- This death is eternal separation from God in hell, in which unbelievers suffer conscious torment forever (Lk 16:24-25).
- This is the wages they have earned and deserve because of their sin (Rom 5:12; 7:13).
- By contrast, the gift (χάρισμα *charisma*, “grace-gift”) of God is eternal life (Jn 3:16, 36).
- Eternal life is a gift that cannot be earned (Eph 2:8-9; Titus 3:5).

Next Session

Study Romans 7 = “Law School.” What kind of “adultery” is Paul referring to in his opening allegory? (Rom 7:1-4). When was Paul “alive without the law”? (Rom 7:9). What is the *purpose* of the Law?

The Book of Romans Session 8 Romans 7: Law School

Review

Rom 1	Intro and background; Pagan Man
Rom 2	Moral Man; Religious Man
Rom 3	God’s Greatest Problem
Rom 4	God’s Greatest Gift
Rom 5	The Sequence to Maturity
Rom 6	Sin “Ain’t gonna reign no more”
Rom 7	Law School

Myths of Our Time

It is a shock to realize how much of our modern culture is built on myths that are contrary to known truth. Dave Breese’s book, *Seven Men Who Rule the World From Their Graves*, highlights the continuing impact of men like Charles Darwin, Karl Marx, Sigmund Freud, et al.

The Theory of Evolution goes far beyond biology and anthropology: it permeates our psychological concepts, our social concepts, and political philosophies.

The paradigm of the “Ascent of Man” is built on the erroneous view of man as improving himself through education and technology, et al. It assumes that man develops in response to his environment. It assumes that with the proper environment and education that one can change the fundamental nature of Man. [Even in our courts of law, we excuse responsibility for crimes as the result of environmentally introduced factors....]

This contradicts what the Scripture teaches us: “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9).

“desperately” = אָנַשׁ *‘anash*, to be weak, sick, frail; desperate, incurable; desperately wicked; to be incurable. The “Depravity of Man” is one of the most reluctantly accepted doctrines of a serious Bible student.

Nowhere in Scripture is the heart of man cured. The miracle of regeneration is that we are given a new heart. The old one is incurable. This is what Romans 7 clarifies for us.

Ultimate Commentary

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
Romans 15:4

Caveats

The treasure of our heritage, and the *patterns* that teach us...However, beware the lure of legalism (cf. The Council in Jerusalem; Acts 15): Abraham was saved *before* he was circumcised, and before the law was given...see Romans 3:20 and 3:28.

The Law

The Mosaic Law is where many Christians go to try to find Christian living. Now Paul is going to show that the Mosaic Law has no claim on the believer. Actually, the Law condemned man to die; it was a ministration of condemnation (2 Cor 3:9). You don't contact the judge who sentenced you to die and ask him how you are going to live!

The Burden of the Law

Stephen, before the Sanhedrin, said that they had “... received the law by the disposition of angels, and have not kept it” (Acts 7:53). Peter calls it a yoke “which neither our fathers nor we were able to bear” (Acts 15:10).

For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:14

- 1] Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

[Verses 1-6 relate to Romans 6:14—the intervening verses (6:15-23) being a digression raised by the question in 6:15.]

The statement that a believer identified with Jesus Christ in His death is no longer “under Law” (6:14) should not have surprised Paul’s readers because they were men who know the Law.

This statement should not be restricted to Jewish believers in the church at Rome because Gentiles also knew the principle that the Law has authority (*kyrieuei*, “rules as lord”; cf. Rom 6:9; 14) over a man only as long as he lives. This is a self-evident truth, which Paul then illustrated by marriage, an allegorical example. (And Paul is not giving us instructions on divorce and remarriage here; he will do that elsewhere.)

- 2] For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

A married woman (lit., “the under-a-man woman”) is bound (perf. tense, “has been bound and stands bound”) to her husband as long as he is alive. But if her husband dies (in Gr., a third-class condition indicating a real possibility) she is released (perf. tense, “has been and stands discharged”) from the law of marriage (lit., “from the law of the man”).

She is bound to him by marriage while he lives, and obviously his death frees her from that marriage.

- 3] So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Paul continues the illustration, pointing out that if a wife marries (lit., “if she comes to”) another man while her husband is still alive she is called (future tense, “shall be publicly known as”) an adulteress. Conversely, on the death of her husband she is free from that marriage (cf. 7:2). So she is not an adulteress if she marries (lit., “even though she comes to”) another man. A widow who marries again is not guilty of adultery.

Note: The Mosaic Law had no provision for a married woman to get a divorce. Thus, she is a “type” of the believer. Marriages were arranged; the woman had no choice...a loveless obligation... This leads to a most provocative metaphorical application:

- 4] Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that [for the purpose that] ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Speaking of the believer as the “Bride of Christ.” Who are the “adulterers”?! *In Christ, law-keepers are “adulterers”!* This is the key to the whole Book of Romans. Paul applies his illustration of marriage to the believer and the Law, an allegorical example: the first husband is the Adamic nature, the fallen nature; the second husband is Christ (the hero of the piece...).

Dead to the Law

He said that you also died (lit., “you were put to death,” as was true of Jesus) to the Law. Just as a believer “died to sin” (6:2) and so is “set free from sin” (6:18, 22), so he also died to the Law and is separated and set free from it (6:14; cf. Gal 2:19). As a wife is no longer married to her husband when he dies, so a Christian is no longer under the Law.

This separation was through the body of Christ, that is, because of Christ’s death on the cross. As a result, Christians belong to another, to Him who was raised from the dead (cf. Rom 6:4, 9). Believers are, indeed, united to Him as His Bride (Eph 5:25).

God’s purpose in all this is “that we might bear fruit to God “ (cf. Rom 6:22; Gal 5:22-23; Phil 1:11). Only a person who is spiritually alive can bear spiritual fruit, that is, holy living (cf. Jn 15:4-5).

A person who is married to Christ should also bear spiritual progeny. Paul moved from the second person plural (“you”) to the first person plural (“we”), including himself along with his readers.

Purpose of the Law

- 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.

The apostle continues, “...were in the flesh,” imperfect, constantly; “while we were; “in” under the domination of self; *sarx*, i.e., the sin nature; (cf. Rom 7:18, 25); the sinful passions aroused by the Law were at work in our bodies. This describes a believer before he was saved (cf. Rom 6:19). The Law by its prohibitions aroused sinful passions, as will be explained in Rom 7:7-13.

Sin, Paul repeatedly affirmed, leads to death (Rom 5:15, 17, 21; 6:16, 21, 23; 7:10-11, 13; 8:2, 6, 10, 13).

The law energized our rebellion... The law cannot bring us into a righteous life. It can only *demonstrate* our sinful nature.

If you understand this passage you will understand what most of the people that have ever lived have not been able to grasp: What is the purpose of the law of God?

- 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.

“Delivered” = released from; unshackled; “held”= constantly bound by.

But now, being identified with Christ, believers are dead to the Law. Like the widow released from marital obligations, so believers are released from the Law and its arousal to sin.

“So that we serve:” present tense, constantly serve. The purpose of this release “from the Law” is so that we may serve (or better, “be slaves”; cf. “slave[s]” in 6:6, 16 [3X], 17-18, 20, 22) in the new way of the Spirit, and not in the old way of the written code. [Chapter 8: *kata*, believer cannot be dominated by.]

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Romans 5:20

This strange thought echoes throughout Romans. The law was given so that sin might *increase*. Paul is going to discuss this in more depth. When the law comes we will sin more which will reveal to us our sin nature. And that we, by our own effort, can’t make it.

Letter vs. Spirit

Letter

Spirit

Depends on the flesh (Rom 8:3)	Depends upon God's power (Lk 23:49; Acts 1:8)
Produces rebellion (Rom 7:8)	Produces God's desires (Phil 2:13)
Results in more sin (Rom 5:20)	Righteousness (Rom 8:4)
Brings wrath (Rom 4:15)	Brings joy, peace, production (Gal 5:22, 23)
Not of faith (Gal 3:12)	By faith (Gal 5:5; 2 Cor 5:7)
Kills (2 Cor 3:4-6; Gal 3:21)	Gives life... (Phil 2:12-13).

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 2:12-13

“Work out:” “κατεργάζομαι *katergazomai*, to work to the outside from the result that is already on the inside.

Why the Law was Given (cf. Rom 5:20)

- 1) The Law was given to expose our sin nature (Rom 7:7).
- 2) To incite the sin nature to sin more (Rom 7:8-23); sin nature cannot be reformed.
- 3) To drive us to despair of self-effort (Rom 7:24, 25).
- 4) To drive us to dependence upon the Holy Spirit alone (Rom 8:1-4).

These four points must be experienced before you can continue in the Spirit. The involvement of the Mosaic Law in the discussion of a believer's identification with Christ and death to sin raises a question about the Law's relationship to sin:

- 7] What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known [understand] lust [coveting], except the law had said, Thou shalt not covet.

“May it never be!” That which reveals sin cannot be sin. “Sin” = singular: sin nature. “Known sin” = γινώσκω *ginosko*, to get a knowledge of; “Known lust” = εἶδω *eido* or οἶδα *oida*, perceive, observe, understand; pluperfect: past, with results that go on; “Covet” = ἐπιθυμία *epithumia*, desire, craving, longing, desire for what is forbidden, lust.

The Law arouses sin (7:5) but that does not mean the Law itself is sin. In fact, Paul said later, the Law is holy (v. 12) and spiritual (v. 14). Paul went on to explain that the Law made sin *known* (cf. 3:19-20).

Exodus 20: The 10 Commandments

- 1) v.3 No other gods before me
- 2) v.4 No graven image
- 3) v.7 Do not take God's Name in vain
- 4) v.8 Remember the Sabbath
- 5) v.12 Honor father and mother
- 6) v.13 Do not murder
- 7) v.14 Do not commit adultery
- 8) v.15 Do not steal
- 9) v.16 Do not be a false witness
- 10) v.17 Do not desire the unavailable (covet)

This last commandment is different; it has a unique character whose intent is *internal*. This is the one that the Holy Spirit used to get Paul. (Cf. Paul's performance under the law: Phil 3:4ff.)

You “keep the ten commandments?” Or worse, “...the Sermon on the Mount?” Cf. The Law as God sees it: Mt 5... Can't miss one point: Cf. James 2:10; Gal 3:10!! The Christian life isn't difficult; *it is impossible*.

Then, to be specific, he mentioned coveting. The Law's prohibition, “Do not covet” (Ex 20:17; Deut 5:21), makes people want to covet all the more. Paul knew sin as a principle and specifically, covetousness as an expression of it, and that knowledge came through the Law. [Paul picked the 10th: a commandment of intent; thus, the Law is spiritual...]

- 8] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead [dormant].

“dead” = dormant. Paul described how it worked. The indwelling principle of sin, seizing the opportunity (lit., “taking occasion,” a starting point) “in me” : autobiographical (v.7ff)... *and as a believer!*

“Occasion” = ἀφορμή *aphorme*: 1) a place from which a movement or attack is made, a base of operations; 2) metaphor; that by which endeavor is excited and from which it goes forth: 2a) that which gives occasion and supplies matter for an undertaking, the incentive; 2b) the resources we avail ourselves of in attempting or performing anything.

Afforded by the commandment (cf. Rom 7:11), it produced in me every kind of covetous desire.

“In me”: It is significant that, beginning with verse 7 and continuing through this chapter, the Apostle Paul turned to the first person singular, presenting his personal experience. Up to this point he had used the third person, the second person, and even the first person plural. But now he described his own experience, allowing the Holy Spirit to apply the truth to his readers.

“Concupiscence”: strong desiring of every kind. The Law is not the cause of the act of sin; the principle or nature of sin within an individual is. But the Law’s specific commandments stimulate the sin principle into acts that violate the commandments and give those acts the character of transgression (Rom 4:15; cf. 3:20; 5:13b, 20a).

As Paul concluded, “*Apart from Law, sin is dead.*” This does not mean that sin has no existence without the Law (Rom 5:13), but that without the Law sin is less active, for the Law arouses “sinful passions” (7:5).

- 9] For I was alive without the law once: but when the commandment came, sin revived, and I died.

When was this? When he reached the age of accountability.

“Alive once” as a youth prior to his awareness and understanding of the full impact of God’s commandments. The clause, “but when the commandment came,” does not speak of the giving of the Mosaic Law, but the dawning of the significance of the commandment (“Do not covet”) on Paul’s mind and heart before his conversion. The result was that the principle of sin within made its presence and power known (it sprang to life) in his violations of the commandment. As a result Paul died spiritually (cf. 6:23a) under the sentence of judgment by the Law he had broken. The law unveils the sin nature; and implies accountability.

“Died”: metaphorically separated from fellowship. [This verse is also viewed as a basis for children being saved prior to the age of accountability. See also 2 Sam 12:15-23.]

- 10] And the commandment, which was ordained to life, I found to be unto death.

Paul then understood.

- 11] For sin, taking occasion by the commandment, deceived me, and by it slew me.

Apart from the Law, the principle of sin was dormant and inactive; but using the commandments of the Law, it demonstrated its controlling force over one’s actions. So this sin “deceived” him [“led him astray”; cf. 2 Cor 11:3; 1 Tim 2:14] and put him to death (lit., “killed” him), not physically but spiritually. How did it deceive him? By luring him to attempt to live for God *by his own effort*...

- 12] Wherefore the law is holy, and the commandment holy, and just, and good.

The law is designed to *show my helplessness*. Paul continues to explore the paradox...

- 13] Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

It is the sin nature—revealed by our inability to keep the law—that is our *enemy within*.. “That by the commandment sin might become utterly sinful.” That is, undeniable.

Myth: Man is a result of his environment, vs. unreformable and “incurably wicked...” Even the Believer can’t keep the law. Trying to keep codes stimulates the old nature, and rebellion...

- 14] For we know that the law is spiritual: but I am carnal, sold under sin.

“I am”: present tense, 1st person! Autobiographical.

Understanding the conflict in personal sanctification involves seeing the relationship between a believer and his indwelling sin. In verse 14, Paul made a transition from the previous subject (vv. 7-13) to the next one.

The statement, “The Law is spiritual” (cf. v. 12), is not only the conclusion of Paul’s previous argument but also an accepted fact among people. The Law comes from God who is Spirit (Jn 4:24) and expresses God’s will for human living.

Paul, *using himself as the example*, said the problem is that “I am carnal” (σαρκικός *sarkinos*, “fleshy, made of flesh”), unspiritual. Present tense: continual. In addition, he was sold as a slave (perf. tense, “had been sold and remained in that state”) under sin; (cf. “under sin” in Rom 3:9).

The clause, “sold under sin” describes an unregenerate person; but sin also resides in a believer, who is still subject to sin’s penalty of physical death. As a result, indwelling sin continues to seek to claim what it considers its property even *after* one has become a Christian.

Lazarus (Cf. John 11:21-27; 34-39; 41-45; 53)

Lazarus went through three stages:

- 1) He was dead;
- 2) He was raised but defeated—he was bound in grave clothes;
- 3) He was dangerous to God’s enemies!

Those are the stages we need to go through: We were **dead**. When we received Christ, we were made **alive, but still defeated**, wrapped in our grave clothes! Holy Spirit wants to loose us and let us go, so we too will become **dangerous**.

Sin Deceived Him

Three Categories of People:

- | | |
|----------------------|--|
| 1) The Natural Man | Lost (1 Cor 2, 3; Rom 1-3) |
| 2) The Carnal Man | Saved but undelivered (1 Cor 3, Rom 8) |
| 3) The Spiritual Man | |

Here Paul is dealing with *believers*. They are alive, dead to the law, but still defeated because they are trying to keep the Law under their own strength.. The only way to keep the Law of God is by the Holy Spirit!

In relating his personal experience in Rom 7:14-25, Paul consistently will use the present tense whereas he had previously used the imperfect and aorist tenses: he is describing his *present* conflict as a Christian with indwelling sin and its continuing efforts to control his daily life.

- 15] For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

“Do” = *κατεργάζομαι katergazomai*, to work to the outside from the result that is already on the inside. “For I am constantly not practicing what I would like to do, but I keep on doing that which I hate.”

[Yet, this is the guy that God selected to write 14 epistles; who, in one lifetime brought the Gospel to the outer limits of the Roman Empire; etc. Talk about dedication and commitment... And yet in utter despair... and yet out of this comes these letters of victory...]

- 16] If then I do that which I would not, I consent unto the law that it is good.

This is a key insight, contrary to all human nature: despite this paradox, “I agree with the law that it is good and right.” Here the Greek word for “good” is *καλῶς kalos*, “beautiful, noble, excellent,” whereas in verse 12 it is *ἀγαθός agathos*, “useful, upright.”

- 17] Now then it is no more I that do it, but sin [nature] that dwelleth in me.

[This does not mean Paul was avoiding personal responsibility for his actions; he was speaking of the conflict between his desires and the sin within him. Cf. Flip Wilson theology: “The devil made me do it.”]

First of ray of hope: This is not the new nature, the problem is the old nature. Another key insight.

The Spirit Is Willing, the Flesh Is Weak

- 18] For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Note the qualifying phrase: *in my flesh* (old self). “The spirit is willing but the flesh is weak” (cf. Mt 26:41).

- 19] For the good that I would I do not: but the evil which I would not, that I do.

All present tense verbs: constant action. A restatement of v. 15.

- 20] Now if I do that I would not, it is no more I that do it, but sin [nature] that dwelleth in me.

A restatement of v.17, but with a further insight. The source of sin is the old nature. Paul now, as we often have as a small child, in candor and honesty, admits he doesn’t understand his own behavior.

Paul recognized that even as a believer he had an indwelling principle of sin that once owned him as a slave and that still expressed itself through him to do things he did not want to do and not to do things he desired to do. This is a problem common to all believers.

If Freud could only have known this, we could empty the psychiatric clinics... Psychology can only deal with symptoms = guilt. Rather than its cause: sin.

- 21] I find then a law, that, when I would do good, evil is present with me.

Here (and also in 8:2, “law” (νόμος *nomos*) means principle. This law or principle is the reality of ever-present evil in an individual whenever he wants to do good.

- 22] For I delight in the law of God after the inward man:

(The “inward man” is used in the Greek New Testament also in 2 Cor 4:16 and Eph 3:16.) Delight in God’s Law was the psalmist’s response, stated repeatedly in Psalm 119 (e.g., vv. 16, 24, 47; cf. Ps 1:2). Because of regeneration, a believer has a new nature or capacity for loving spiritual truths. The *real You*...

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1 John 3:6-9

This is one of the most misunderstood passages. No one born of God keeps on sinning: “it” = “his seed” cannot sin (cf. 1 John 1:8-9)!

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

Ephesians 4:22-24

“Be renewed”: Keep on being renewed; present tense, passive voice (Action is received): allow it to happen. How? In the Spirit to renew your mind (Rom 12:1-2).

Warring in My Mind

- 23] But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Recognizing the facts of experience, Paul said he saw another law or principle at work within him. This is the principle of sin. Paul called it “sin living in me” (Rom. 7:17, 20), “evil is present with me” (v. 21), and “the sinful nature” (vv. 5, 18, 25).

The indwelling principle of sin is constantly mounting a military campaign against the new nature, trying to gain victory and control (cf. “slave” in vv. 14, 25 and “slaves” in 6:17, 19-20), of a believer and his actions.

The new nature is called “the law” of the “mind” (*noos*; cf. Rom 7:25) because it has the capacity for perceiving and making moral judgments. Further, despite a believer’s identification with Jesus Christ’s death and resurrection and his efforts to have Christ-honoring attitudes and actions, he cannot *in his own power* resist his indwelling sin nature. In and of himself he repeatedly experiences defeat and frustration

[This will be dealt with in Romans 12, and is practically developed in our book, *Be Ye Transformed*...]

Deliver Me From this Body of Death

- 24] O wretched man that I am! who shall deliver me from the body of this death?

Significantly Paul’s description of himself is part of John’s picture of the church of Laodicea: “wretched” (Rev. 3:17). This is a *saved man*. The word *wretched* carries with it the note of exhaustion because of the struggle. “Who is going to deliver me?” He is helpless.

Paul recognized that *as long as he was in his mortal body* he would face the conflict with the indwelling sin principle and would have defeat in his own strength. Here he wrote of the “body of death”; in Romans 6:6 he wrote of the “body of sin.” These mean that sin works through one’s human body (cf. Rom 6:6, 12-13, 19; 7:5, 23), bringing death (Rom 6:16, 21, 23; 7:10-11, 13; 8:10).

- 25] I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Paul’s answer to this question was triumphant and immediate! ***Through Jesus Christ our Lord.*** Just as believers are identified with Him in His death and resurrection by faith here and now, so they will join their resurrected and exalted Lord for all eternity in new bodies, free forever

from the presence of sin (8:23; Phil 3:20-21). Meanwhile, in this life, Paul concluded, “with the mind (*noi*; cf. *noos* in Rom 7:23).

“I myself serve (lit., “am serving as a slave”) the law of God”; but with the flesh (*sarki*, “flesh”; cf. vv. 5, 18, where *sarki*, from *sarx*, is also translated “sinful nature”) a slave to the law of sin (cf. “slave to sin,” v. 14).

While awaiting freedom from the presence of sin, believers still face conflicts between their regenerated minds (or new natures or capacities) and their sin natures or capacities.

*Run, run and do, the Law commands
But gives me neither feet nor hands.
Better news the Gospel brings,
It bids me fly and gives me wings.*

J. Vernon McGee
Thru the Bible Commentary

Next Session

Deliverance in detail: Study Chapter 8. One of the most favorite chapters in the New Testament.

The Book of Romans Session 9 Romans 8: Empowering of the Holy Spirit

The Most *Inexhaustible* Book

One of the most frustrating things about teaching the Bible is its *inexhaustibility*, especially the Book of Romans. For many chapters of the Bible, you can consult a dozen commentaries, do a little further background research, explore a few pivotal exegetical issues, and feel that you have a reasonable grasp of the chapter.

Not so with Romans! It would be easy to lecture over an hour on *each verse*! Romans is, perhaps, probably the most *inexhaustible* book in the entire Bible. But we shall attempt a balance... And we are now about to embark on one of the most *uplifting* chapters in the entire Bible!

Godet: “This is the Holy of Holies of the Word of God.”

Review

Rom 1	Intro and background; Pagan Man
Rom 2	Moral Man; Religious Man
Rom 3	God’s Greatest Problem
Rom 4	God’s Greatest Gift (GRACE)
Rom 5	The Sequence to Maturity
Rom 6	Sin “Ain’t gonna reign no more”
Rom 7	Law School
Rom 8	The High Water Mark in Romans

The Challenge of Romans 7

Paul cried out for outside help: “O wretched man that I am! Who shall deliver me from the body of this death?” (Rom 7:24). Who is going to enable me to live for God?

The Work of the Trinity

God the Father	in creation	Rom 1:1–3:20
God the Son	in salvation	Rom 3:21–7:25
God the Holy Spirit	in sanctification	Rom 8:1–39

The Holy Spirit is only mentioned twice so far in Romans; in Chapter 8, He is mentioned **19 times**! Sanctification is the work of the Holy Spirit in the regenerated life of a believer, delivering the believer from the power of sin and performing all of God’s will in the life of the believer.

Contrasts

In Chapter 5: A summation of the *saving* work of Jesus Christ;
In Chapter 8: A summation of what Christ did to *provide Victory* in each of our lives.

In Chapter 5, justification (declared righteous) by faith is forever;
In Chapter 8, we learn that a godly life is insured through the power of the Holy Spirit.

In Chapter 5, our performance is based on our understanding of God’s love for us;

In Chapter 8, our performance is based on the power of the Holy Spirit.

In Chapter 5, it reveals our relationship to God;

In Chapter 8, it reveals our relationship to the world, conflict, the flesh, tribulation.

In Chapter 5, the Holy Spirit is mentioned only once (v.5);

In Chapter 8, the power available to us through the Holy Spirit is developed in its fullness to give us assured victory.

Chapter 5 is the capstone on our *salvation* in Christ;

Chapter 8 is the capstone on our *victory* in Christ.

Romans 8: The High Water Mark of Romans

First four verses are a continuation from Chapter 7. These opening verses are a summing up of the truths unfolded from Rom 5:12 through 7:25: The chapter divisions are not “inspired” (they were devised by Stephen Langton, Archbishop of Canterbury in the early 13th century).

- 1] There is therefore now no condemnation to them which are in Christ Jesus.

“Now” in the sense of logic, summarizing and concluding the argument of what has gone before. ***This is one of the greatest assurances a Christian can receive:*** No condemnation from any source, for any reason, at any time (Jn 3:18). No qualifying clause; it does *not* depend upon our walk! It is not how I feel, but it is what God says...

[“Who walk not after the flesh, but after the Spirit.” was added in KJV from v.4. Not in any of the original reliable texts—all the oldest manuscripts agree. It first appears around the 6th century; not in manuscripts in the 3rd and 4th century. Added by either scribal error, or misguided attempt at smoothing the transition to v.2. Yet this would promote a contradiction to all that has gone before.]

- Chapter 8 opens: no possibility of condemnation.
- Chapter 8 closes: no possibility of separation!

How does one become “in” Christ? By the baptism of the Holy Spirit (Rom 6:3-4; 1 Cor 12:13). We are in an *inseparable organic union* with Him! The safest place in the entire universe is on that Cross! That was validated by emptying a tomb. And that’s where we all need to be.

We Are Under a Different “Law”

- 2] For the law of the Spirit of life in Christ Jesus hath made me free [set me free] from the law of sin and death.

Summarizes Romans 7 (cf. 7:23). While the law of sin and death will be with us as long as we are in this body; but it doesn’t necessarily have dominion. The “law” of the Spirit can have dominion.

Example: The law of gravity is upon all of us. However, with a proper air foil, and sufficient velocity through the air, we can enjoy dominion over gravity. We can take advantage of the greater power over the law of gravity.

“The law of the Spirit of life”: genitive case = “The law of the *Life-giving* Spirit.”

Organic Union (Abiding in Him: John 15:1-5)

- Menorah: six + 1 = 7.
- One Body, caught up (Rev 12:5,6). Yet, not all who enter, *inherit* (Rom 8:17).
- Enoch translated before judgment (Gen 5:24).

- 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:

“For” appears 17 times in this chapter. [Follow Paul’s flawless logic...] Summary of Chapters 7 and 6:3a = Rom 7:15-19: The flesh (our selves) will always fail. 3b = Rom 6. Christ died, not only for my sins, but for the sinner, that is, my sin nature. [The Book of Romans is more about God’s problems than ours; however, if those are solved there aren’t any others!]

“...in the likeness of sinful flesh.” He *was* truly human, yet without sin: the perfect man. The virgin birth, as prophesied in Gen 3:15, Isa 7:14...

- 4] That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

“That” = purpose clause. All that has been said now converges to this fact: all righteousness of the law might be fulfilled in [not by] us, who walk according to the Spirit and not according to flesh. [That is, not trying by our own efforts]. A statement of fact, not an imperative (Gal 5:16 *is* an imperative).

Indwelling of Holy Spirit

Verses 5-27 develop a wide range of truth regarding the *indwelling of the Holy Spirit*. Verses 5-7 emphasize the impossibility of living by any system of resources *other* than the Holy Spirit: “Positive Thinking,” “Positive Confession,” et al. (AVIS: “We Try Harder.” That’s why they are always second best.)

- 5] For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

“Flesh” = human resources. The contrast between two *believers*: the impossibility of trying to live for God by human effort, vs. those that are truly walking by the Spirit.

Which is controlling *you*? The “human” viewpoint [your capability] or God’s viewpoint [His ability through you]?

Sincerity, or the lack thereof, is not the issue; the basis is. Is your mind on the things of the Spirit or on the things of the world?

- 6] For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

The Greek is more blunt: “For the mind of [under the domination of] the flesh is death. The mind [under the domination of] the Spirit is life and peace.” (Genitive case in each.) These are both *believers*: “death” = out of fellowship; separated.

6 Different “Deaths”

1. **Physical Death:** when the soul leaves the body. (When the software leaves the hardware...)

2. **Spiritual Death:** separation of the human spirit from the soul.

Mt 8:22: “Follow me; let the dead bury the dead.” Let those who are spiritually dead bury the dead...

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

Col 2:13: “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

3. Sexual Death:

Rom 4:19: “And being not weak in faith, he considered not his own body [which is] now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb...”

4. Positional Death:

Rom 6:3-5: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection...”

Col 3:3-4: “For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.”

5. Operational Death:

Eph 5:14-18: “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye 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*. And be not drunk with wine, wherein is excess; but be filled with the Spirit...”

Addressed to the believer who is not filled with the Spirit is, thus, *operationally* dead... [Trammeled by their grave clothes... Jn 11.] Cf. Rev 3:1; Heb 6:1; Heb 9:14.

6. Second Death:

Rev 20:6, 14: “He that is born once will die twice. He that is born twice will die but once.”

Many uses for the term “death”: Mt 8:22. Eph 2:1; 1 Cor 15:31. Thus, v. 6 refers to operational/temporal death (Gal 5:22: “...peace...”).

The Flesh Cannot Please God

- 7] Because the carnal mind *is* enmity against [hostile toward] God: for it is not subject [continually, present tense] to the law of God, neither indeed can be [for it is not able to do so].

Romans 7 again. The things I hate I keep doing...The flesh will never be improved. We are powerless to *change our nature*; therefore, we cannot—in our own efforts—really please God. He alone is the source of power for holiness.

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

“In the flesh”: Under the dominion of the flesh; an unbeliever. [vs. “according to the flesh”]: a lapse in a believer. To be proud is to be blind; to be discouraged is unbelief; to be disappointed in yourself means you relied on yourself; to hope to do better is to fail to see yourself in Christ only.

Spirit of God

- 9] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of His [does not belong to Him].

“But” = However... “in” = under *dominion* of... “Spirit of Christ” = Holy Spirit, whose mission is to reveal Christ; (Jn 16:13, 14. et al. cf. Isa 11:1, 2; Rev 1:4; 3:1, et al = the Seven-fold Spirit of God).

Every believer has the Holy Spirit. But is He in control of your life? Do you have the Spirit of Christ in you? Are you in the power of His presence? Do you take advantage of it?

- 10] And if Christ *be* in you, [though] the body *is* dead because of sin; but [yet] the Spirit *is* life because of righteousness.

Cf. Rom 6:6: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. [“Destroyed” = “rendered powerless.”]

“Righteousness” = whose? *His!*

- 11] But if [since] the Spirit of him that raised up Jesus from the dead [continuously] dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit [who] that *indwells* [take residence in] in you.

The Holy Spirit is the One who raised Jesus from the dead: Paul reminds us that we, too, need a resurrection life! And he is speaking *operationally*, right now...

Conditional Classes for the Word “If...” in Greek

- If and it’s so; “since, indeed,”
- If and it’s not so;
- If: maybe it’s so and maybe it’s not;
- If: I wished it was so but probably not;

Greek is the most explicit language ever devised. (Perhaps that is why God chose it for the New Testament.)

- “If”: First class conditional = “Since.”
- “*indwells*” (dwelleth) = take up residence in (present tense, continuous process).
- Paul, ostensibly blameless before the law exclaims (answers Phil 3:6), “O wretched man that I am! who shall deliver me from the body of this death?” (Rom 7:24).

- 12] Therefore, brethren, we are debtors [under obligation], not to the flesh, to live after the flesh.

We owe nothing to the flesh . We are not its debtors to do its service, not since victory is *guaranteed* in Christ (1 Cor 10:13).

- 13] For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Summary of Romans 6, 7 and 8 (so far)

If you keep on living after the flesh ye shall [keep on] dying. “Die” is in the *present* tense! (e.g. operational death; separation from fellowship...)

“Deeds” = πράξις *praxis*, something that it’s a deeply ingrained habit. Re: the commands of Rom 6:12, 13. Empowered by the Spirit. Mortify: Active voice = requires *volition on our part*.

Realization of Sonship

- 14] For as many as are [being continually] led by the Spirit of God, they are the sons of God.

Present tense: continually. Passive voice: subject receives the action. “Son”: υἱός *huios*, adult son.. The Prodigal Son never lost his sonship...cf. Luke 15. No child of God can be happy in living for the things of the flesh.

The prodigal son may get into the pig pen, but he will never be content to stay there. He is bound to say, “I will arise and go to my father.”

- 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.

In Roman law, adoption was required, even of a legitimate son, to inherit. This ceremony, legally held in the forum, was called the “Adoption.” All born in his family were children, but only those adopted were recognized as sons. After adoption, they could *never* be disowned. [Cf. Lew Wallace, *Ben Hur*: the Roman admiral adopted Judah Ben Hur as his legal son...] But they *can* be *disinherited*. We will be taking this up in Chapter 9 and following.]

Hebrew Language: An Alphabet Lesson

[The Hebrew alphabet consists not only of *phonemes*, but of *sememes*, units of meaning. *Aleph*, א the first letter, originally written like an ox’s head, means strength, or leader (being first). *Bet*, ב originally written like a tent or teepee, means house. (*Beth-Lehem*, house of bread; *Beth-El*, house of God, etc.) An *Aleph* + *Bet* = “the leader of the house”; i.e., *Father*. Insert a *Heh*, ה or breath, and you get the essence of the father, *Ahab*, the word for love, which is indeed, the heart or essence of the Father: John 3:16.]

“Abba” is the familiar form of Father; perhaps, “Daddy” comes close; endearment, intimacy. Jesus Himself used the double term in Gethsemane: Mark 14:36.

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

“Itself”: The Greek requires a neuter because the word Spirit, πνεῦμα *pneuma*, is a neuter noun. In English, it is correct to use the personal pronoun, He. He communes with our spirits; He illumines, instructs, and guides...

“Children”: τέκνον *teknon*, born one.

- 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.

You and I cannot begin to imagine what this really means. This is a *conditional* reward. Many may arrive in heaven *sorely disappointed!*

Rewards

“...if so be that we suffer with Him.” There are conditions to our specific destiny that will be taken up when we explore *inheritance* (in contrast to salvation alone). Will all who enter, inherit?

What is a Metachoi? μέτοχος *metochos* {met’-okh-os}: sharing in, partaking; a partner (in a work, office, or dignity); cf. 1 Cor 3:12-15 .

Jesus suffered trials; all the apostles suffered. Jesus promised us trials (Jn 16:33). There are two possible errors we can make:

- 1) No trials anticipated;
- 2) Morbid fear of trials (1 Cor 10:13).

Why Do Christians Have Trials?

- | | |
|--|--|
| 1. To glorify God | Dan 3:16-18, 24-25 |
| 2. Discipline for known sin | Heb 12:5-11; James 4:17; Rom 14:23; 1 Jn 1:9 |
| 3. To prevent us from falling into sin | 1 Pet 4:1-2 |
| 4. To keep us from pride—Paul kept from pride by his “thorn in the flesh.” | 2 Cor 12:7-10 |
| His eyes? | Gal 4:15; 6:11 |
| 5. To build faith | 1 Pet 1:6-7 |
| 6. To cause growth | Rom 5:3-5 |
| 7. To teach obedience and discipline | Acts 9:15-16; Phil 4:11-13 |
| 8. To equip us to comfort others | 2 Cor 1:3-4 |
| 9. To prove the reality of Christ in us | 2 Cor 4:7-11 |
| 10. For testimony to the angels | Job 1:8; Eph 3:8-11; 1 Pet 1:12 |

Hal Lindsey, *Combat Faith*
#3, 4, & 6 from *Faith in the Night Seasons*

Thus: James 1:2-4.

Next Session

Savor the rest of Romans 8. Are the Entropy Laws a result of the curse in Genesis 3? What are the three most important words in Romans 8:28? What can separate us from the Love of Christ? God’s Paradigm: Fore-known; Predestinated; Called; Justified; Glorified.

The Book of Romans Session 10

Romans 8: Part 2—The New Creation

Romans 8

Verses

- 1-13 Our Deliverance from the flesh
- 14-17 Realization of our Son-ship. Not a son until “adopted”; only then able to inherit; once adopted you could never be disowned.
- 18-30 Why do Christians suffer? “Boot Camp” for Heaven?

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

Romans 8:16-17

This is a *conditional* reward. Many may arrive in heaven *sorely disappointed!*

“...if”: This is a Class 1: “Since, indeed...” (v. 17). Greek is the most explicit language ever devised. Perhaps that’s why God chose it for the New Testament. You and I cannot imagine what v. 17 really means. Compare that to your wildest dreams on this earth...!!!

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 Corinthians 2:9

Romans 8:17b-27 will contrast our present state with the coming glory...

- 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.

“Reckon”: counting up both the debits and credits on the ledger of life...

Christian Suffering?

Jesus suffered trials; all the apostles suffered. Jesus promised us trials (Jn 16:33). We need the Divine viewpoint: Re-

member Job. And his three friends... Remember Paul: “Thorn in the flesh.” How did he measure “Success”: 2 Cor 4:7-18; 11:21-28. And we will be “joint-participants” in *His* glory! (Who can fathom what this really means...)

- 19] For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God.

“Creature” (KJV) κτίσις *ktisis* should be “creation”; anything created; the sum or aggregate of things created (rabbinical usage: by which a man converted from idolatry to Judaism was called). The interrelationship of man with the physical creation of which he is a part was established in God’s sentence of judgment on Adam after the Fall (Gen 3:15-19).

“Sons of God”: direct creation of God Himself (Cf. Gen 6; Jn 1:12; et al.).

Under the Curse

The creation is also involved in the curse. This is a future aspect of redemption. The Creation keeps on “eagerly awaiting” (Rom 8:19); the verb for “eagerly awaits” *apekdechomai* is used 7X in NT, each time refers to Christ’s return (Rom 8:23, 25; 1 Cor 1:7; Gal 5:5; Phil 3:20; Heb 9:28).

After the Curse

The revealing of the sons of God will occur when Christ returns for His own. We will share His glory (Rom 8:18; Col 1:27; 3:4; Heb 2:10) and will be transformed (Rom 8:23). All of nature (inanimate and animate) is personified as waiting eagerly for that time.

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

“Vanity”: ματαιότης *mataiotes*, futility, frailty, purposelessness, failure, decay, perishable (Eph 4:17; 2 Pet 2:18). Vanity describes the change and decay that pervades all created things (Rom 8:21). God judged the totality of His Creation along with people for their sin (Gen. 3:14, 17-19); yet, the curse was instituted with a future *hope* (Rom 8:24).

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

“Bondage of Corruption” = “Bondage of decay.” the 2nd law of thermodynamics, the law of entropy. It’s all winding down. [Who wound it up in the first place?]

- 1st Law: Conservation of Matter/Energy: You can’t win.
2nd Law: Entropy—The Bondage of Decay: You can’t even break even.
3rd Law: Everything has positive finite entropy: You can’t get out of the game.

Randomness (Entropy)

The Second Law of Thermodynamics, also called the “Arrow of Time,” asserts that as time advances, the universe progresses from a state of order to a state of greater disorder (entropy). This also declares that the energy available to do work continually decreases. The universe appears to run “downhill,” to an eventual heat death when no temperature differences exist, no energy is available, in uniform randomness. Cf Romans 8:21. [Looking back, total is limited: the universe had a beginning.]

Only biology and anthropology attempt to ignore entropy. The entire Theory of Evolution (Biogenesis) is a direct violation of the entropy laws. (We’re not dealing with adaptation, sometimes referred to as “microevolution” or evolution with a small “e.”)

The Third Law of Thermodynamics: every substance has a finite positive entropy which may become zero at a temperature of absolute zero. [“You can’t get out of the game.”]

All information that is useful is ordered: Alphabet, words, language, etc. This contrasts with “noise,” which is randomness. Aging (Gen 3: Was this when the velocity of light began to decrease?)

“...shall be delivered from...”: It will begin with the removal of nature’s curse: Isa 11:1-13; 65:17-25; Micah 4:1-5; Zeph 3:14-20; Zech 14:1-21, etc. [Can a wolf lie down with lamb today?...Only if the lamb is inside the wolf!] For a thousand years there will be people living on the earth *without the curse!*

Since God’s program of salvation for people is one of a new Creation (2 Cor 5:17; Gal 6:15), the physical world also will be re-created (Rev 21:5).

Groan #1 (of 3)

Groan with intense longing, emotional pain... But the *entire creation* is “suffering”!

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

This will take place in two stages. **Stage 1:** The renovation of the present cosmos in conjunction with the return to earth of the Lord Jesus and the establishment of the messianic kingdom on earth (Isa 11:5-9; 35:1-2, 5-7; 65:20, 25; Amos 9:13). **Stage 2:** The creation of “a new heaven and a new earth” (Rev 21:1; cf. 2 Pet 3:7-13).

Groan #2

- 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.

Believers are described as the ones having “the firstfruits of the Spirit.” This is an appositional use of the genitive and means that the Holy Spirit *is* “the firstfruits” of God’s work of salvation and recreation in believers. [Elsewhere the Holy Spirit is called “a deposit (down payment or earnest) *guaranteeing our inheritance*” (Eph 1:14; cf. 2 Cor 1:22), a similar idea.]

“Groan”: present tense; “keep on groaning.”

In one sense each believer has already received the adoption because he has “received the Spirit of sonship” (lit., “adoption,” Rom 8:15) and is a son of God (Gal 4:6-7).

At the same time, as Romans 8:23 states, believers still anticipate their adoption in its completeness, which is said to be “the redemption” (*ἀπολύτρωσις apolutrosin*,) etymologically the Greek word describes a release or deliverance achieved by a ransom payment.

This is called the revelation of the sons of God (Rom 8:19) and “the glorious freedom of the children of God” (v. 21). It will occur at the Rapture of the church when believers will be raised and transformed with glorious bodies (1 Cor 15:42-54; 2 Cor 5:1-5; Phil 3:20-21; 1 Thess 4:13-18). Paul called that day “the day of redemption” (Eph 4:30).

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?

“Being Saved”?

Three tenses of “Being Saved”:

- **Past** - *Have been saved*: Eph 2:8, 9
 - Positional, called *justification*, eternal
 - Saved from the *penalty* of sin.
- **Present** - *Are being saved*: Rom 6
 - Operationally, by the Holy Spirit, moment-by-moment
 - From the *power* of sin;
 - Called *sanctification*, a *process*
- **Future** - *Shall be saved*:
 - From the *presence* of sin
 - Here called “the redemption of our body.” Rom 8:23

It is important to distinguish between *justification* and *sanctification*: confusion over these terms has caused centuries of misunderstanding...

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

ἐλπίζω *elpizo* “Hope”: in Greek is *stronger* than “know”: “*to trust in*.” It is a confidence, sureness, of future things. (The opposite of our use of the term in English.)

ἀπεκδέχομαι *apekdechomai* “eagerly await”: He who has the strongest “hope” will have the greatest stability under stress (2 Cor 4:16-18). This Greek word is used 7X in the NT...always in regards to the return of Christ!

The Most Important “Groan” of All, #3

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.

“Helpeth” = present tense: “*keeps on* helping.” He even is our “line backer” on prayer!

[These are *not* uttered: This may have nothing to do with praying in tongues, as some suggest. The groaning is done by the Holy Spirit, not believers, and apparently is not stated in words.]

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

Even though the Spirit’s words are not expressed, the Father knows what the Spirit is thinking. This is an interesting statement about the Father’s omniscience and the intimacy within the Trinity. The Lord Jesus also continually intercedes for believers in God’s presence (v. 34; Heb 7:25).

This entire session contrasts our present state (with trials) with the coming glory (Rom 8:17-28).

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.

Which are the three most important words? The first three: “And we know.”

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.

Spurgeon quipped: “God chose me before I was born. I’m glad He did; otherwise He might have changed His mind!” (*Uncertainty about election can arise from some kind of self-righteousness...*)

This eternal choice and foreknowledge involves more than establishing a relationship between God and believers: It involves the *certainty of our sanctification*!

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.

Five Phases

Foreknow	God’s Knowledge
Predestinate	Abraham
Called	Isaac
Justified	Jacob
Glorified	Joseph

- Abraham = “Farther of the Faithful.”
- In Isaac: “Thy seed shall be called.” (Gen 21:12; Heb 11:18; Rom 9:7).
- If God can justify Jacob (the Conniver), He can justify any of us!

- Joseph: Glorified—over 100 ways a type of Christ! (See our appendix to our *Commentary on Genesis* or our book, *Cosmic Codes*...)

Next Session

Fate vs. Free Will: If things are prophesied (predestined), do we really have any choice? Can a Christian lose his/her salvation?

This will focus on two critical doctrines: *Eternal Security and the Perseverance of the Saints*. Memorize Romans 8:28-39: What seven questions are answered?

The Book of Romans Session 11 Romans 8: Part 3—Our Eternal Security

For the law of the Spirit of life in Christ Jesus hath made me free [set me free] from the law of sin and death.

Romans 8:2

This verse summarizes Romans 7 (Cf. Rom 7:23). While the law of sin and death will be with us as long as we are in this body, it doesn't necessarily have dominion. We have a *choice* (abiding in Him: *organic union*; Jn 15:1-5). "The law of the Spirit of life": genitive case = "The law [principle] of the *Life-giving* Spirit."

Romans 8:28-39

Verses:

- | | |
|-------|---|
| 28-30 | "Boot Camp" for Heaven? |
| 31-39 | Eternal Security; Predestination vs. Free Will? |

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

Romans 8:16-17

This is a *conditional* reward. Many may arrive in heaven *sorely disappointed!*

- 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.
 31] What shall we then say to these things? If God *be* for us, who *can be* against us?
 32] He that [even] spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
 33] Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.
 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.
 35] Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
 36] As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
 37] Nay, in all these things we are more than conquerors through him that loved us.
 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 [created thing], Shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

* * *

- 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.

Sanctification, from its beginning in regeneration to its completion in glorification, is ultimately God's work, appropriated by faith (Phil 1:6).

"...all things work together...": "He works together" συνεργέω *synergeo*, active voice present tense of the verb *synergei*. This emphasizes that this is a *continuing* activity of God. It takes *continual* external inputs to coordinate the process. (As every cell division in the human zygote: having the complete coding in each cell—DNA—is not enough: what is needed is conflict resolution logic to form specific tissue, organs, etc.)

"...called": κλητός *kletos* means to be summoned to, divinely selected and appointed (Rom 1:6; 8:30). Example: The saga of Joseph (Gen 50:20).

Eternal Security

Can a man lose his salvation? Yes! If it depends on him:

- The Arminian denies that the true child of God is eternally secure.
- The Calvinist insists that, if he does not persevere in holiness, he

was never regenerate in the first place. After 400 years of doctrinal disputes, with outstanding scholars on both sides of this issue, appear to be the result of a failure to adequately distinguish between *justification* and the possibility of *several different inheritances*.

The Partaker, *metachoi*, as a true child of God, is “obligated” to persevere (Paul’s word, Rom 8:12). But he might not. If he does not, he does not forfeit salvation, but faces divine discipline in time, and the loss of reward at the judgment seat of Christ.

All three persons of the Godhead have a share in preserving to fruition that which God has determined. We will attempt to interweave their individual commitment with this review of Romans 8.

The Basis of our Eternal Security

1) Upon His Sovereign Purpose

Eternal purpose declared: Eph 1:11-12. This eternal purpose is anchored within the veil, confirmed by an oath: Heb 6:17-20.

2) Upon His Solemn Promise

Our salvation depends upon His promise, and not our faithfulness: Rom 4:16: *Therefore it is of faith* [nothing on man’s part], *that it might be by grace* [everything on God’s part]; *to the end the promise might be sure...*

If it depended at any point upon human ability to continue to believe, then the promise could not be secure. The promise that those who believe will be saved is confirmed everywhere: Gen 15:6; Jn 3:16; Acts 16:33; Rom 4:23-24, et al.)

3) Upon His Infinite Power

He is free to save us. Christ’s death has rendered God free to save us in spite of moral imperfection. Our eternal security does not depend upon our moral worthiness. Christ is the propitiation for our sins (1 Jn 2:2).

(To assume that there is some sin which is sufficiently serious to cause us to forfeit our salvation is to assume that we were less worthy of

salvation after having committed this sin than before, and it reduces salvation down to human ability to merit it.)

He has purposed to keep us saved:

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:37-40

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.

John 10:28, 29

“Shall never” is a *double negative* in the Greek, a form which is especially emphatic.

Note: There are two hands involved! I have searched the original texts; I cannot find “Whoops!” (no one has ever called God “Butterfingers”).

Some suggest that we, ourselves, can yet snatch ourselves out of the Father’s hand. What kind of security is it that offers no security against our own weaknesses? (Jn 5:24).

4) Upon His “Much More” Love

His intent is love based: Cf. Rom 5:6-10. God knew when He saved us that we were totally depraved, and therefore any new manifestation of sin in our lives after our conversion cannot be any motivation to God to change His mind and withdraw His grace and His salvation. Cf. Rom 11:29; Rom 8:32, 38-39.

He saved us for reasons *independent of us* and outside of us. He was motivated by His *electing* love, and not by observation of good in the sinner. We will explore that in our next session we review, Romans 9:10-13.

5) Upon His Answer to the Prayer of His Son

We, as believers, are called many things in Scripture: saints, believers, elect, sheep, partakers, etc. But the title most dear to the heart of Christ is repeated *seven* times in His high priestly prayer (Jn 17): “those whom thou hast given me.” (Cf. Jn 17:11-12). Jesus prays that we will be kept from hell (17:15); and will be with Him in heaven (17:20, 24). [This keeping is from *perishing*, not necessarily all forms of inheritance.]

I believe that the Father always answers the prayers of the Son (Jn 11:42).

A Chain of Five Links: Romans 8:29-30

God’s sovereign purpose is exemplified in these two verses:

- 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.

This eternal choice and foreknowledge involves more than establishing a relationship between God and believers—it involves the *certainly of our sanctification*! Those God foreknew He also predestined to be conformed to the likeness of His Son (Rom 8:29).

1) Foreknow: prior choice, as well as advance knowledge (Amos 3:2): a personal, loving, and intimate prior choice. The process starts with foreknowledge. The entire group is brought into God’s eternal plan by divine foreknowledge and choice is predestined, “predetermined.”

2) Predestinate: simply planned in advance. Eph 1:4-6 adds insight...

3) Called: referred to here is the efficacious call to come to Him. Jesus said, “My sheep hear my voice and they follow Me” (Jn 10:27-30). This is an effectual calling: all that are **justified** will be **glorified** (Rom 8:23).

4) Justified: declared righteous (Rom 5:1; Cf. Rom 3:24, 28; 4:2; 5:1, 9).

5) Glorified: “Glorified” is another way of saying that God’s children will be “conformed” to His Son; and that is God’s ultimate “purpose.” No longer will they “fall short of the glory of God” (Rom 3:23). In the process not a single person is lost.

These are five *unbreakable links*: “Those...he also”: This is a clear statement of the eternal security of the saints.

The resurrected and glorified Lord Jesus Christ will become the Head of a new race of humanity, purified from all contact with sin and prepared to live eternally in His presence: cf. 1 Cor 15:42-49 (which precedes the rapture passage!).

Between the start and finish of God’s plan are indispensable steps:

- 1) being **called** (cf. Rom 1:6; 8:28),
- 2) being **justified** (cf. Rom 3:24, 28; 4:2; 5:1, 9), and
- 3) being **glorified** (cf. Rom 8:17; Col 1:27; 3:4).

...and in the process *not a single person is lost*. God completes His plan without any slippage or shrinkage of inventory! Precisely the same number of men are called, justified, and glorified.

The Basis of our Eternal Security

It depends Upon *God the Father*

It is astounding to realize that God’s plan of salvation for people is a program that reaches from eternity past to eternity future which God will carry out perfectly.

Recognizing this, we now encounter...

Seven Questions

Seven questions which specifically raise the question of the believer’s eternal security in this magnificent conclusion to Romans 8:

1, 2) Can opposition defeat the Christian? Rom 8:31

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

“If”: First class conditional = “since.”

Obviously, Satan and his demonic hosts are against believers (cf. Eph 6:11-13; 1 Pet 5:8), but they cannot ultimately prevail and triumph over

believers. God is the self-existent One and the sovereign Creator and, since He is for believers, no one can oppose believers successfully.

3) Will we have the resources? Rom 8:32

- 32] He that [even] spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(The KJV and RV failed to translate the little Greek particle γε, *ge*, “even,” which gives this passage a peculiar emphasis.)

The word “spare” (ἐφείσατό *epheisato*, from φείδομαι *pheidomai*) is the same word used in the Septuagint in Genesis 22:12, translated “withheld.” God said to Abraham, “You have not withheld your son.” Then God directed Abraham to spare Isaac and to offer a ram as a substitute (Gen 22:2-14), whereas God offered His own Son, on that very spot, as the Sacrifice for sin (Jn 1:29).

Since God gave the greatest Sacrifice of all, His own Son, He will certainly not hesitate to give believers all other things pertaining to and leading to their ultimate sanctification (cf. 2 Peter 1:3). Answered: Rom 5:6-10. The next two questions are forensic (legal) in nature:

4) Will our failures reverse our justification? Rom 8:33

- 33] Who shall lay any thing to the charge of God’s elect? *It is* God that justifieth.

“Charge”: ἐγκαλέσῃ, *enkalesei*, “make a formal accusation in court; press charges” (cf. Acts 19:40; 23:29; 26:2).

Satan is identified as “the accuser” of God’s people (Rev 12:10; cf. Zech 3:1). His accusations are valid, because they are based on the believer’s sinfulness and defilement. But Satan’s accusations will be thrown out of court, because it is God who justifies. The Judge Himself declares the accused person righteous on the basis of his faith in Jesus Christ (Rom 3:24; 5:1). As a result all accusations are dismissed and no one can bring an accusation that will stand (cf. Rom 8:1!).

5) Can anyone condemn us for any reason? Rom 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.

Jesus is God’s appointed Judge (Jn 5:22, 27; Acts 17:31), so Paul answered this question by stating, Christ Jesus. But Jesus is the very One whom the believer has trusted for salvation. Furthermore, He is the One who died—more than that (lit., “but more”), who was raised to life—who is at the right hand of God (cf. Lk 22:69; Acts 2:33; 5:31; Eph 1:20; Col 3:1; Heb 1:3, 13; 8:1; 10:12; 12:2; 1 Pet 3:22) and is also interceding for us. The Lord Jesus Christ is indeed the Judge, but He is also the One with whom each believer is identified by faith.

As a result He is a believer’s Sacrifice for sin (cf. Rom 5:8; 8:32), his new life (a believer shares in Christ’s resurrection life; 6:4, 8, 11; Eph 2:5-6; Col 2:13), his Intercessor (cf. Heb 7:25; also the Holy Spirit intercedes, Rom 8:26-27) and his Defense (1 Jn 2:1).

Certainly the Judge will not condemn His own who are in Him by faith! (Again, cf. Rom 8:1.)

It Depends Upon God the Son

Thus, if God has *already justified* the man who believes in Jesus (Rom 8:26, 30), how can He lay anything to the charge of His justified one?

His justification comes from the imputed righteousness of Christ and *is legally ours!* It is not a subject of merit, and its loss cannot be the subject of demerit. Like a father, God can and does correct His earthly sons, but *they always remain sons*. (Cf. the Prodigal Son, Lk 15:24.)

God, having justified the ungodly (Rom 4:5), will not and cannot contradict Himself by charging them with evil. “Who is he that condemneth?” (Rom 8:34) Paul gives four answers, each of which are taught elsewhere in Scripture, but are gathered here to underscore the unconditional security of the believer:

- 1) Christ died;
- 2) He is risen;
- 3) He advocates; and
- 4) He intercedes.

1) Upon His Substitutionary Death Rom 5:8, 8:34

Who can condemn us if the penalty has already been paid? The greatest proof of eternal security is justification by faith. (Justification refers to

how God sees us, not how others—or even we ourselves—see us. It is entirely a forensic (legal) matter: Col 2:14: our “Certificate of Debt” has been “paid in full”: *tetelstai!* (Jn 19:30).

[Example: 5 sins/day x 365 days/year x 70 years = 127, 750 sins... each!] Each paid for individually, for each of us as individuals. No discount for volume; no “package deal.” See *The Agony of Love* briefing package.] This redemption was eternal (Heb 9:12); once and for all (Heb 10:12, 14).

2) Upon His Substitutionary Life

Rom 5:9-10, 19; 10:4; Col 2:10, et al.

3) Upon His Present Session: Advocate and Intercessor

Legal Advocate (1 Jn 2:1-2). [The Arminians fear that this doctrine will tend toward sin; John says here that it is a motivation *not to sin*.] And priestly Intercessor (Heb 7:23-25; 9:24). “Saves to the uttermost” sounds pretty good to me.

It Depends Upon God the Holy Spirit

- 1) Upon His Ministry of Regeneration (Titus 3:5; 2 Cor 5:17; Eph 2:10).
- 2) Upon His Baptizing Ministry (Rom 6:3, 8-11; 1 Cor 12:13).
- 3) Upon His Sealing Ministry (2 Cor 1:22; Eph 1:13-14; Eph 4:30).

Pledge: ἀρραβών *arrabon*: a legal concept: a first installment, with which a man secures a legal claim upon a thing as yet unconsummated; a down payment; deposit; pledge; an evidence of good faith; obligating the party to consummate the commitment involved. (A pledge as in Gen 38:17ff). In Rom 8:23, the Holy Spirit is designated as a down payment, a “first fruits,” to be followed by more. *We are sealed unto that day*.

Sealing Ministry: *If one person who was born again in Christ ever fails to enter into heaven when he dies, then God has broken His pledge.* No conditions are mentioned. It is a work of God and depends upon Him alone.

Sealing: σφραγίζω *sphragizo*: to set a seal was a mark of protection (Cf. Mt 27:66, on the tomb of Christ) and ownership. It was also the term

for a boundary marker. When the Holy Spirit seals, it is with the signet ring of the Father on hearts of wax. He leaves the mark of ownership. A broken seal is an indication that the protection wasn’t adequate. Can *you* break the seal? Can Satan?

That still leaves some issues of grave importance: what different kinds of *inheritance* are there? To “enter” is not equivalent to “ownership.” (We will be exploring this in Chapter 9 and following...)

Seven Questions

- 1,2) Can opposition defeat the Christian? (Romans 8:31)
- 3) Will we have the resources? (Romans 8:32)
- 4) Will our failures reverse our justification? (Romans 8:33)
- 5) Can anyone condemn us for any reason? (Romans 8:34)

6,7) What kind of assurance can we have of victory? Rom 8:35

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

The apostle suggested **seven things** a believer might experience (Paul experienced all of them; 2 Cor 11:23-28) that some might think could come between a believer and Christ’s love:

- **Tribulation** (θλίψις *thlipsis*) “pressure or distress”; mentioned frequently by Paul in 2 Corinthians;
- **Distress** (στενοχωρία *stenochoria*), lit., “narrowness,” i.e., being pressed in, hemmed in, crowded;
- **Persecution** (διωγμός *diogmos*) 10X in NT, always in reference to the gospel.
- **Famine** (λιμός *limos*) 12X in NT; The God of Elijah looks after His own.
- **Nakedness** (γυμνότης *gumnotes*); 1 Cor 4:11.
- **Peril** [jeopardy, danger] (κίνδυνος *kindunos*) 8X in one verse, 2 Cor 11:26. Cf. 1 Cor 15:30.
- **Sword**. The world *hates* the saints.

These things—stated in increasing intensity—do not separate Christians from Christ; instead they are part of the “all things” (Rom 8:28) God uses to bring them to conformity to His Son.

36] As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Paul then quotes Psalm 44:22 to remind his readers that in this life the people of God must face much affliction (cf. Jn 16:33), including even martyrdom for some. In the early days of the church one or more Christians were martyred every day, or faced the possibility of it. Their persecutors valued Christians' lives as nothing more than animals to be butchered.

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

In all these adversities (cf. "all things" in Rom 8:28 and "all things" in v. 32 with all these things in v. 37), rather than being separated from Christ's love, believers are more than conquerors (present tense, "keep on being conquerors to a greater degree" or "keep on winning a glorious victory") through Him who loved us. Jesus Christ and His love for believers enable them to triumph (cf. 2 Cor 2:14).

His Final Guarantee

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 [created thing], Shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Wow—Angels! Principalities [demons]! Powers [of "darkness"!]. What else is there? What else, in the entire universe, matters? This should *really* re-prioritize our entire outlook on *everything*!

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 John 3:2

There is some very provocative physics implied in this: when He shall appear we shall be like Him; for we shall see Him *as He is*. Not a 3-dimensional representation of an "n-dimensional" being—but as He really is *since* we will be *like* Him! Wow!!

* * *

Our Coming King

—inspired by Pastor S.D. Lockridge

He is:

King of the Jews (*racial*);
King of Israel (*national*);
King of all the Ages;
King of Heaven;
King of Glory;
King of Kings;
..and Lord of Lords. [Do you know Him? *Do you really?*]

A prophet before Moses;
A priest after Melchizedek;
A champion like Joshua;
An offering in place of Isaac;
A king from the line of David;
A wise counselor above Solomon;
A beloved/rejected/exalted son like Joseph.
And yet far more...

The Heavens declare His glory...
and the firmament shows His handiwork..

He who **is**, who **was**, and who always **will be**;

The first and the last
He is the Alpha and the Omega
the Aleph and the Tau
the A and the Z;
He is the first fruits of them that slept.

He is the אֶהְיֶה אֲשֶׁר אֶהְיֶה
the "I AM that I AM" [*the Voice of the Burning Bush!*]
He is the Captain of the Lord's Host
He was the conqueror of Jericho

He is enduringly strong;
He is entirely sincere;
He is eternally steadfast;

He is immortally graceful;
He is imperially powerful;
He is impartially merciful;

In Him dwells the fullness of the Godhead bodily;
The very God of very God.
He is our Kinsman-Redeemer
and He is our Avenger of Blood;

He is our City of Refuge;
our Performing High Priest,
our Personal Prophet,
our Reigning King.

He's the Loftiest idea in Literature;
He's the highest Personality in Philosophy;
He's the Fundamental Doctrine of Theology;
He's the Supreme Problem in "higher criticism"!
He's the Miracle of the Ages
the Superlative of everything good

We are the beneficiaries of a Love Letter:
It was written in blood,
on a wooden cross
erected in Judea
2,000 years ago.

*He was crucified on a cross of wood,
yet He made the hill on which it stood.*

By Him were all things made that were made;
without Him was not anything made that was made;
By Him are all things held together!

What held Him to that cross? *It wasn't the nails!*
(At any time He could have declared, "I'm out of here!")
It was His love for you and me.

He was born of a woman
so that we could be born of God;
He humbled Himself
so that we could be lifted up;

He became a servant
so that we could be made co-heirs;
He suffered rejection
so that we could become His friends;
He denied Himself
so that we could freely receive all things;
He gave Himself
so that He could bless us in every way.

He is
*Available to the tempted and the tried;
Blesses the young;
Cleanses the lepers;
Defends the feeble;
Delivers the captives;
Discharges the debtors;
Forgives the sinners;
Franchises the meek;
Guards the besieged;
Heals the sick;
Provides strength to the weak;
Regards the aged;
Rewards the diligent;
Serves the unfortunate;
Sympathizes and He saves!*

His Offices are manifold;
His Reign is righteous;
His Promises are sure;
His Goodness is limitless;
His Light is matchless;
His Grace is sufficient;
His Love never changes;
His Mercy is everlasting;
His Word is enough;
His Yoke is easy and
His Burden is light!

He's indescribable;
He's incomprehensible;
He's irresistible;
He's invincible!

The Heaven of heavens cannot *contain* Him;
Man cannot *explain* Him

The Pharisees couldn't *stand* Him
and learned that they couldn't *stop* Him;
Pilate couldn't *find any fault* with Him;
the witnesses couldn't *agree against* Him.
Herod couldn't *kill* Him
death couldn't *handle* Him
the grave couldn't *hold* Him!

He *has always been and always will be*;
He had no predecessor and
will have no successor;
You can't impeach Him and
he isn't going to resign!

His name is above every name;
That at the name of Yeshua
Every knee shall bow
Every tongue shall confess
That Jesus Christ is Lord!

His is the kingdom, the power, and the glory... for ever, and ever.
...Amen!

* * *

Coming Up!

The next three chapters focus on Israel: Chapter 9 - Israel Past; Chapter 10 - Israel Present; and Chapter 11 - Israel Future. Does God keep His promises? Who are the *metachoi*? What different kinds of inheritance are there?

The Book of Romans Session 12 The Covenants: Romans 9:1-5

Romans 9 Introduction

This session begins one of the most important “trilogies” in the Scripture: Romans 9, 10, 11: Chapter 9 - Israel Past; Chapter 10 - Israel Present; and Chapter 11 - Israel Future. Other “trilogies” include:

- Sermon on the Mount: Matthew 5, 6, 7
- Spiritual Gifts: 1 Corinthians 12, 13, 14
- Second Coming: Zechariah 12, 13, 14

From Genesis 12 to Acts 2, it's all about Israel...and that God keeps His promises! We need a *doctrinal* as well as *devotional* understanding of the Word of God...

Romans 8 opened with “no *condemnation*...” and closed with assurance there is no *separation*. If God is so faithful to His Word that none He has justified can be condemned, and that none in Him can be separated, then why have the Israelites, who were sovereignly chosen by God and also given unconditional promises, completely failed and then been rejected?

This issue was picked up from Romans 3:1-3:

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect?

How are the Gentiles to relate to the Jews? If circumcision is of no value without faith, then what advantage has the Jew? What is the benefit of circumcision?

This same question was underlying Acts 15 and will be answered in Chapters 9, 10, and 11. *The issue behind all of this is a demonstration by God to the world that He keeps His promises!*

- 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 [unceasing] sorrow in my heart.

Paul is pouring his heart out—he is talking passionately. This is not an academic or intellectual issue; he is totally involved with this issue.

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

“I could wish”: imperfect tense (continuous action in past time), optative mood (rarely used in NT); the optative mood of a verb is expressive of a wish that implies a contrary-to-fact subjunctive; something you wish but know is impossible. The grammar implies it is an absolute impossibility. (*Thus, another absolute testimony to eternal security!*)

This occurs only one other time in the Word of God (Ex 32:30-32). If this argument had validity *before* the Davidic covenant, and the hundreds of other affirmations throughout the prophets, how “much more” *now*! Ezek 36:19-(22!) 25...*Despite their apostasy...*

How will they be converted? By the invasion of Magog, etc.

- 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 [God] over all, blessed for ever. Amen.

10 Advantages of the Jews

1. **Received the Words of God:** Rom 3:1-2.
2. **Called “Israelites”** = “Princes of God”: Gen 32:28. Why were they chosen? As a witness of His reality. All nations had excluded all knowledge of God; He called an Assyrian named Abram (Rom 1:18-26).
3. **“Adoption”** as sons: Deut 7:6-9.
4. **“Glory”**: *Shekinah*: Ex 24:16-17; 29:43; 40:34-38; Num 7:89. Departs: Ezek 9:3..10:4..18f. Yet, a Temple Covenant (!) Hag 2:2-9. Will return through the East Gate: Ezek 44:1ff. Cf. Jh 1:14.
5. **“Covenants”**: “to whom belongs”— present tense, continually. Critical issue: “amillennialism,” although unscriptural is still the dominant eschatological view in most denominations; and the heresy of post-millennialism led to the Holocaust (and will again...)

The Covenants (Unconditional)

There are four *Unconditional* Covenants that are *essential* to understanding both OT and NT: Abrahamic; Land; Davidic; and, Everlasting.

1. Abrahamic Covenant

Most important (Gen 12:2,3). In this passage there are seven “I Will” statements—four direct and three understood. *From this flows God’s plan for all of mankind!* All the other covenants build on this one.

- 1) And I will make of thee a great nation.
- 2) And I will bless thee
- 3) And make thy name great
- 4) And thou shalt be a blessing
- 5) And I will bless them that bless thee
- 6) And curse him that curseth thee
- 7) And in thee shall *all families* of the earth be blessed.

God foreknew Satan’s anti-Semitism. History was patterned and destined after this reality (Zech 2:8). The “Sheep and Goat Judgment” also proves that the Church will not be in the Tribulation, as there would be no distinction between Jew and Gentile (Cf. Rom 9:5). The brethren are the distinctives in this judgment. “Brethren” of Mt 25:31-46 also derives from items 5 & 6 of Abrahamic Covenant. The Covenant was declared eternal and unconditional (Gen 17:7, 3,13,19; 1Chr 16:17; Ps 105:10).

Item 7 is alluded to by Christ in John 4:22, “Salvation is of the Jews.” There is no other such promise to any other people! We rely entirely on our derivative benefit from the Root of David, the Lion of the Tribe of Judah.

God’s contract (Abrahamic Covenant) is still intact: Nations to be judged (Mt 25:31-46); foresees the blessing of the family of the entire earth (Gal 3:8); before the Throne of God (Rev 5:9)

The actual covenant was solemnized by a divinely ordered ritual symbolizing the shedding of blood and passing between the parts of the sacrifice (Gen 15:6-21; Jer 34:18).

Unconditional Covenant: Genesis 15

A divinely ordered ritual: *barath*, “To cut a covenant.” (Participants would divide a sacrifice and together, in a figure “8,” would repeat the terms of the covenant.)

The Terms of the Covenant

- God declared it eternal and unconditional. Re-confirmed by an oath (Gen 22:15-18; 26:2-5. Cf. Heb 6:16-18) and confirmed by the birth of Isaac and Jacob *despite their acts of disobedience!* The New Testament declares it immutable (Heb 6:13-18). Where was Abram in Gen 15:12-17? Asleep! God passed by Himself between the pieces (Cf. Jer

34:18). It was God's unconditional, unilateral commitment.

- Metal-smith's kiln (1 Pet 1:7). Purification by seeing his reflection in the molten gold. Flaming fire (Deut 4:24; 9:3; Heb 12:29).

2. The Land Covenant: Gen 12:7; 13:12-17; 15:9-21; 35:9-12

Diaspora: Due to Israel's failure under the Mosaic Covenant, worldwide dispersion is predicted: Deut 28:63-68; 30:1-3 ("When" not "If"); Lev 26:40-45 (v. 42 contrasts the conditional Mosaic covenant with the *unconditional* covenants).

The Regathering: Ezek 36:17-32 (v.25 "then," *before* repentance). *How* will they know He is the Lord? *Because He keeps His promises despite their failures!* We, also, are not on a merit system.

Declared to be everlasting: Ezek 16:60-63—"His Land"; "His City."

3. The Davidic Covenant: 2 Sam 7:11-16; 1 Chr 17:11-14

The Davidic Covenant was promised to Tribe of Judah (Gen 49:10), hidden in the text of Genesis 38, and prophesied in Ruth 4. David was to be their King: Ezek 37:21-28 (v.24). David's promised kingdom = a *political* kingdom. David's House = a dynasty; a royal line Isa 7:13. This was also emphasized to Abraham (Gen 17:2-8). It was also confirmed by oath (Ps 132:11; 89:3, 4, 33, 34). Solomon's sons fail: Jeconiah was the last of David's line to sit on the throne. The blood curse was on his line (Jer 22:30).

The Scepter of Judah: "*Shiloh*" was understood by the early rabbis and Talmudic authorities as referring to the Messiah. [*Targum Onkelos, Targum Pseudo-Jonathan, and Targum Yerusahmi, The Messiah: An Aramaic Interpretation; The Messianic Exegesis of the Targum*, Samson H. Levy, Hebrew Union College Jewish Institute of Religion, Cincinnati, 1974.]

In A.D. 6-7, the legal power of the Sanhedrin was restricted by Caponius. No longer did it have authority to deliver capital punishment. This caused panic among the members of the Sanhedrin: "*The scepter had departed from Judah!*" They actually thought the Word of God had failed! They didn't know that there was *the* young man growing up in Nazareth...Cf. Josephus, *Antiquities*, 17:13. This transfer of power was recorded by Josephus, *Wars of the Jews*, Bk 2, Ch.8. Cf. *The Jerusalem Talmud*, Sanhedrin, folio 24.

The Davidic Covenant

Jesus has legal claim through Joseph. Jesus also had a claim through Mary, because of the exception granted in the Torah for the daughters of Zelophehad (Num 27; Josh 17:3). Mary was of the line of David, but through Nathan, not Solomon (Lk 3:31; 2 Sam 5:14; 1 Chr 14:4). The blood curse on the royal line was "side-stepped" by the virgin birth. Yet, *David's throne didn't exist during Jesus' time on the earth!*

The Davidic Covenant was declared to be everlasting (2 Sam 7:13, 16, 19; 1 Chr 17:12; 22:10; Isa 55:3; Ezek 37:21-28) and was *confirmed to Mary by Gabriel* (Lk 1:30-33). It was recognized by the First Church Council: Acts 15:16-18, quoting Amos 9:11-12.

Note: We pray "Thy Kingdom Come" (Mt 6:10). What are we praying for? (Cf. Daniel 9:1-22). The "Root of David" (Rev 5:5; 22:16) to rule in the Millennium (Ezek 34:23,24; 37:24,25; Hos 3:5).

"The Kingdom of Heaven"?

Luke and Mark use "Kingdom of God" in their writings; Matthew *only* uses "Kingdom of Heaven" (33 times) as well as "Kingdom of God" (5 times)...even together (Mt 19:23,24). There are diverse views on what the Kingdom of Heaven means and requires further study. The "Keys to the Kingdom" (Mt 16:10; Isa 22:22) may provide a clue...

Rightly Dividing the Word of Truth

The Kingdom of God

The Kingdom of Heaven *

* 739 references to "Heaven"

There are 739 references to “heaven”: 583 “heaven”; 133 “heavens”; “heavenly” 23. Similar words, but, in over 100 examples, differences appear *deliberate!*

“Kingdom of God”: Beyond visibility, angels and cherubim, et al. This Kingdom began prior to the Earth’s creation and is inclusive of all Creation.

“Kingdom of Heaven”: Physical, it has locality. Mankind only; earthly. A political institution (Dan 2:44). It has a capital: Jerusalem. It was usurped, but destined to be regained (Mt 11:12).

The Throne of David will be re-established in Jerusalem. This was also emphasized to Abraham (Gen 17:2-8). *David* to rule in the Millennium? (Ezek 34:23,24; 37:24,25; Hos 3:5). This cannot be applied to the Church (Ezek 37:21-28). It will begin with the relief of nature’s curse (Isa 11:1-13; 65:17-24; Micah 4:1-5; Zeph 3:14-20; Zech 14:1-21).

4. The Everlasting Covenant (with Israel!)

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jeremiah 31:31-34

When will all this happen?

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Hosea 5:15

And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Zechariah 13:8,9

Summary: Everlasting Covenant

1. Unconditional, under grace; based on God’s “I Will’s”: Isa 61:2; Jer 31:31-37; Ezek 16:60-62; 37:26.
2. Everlasting covenant: Jer 31:35-37; 32:40; 50:5; Ezek 37:26; Isa 61:2,8; Heb 13:20.
3. Includes a new heart and new mind of all Israelites : Jer 31:35.
4. Restoration of the nation of Israel: Hos 2:19-20; Isa 61:9; applies during the Millennium: Zech 13:8-10.
5. Provides permanent forgiveness: Jer 31:34
6. Permanent indwelling of the Holy Spirit: Jer 31:33; Ezek 36:27.
7. Universal teaching ministry of the Holy Spirit: Jer 31:34; Isa 11:9.
8. National Israel must be restored to the land for this to be implemented fully Jer 32:41; Isa 61:8; Ezek 36:25-27; Zech 14:9-11; Amos 9:13-15.
9. God’s true Temple established in Jerusalem: Ezek 37:26, 27.
10. Global peace; wars will cease in the Millennium: Hos 2:18; Isa 2:4.

10 Advantages of the Jews

1. **Received the Words of God:** Rom 3:1-2.
2. **Called “Israelites”**= “Princes of God”: Gen 32:28. Why were they chosen? As a witness of His reality. All nations had excluded all knowledge of God; He called an Assyrian named Abram (Rom 1:18-26).
3. **“Adoption”** as sons: Deut 7:6-9.
4. **“Glory”:** *Shekinah*: Ex 24:16-17; 29:43; 40:34-38; Num 7:89. Departs: Ezek 9:3..10:4..18f. Yet, a Temple Covenant (!) Hag 2:2-9. Will return through the East Gate: Ezek 44:1ff. Cf. Jh 1:14.
5. **“Covenants”:** “to whom belongs”— present tense, continually. Critical issue: “amillennialism,” although unscriptural is still the dominant eschatological view in most denominations; and the heresy of post-millennialism led to the Holocaust (and will again...)
6. **“Giving the Law”:** Rom 7; Gal 3:17-18.
7. **“Service of God”:** Temple Services and Priesthood. The Temple Covenant (Missed by many commentators!) Hag 2:2-9. These rituals were for Israel, not the Church. We are warned against them in unmistakable terms (Col 2:16ff).

8. “**Special Promises:** Future Kingdom.
9. “**Fathers” of the Faith:** Abraham, Isaac, and Jacob.
10. **The Messiah** would come from their physical race: Rom 9:5.

Next Session

Study Romans 9:6-39. Has the Word of God failed? If Israel was chosen, where are they now?

Doctrine of Election: Fate vs. Free Will? Sovereignty of God vs. Sovereignty of Man. What is the difference between The Body of Christ and the Bride of Christ?

The Book of Romans Session 13 The Doctrine of Election: Romans 9:6-13

Romans Outline

Chapters 1 - 8 **FAITH** *Doctrinal*

- 1-3 Sin (the most complete diagnosis)
- 4-5 Salvation
- **6-8 Sanctification**

Chapters 9 - 11 **HOPE** *Dispensational*

- 9 Israel - Past
- 10 Israel - Present
- 11 Israel - Future

Chapters 12 - 16 **LOVE** *Practical*

Review

If God is so faithful to His word (Romans 8) that none He has justified can be condemned, and that none in Him can be separated, then why have the Israelites, who were sovereignly chosen by God and given “unconditional” promises, *completely failed and then been rejected*? What advantage does the Jew have? (See “10 Advantages of the Jew on the previous page.)

The Four Covenants (Unconditional)

1. **The Abrahamic Covenant:** The basis of all our privileges and being challenged by the world today.
2. **The Land Covenant:** Being challenged by Islam.
3. **The Davidic Covenant:** Being challenged by (most) churches! It may astonish you to discover how critical *the Davidic Covenant* is to an understanding of eschatology, and the events that lie ahead of all of us!
4. **The Everlasting Covenant** (with Israel, yet claimed by churches).

Why is all that so important? 1) Because of the summary of the purpose, tragedy, and triumph of all history (Mt 23:37-39); and 2) Because the Davidic Covenant impacts each of us more than we can imagine!

Matthew’s Primary Theme: “The Kingdom of Heaven”

Matthew 23:37-39: The Purpose of all history
 The Tragedy of all history
 The Triumph of all history

The Purpose of All History

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings...

Matthew 23:37

The purpose of all history: that God might gather His children together (Jerusalem is a synecdoche for all of Israel). The image of the mother bird gathering and covering her brood is a familiar one. Moses used it in his farewell sermon (Deut 32:11). It is a picture of love, tender care, and a willingness to die to protect others. Jesus did die for the sins of the world, including the nation of Israel: but “His own received Him not” (Jn 1:11).

The Tragedy of All History

...and ye would not! Behold, your house is left unto you desolate.

Matthew 23:38

The Triumph of All History

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 23:39

“...til”: Logical linkage. Jesus left the nation with a promise: He would one day return, the nation would see Him and say, “Blessed be He that cometh in the name of the Lord!” This is a quotation from Psalm 118:26, that great Messianic psalm that was quoted so many times in His last week of ministry. The crowds had used those very words (Mt 21:9).

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

Hosea 5:15

The Destiny of Israel: The Missing Key of “Systematic Theology”

Divisions of Theology

• Bibliology	The Bible
• Theology Proper	Attributes of God
• Christology	Lord Jesus Christ
• Pneumatology	Holy Spirit
• Angelology	Angels: fallen and unfallen
• Anthropology	Man
• Soteriology	Salvation
• Ecclesiology	The Church
• Eschatology	End-Times: “Last Things”

Notice what’s missing? Israelology = the study of Israel as an instrument in God’s program for man, should be listed in between “The Church” and the “Last Things.”

The Interval

And after threescore and two weeks shall Messiah be cut off, but not for himself: And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Daniel 9:26

“...cut off”: כָּרַח *karat*, to cut off, eliminate, kill, execute. An interval, or gap, clearly required by v. 26: events described are *after* the 69th and *prior* to the 70th week.

“Not for Himself”: nothingness: rejection, substitution.

The people of “the prince that shall come” = historically, the Romans. Thus, the Prince to come will be of the Roman Empire (but *NOT* necessarily from Europe!) Sanctuary destroyed, etc. Thirty-eight years are included with the destruction of Jerusalem in A.D. 70

“Flood”: diaspora. Titus Vespasian: 38 years later (not 3½!).

Rabbinical Confirmations

- Messianic; prior to the Temple destroyed [*Yalkut*, Vol II, 32b, p.79 Nazir edition]
- Messiah to exit prior to 33 AD [*Midrash Berishit*, p.243 Warsaw edition; re: Yakov Prasch]

Blindness Declared

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Luke 19:42

For How Long?

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 Fullness of the Gentiles be come in.

Romans 11:25

Israel and the Church

- Distinctions: Different Origins, Missions, Destinies.
- “Replacement” views deny Israel its place in God’s program (Rom 9, 10, 11) and would seem to make God a Liar. This laid the basis for Christian anti-Semitism.
- The “70 Weeks” deal specifically with *Israel*.
- Paul’s trichotomy: Jews, Gentiles, Church (1 Cor 10:32).
- Distinctives *reappear* after Revelation 4.

The Church Interval

- Interval also implied: Isa 61:1,2 (re: Lk 4:18-20); Rev 12:5,6. Also: Isa 54:7; Hos 3:4,5; Amos 9:10,11; (Acts 15:13-18); Micah 5:2,3; Zech 9:9,10; Lk 1:31,32; 21:24 (actually implied in 24 places).
- Interval defined: Lk 19:42 *until* Rom 11:25.
- This interval is the period of the Church, an era kept secret in OT: Mt 13:34,35; Eph 3:5,9.

“Israel” is *never* used of the Church (73X). [Gal 6:16 is misunderstood, by ignoring the *kai* in the Greek, which clearly distinguishes the two groups.] It seems that the Lord deals with Israel and the Church *mutually exclusively*: e.g., a chess clock.

The Church

Prerequisites:	Atonement:	Mt 16:18, 21
	Resurrection:	Eph 1:20-23
	Ascension:	Eph 4:7-11
	(Spiritual gifts only after ascension)	
Born at Pentecost:	Col 1:18; 1 Cor 12:13 Acts 1:5, 11:15-16	

Mystery Character

The Church: (Our basic need: *Ecclesiology*, not Eschatology!)

Body Concept	Eph 3:3-5,9
Indwelling every believer	Col 1:26-27
Bride of Christ	Eph 5:22-32
<i>Harpazo</i> (“Rapture”)	1 Cor 15:50-58
One “New Man”	Eph 2:15; Cf. Rev 12:5
Distinguished from Jews & Gentiles	1 Cor 10:32

Review

Failure to recognize the Davidic Covenant has led to errors in eschatological views... Why is this so important? 1) Because of the purpose, tragedy, and triumph of all history (Mt 23:37-39); and, 2) Eschatological Heresies, such as Amillennialism and Post-Millennialism.

The Record of the Early Church: 7 Letters to 7 Churches (Rev 2 & 3)

Seven “Report Cards” (critiques by the Lord Himself...written by John in A.D. 96): All churches were surprised. Those that thought they were doing well were not! Those that thought they were not doing well were doing better than they thought!

Origen (A.D. 185 - 254)

Also known as Origenes and surnamed Adamantius, Origen was born in Alexandria, and was a student of Clement of Alexandria. He was a leading teacher of theology and philosophy at the influential catecheti-

cal school of Alexandria. Desiring to harmonize the New Testament with Greek philosophy, he very effectively introduced and spread an *allegorical* method of interpreting the Scriptures. Note: “Allegories are an invitation to invent...” [One must always interpret an allegory *in terms of the literal*; not *visa versa*]

“Replacement Theology”

Church theologians began to develop the idea that the Israelites had permanently forfeited all their covenants by rejecting Jesus as the Messiah. This view taught that these covenants now belong to the Church, and that it is now the “true Israel” forever. This view also taught that the Jews will never again have any future as a Divinely chosen people, and that the Messiah will never establish a literal Messianic Kingdom on earth that was promised to them.

Augustine (A.D. 354-425)

By the time of Augustine, the famous Bishop of Hippo, Origen’s system of interpretation dominated the Christian scene. Augustine wrote 22 influential books, 10 of which are a polemic against pantheism; 12 trace a theological philosophy of history. It was Augustine who systematized the allegorically based teaching into a cohesive theology that would dominate the Church for over 1000 years. Even the Reformation failed to challenge his allegorically based eschatology.

Amillennialism

“No millennium.” The Amillennialist does not believe that Christ will *personally* reign on the earth for a literal thousand years. They define an *allegorical* millennium extending from His Resurrection to the time of His Second Coming on the clouds at the end of this age. There will be one general resurrection of both believers and unbelievers from throughout history. At this same time the Last Judgment of all mankind will take place.

Postmillennialism

“After the millennium.” This view says that Christ will come only after the Spirit-empowered Church has established God’s kingdom on the earth by progressively subduing the world and taking dominion over it. A variation of this held that we were already in the millennium: “...things were getting “better and better...” This view evaporated in the

20th century, which was the most violent century in human history and morals continued to deteriorate. It would appear that “Satan’s chain is too long...”

From Augustine to Auschwitz

Both Amillennialism and “Replacement Theology” denies the specificity and durability of the Davidic Covenant and makes God’s explicit promises suspect and have historically led to anti-Semitism...*and will again...* [Cf. Hal Lindsey’s *Road to Holocaust*.] We cannot begin to understand the background that a Jew sees of all history until we understand the abuse of the Jew under the banner of Christianity. [Hal’s book was written in our apartment at the Balboa Bay Club while we were living at Newport Beach, CA.]

Again: Why is this so important? 1) Because of the summary of the purpose, tragedy, and triumph of all history (Mt 23:37-39) and 2) Because the Davidic Covenant impacts each of us more than we can imagine! Our personal destinies are all wrapped up in the Davidic Kingdom that’s on our near horizon!

Romans 9:6-13

Paul will now delve into one of the thorniest briar patches of all: Divine Election and Predestination vs. Free Will.

And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

Luke 4:24-30

Why were they *that* upset? Each example was a *Gentile*! And Paul will also deal with the issue: If we have the assurance of these unconditional covenants, what about Israel? Has God kept His word to them?

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

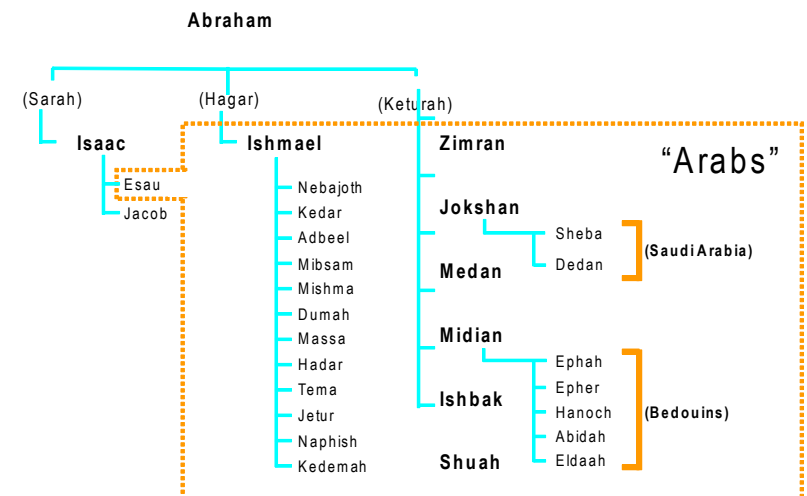
“Not *all*”: it doesn’t say not “any” are Israel. *Who* is an “Israelite”? (This is a key question in Israel today! The majority in Israel are agnostic humanists.) Paul now delves into the distinction between physical and spiritual Israel...An Agnostic Jew: “One who knows what the God he doesn’t believe in requires of him!”

Israel, mentioned 75 times in 73 verses in the New Testament and *always* referring to the Nation; *never* the Church. It is important to discern their “mutual exclusiveness”: the often-overlooked Greek *kai* (“and”) in Galatians 6:16 includes, yet distinguishes, the “Israel of God.”

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

By natural birth, Midianites, Ishmaelites and Edomites would be included as seed of Abraham. Isaac = *yitzak*, laughter.

The Descendants of Abraham



Esau took wives, including Nebajoth’s sister—his descendants, Ishmael’s, and Keturah’s all intermarried... no tribal distinctions were maintained...

Case #1: Isaac—not Ishmael

Isaac was the *intentional* product of a miracle (Gen 17:15-21). So was Israel (Exodus). So was the Church (Acts 2).

- 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.

Neither Ishmael, nor the sons of Hagar nor Keturah, inherited the promises. Only Isaac, the son of the promise, did inherit. Physical descendancy from Abraham was not enough. *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit* (Jn 3:6).

Has Word of God Failed?

Spiritual Israel has never included all of physical Israel (Mt 3:9; Jn 3:3-6). (This is another staggering blow to the pretensions of those who adhere to the “universal fatherhood of God and brotherhood of man.”) Jesus even clarified the “fatherhood” of the Pharisees! (Jn 8:44).

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

Quoting Gen 17:21; 18:10, 14; 21:2. This was announced when she and Abram received their new names: The *heh* (an abbreviation for the Holy Spirit) was added: Abraham and Saraha

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

Same conception, diverse destinies...

- 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;)

Case #2: Rebecca’s Twins (Gen 25:20-26)

Isaac was 60 years old; married 20 years. [I suspect that Isaac was 33 when he was “offered” in Gen 22; he was 40 in Gen 24.]

Jacob = *ya ‘aqob* “may He [God] protect”;
‘aqeb “heel”;
‘aqob “deceitful, sly, insidious”; thus,
“one who grabs the heel” or “one who trips others up.”

The second twin was born **grasping Esau’s heel**. In view of the oracle the parents had received (Gen 25:23) it seemed appropriate to give this child a name that would preserve the memory of this event. But as with Esau, so Jacob’s name would take on a different sense later in life as his deceptive nature became evident. So the twins’ births had great significance for later events in their lives.

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

This is the prophecy from Gen 25:23. The circumstances connected with his birth foreshadowed the enmity which afterwards continued between the twin brothers and the nations they founded (Gen 25:22, 23, 26).

The Doctrine of Election

The paradox of election dissolves when one recognizes that God is outside this *physical* dimension called time: “*God alone knows the end from the beginning.*” (Isa 46:10; cf. Isa 55:8).

The Second Before the First

- Not Cain, but Abel (and Seth)
- Not Japheth but Shem
- **Not Ishmael but Isaac**
- **Not Esau but Jacob**
- Not Manasseh but Ephraim
- Not Aaron but Moses
- Not Eliab but David
- Not the Old Covenant but the New
- Not the 1st Adam but the Last Adam

Inheritance is not automatic... It involves the Father’s choice...

Diverse Destinies

In the process of time Jacob, following his natural bent, became a shepherd, while Esau, a “son of the desert,” devoted himself to the perilous and toilsome life of a huntsman.

Forfeit of His Inheritance

On one occasion, on returning from the chase, urged by the cravings of hunger, Esau sold his birthright to his brother, Jacob, who thereby obtained the covenant blessing (Gen 27:28, 29, 36; Heb 12:16, 17).

Esau afterwards tried to regain what he had recklessly parted with, but was defeated in his attempts through the stealth of his brother (Gen 27:4, 34, 38).

At the age of 40, to the great grief of his parents, Esau married two Canaanite maidens, Judith, the daughter of Beeri, and Bashemath, the daughter of Elon (Gen 26:34, 35). When Jacob was sent away to Padan-aram, Esau tried to conciliate his parents by marrying his cousin Mahalath, the daughter of Ishmael (Gen 28:8, 9). This led him to cast in his lot with the Ishmaelite tribes and, driving the Horites out of Mount Seir, he settled in that region.

After some thirty years' sojourn in Padan-aram, Jacob returned to Canaan, and was reconciled to Esau, who went forth to meet him (Gen 33:4). Twenty years after this, when Isaac their father died, the two brothers met, probably for the last time, beside his grave (Gen 35:29).

Esau now permanently left Canaan, and established himself as a powerful and wealthy chief in the land of Edom (= "Red").

Edom

Edom was known as Idumea (Isa 34:5, 6; Ezek 35:15). The "Land of Edom" was mountainous (Gen 36:16 Ob 1:8, 9, 19, 21). It extended from the head of the Gulf of Akabah, to the foot of the Dead Sea (1Kgs 9:26).

Herod was Idumean, not a Jew. A descendent of Esau, he was an enemy of the Jews. Recall the Magi's slur: "Where is he who was *born* king of the Jews?" (Mt 2:2).

At the time of the Exodus, Edomites churlishly refused permission to the Israelites to pass through their land (Num 20:14-21) *and ever afterwards maintained an attitude of hostility toward them*. They were conquered by David (2Sam 8:14; 1Kgs 9:26) and afterwards by Amaziah (2 Chr 25:11, 12), but they regained again their independence, and in later years, during the decline of the Jewish kingdom, made war against Israel (2 Kgs 16:6).

They took part *with the Chaldeans* when Nebuchadnezzar captured Jerusalem, and afterwards they invaded and held possession of the south of Palestine as far as Hebron. At length, however, Edom fell under the growing Chaldean power (Jer 27:3, 6).

There are many prophecies concerning Edom which have been remarkably fulfilled (Isa 34:5,6; Jer 49:7-18; Ezek 25:13; 35:1-15; Joel 3:19; Amos 1:11; Obad; Mal 1:3,4). After an existence as a people for over 1700 years, they have utterly disappeared—even their language is forgotten forever.

The present desolate condition of that land is a standing testimony to the inspiration of these prophecies.

Edom contains the rock-hewn city of Bozrah (Hebrew), or Petra (Greek); Cf. 2 Kgs 14:7. For a review of the future prophecies when the Israelite remnant takes refuge in Edom, see *The Next Holocaust and the Refuge in Edom*.

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

Esau disparaged the birthright, as the spiritual father of a subsequent progeny. The mystery is not why God hated Esau, *but why God loved Jacob!* This is a quotation from the last book in the Old Testament (Mal 1:2-3). This statement was not made until the two boys had lived their lives and two nations had come from them, which was about 2000 years later, and much history had been made.

The alternative sons—Isaac and Ishmael, Jacob and Esau—portray, consistently, *typologically*, the tension and conflict between faith and works; grace vs. the law. *To be true Israel, one needs to hold to the faith of Abraham*

There are two fatherhoods: Jn 1:11-13 vs Jn 8:36-44.

The Doctrine of Election

- Case #1: Isaac — *Intentional* miracle (Gen 17:15-21).
- Case #2: Rebecca's twins — Fought before birth (Gen 25:23); Esau lost his inheritance; Two nations; the elder will serve the younger
- Case #3: Moses and Pharaoh (Rom 9:14-18).

Next Session

- Complete our study of Romans 9:14-33.
- Esau and others lost their inheritance: can you lose *yours*?
- If Israel had assurances, how did they fail?
- Can we?

The Book of Romans Session 14

God's Sovereignty: Romans 9:14-33

Romans Outline

Chapters 1 - 8	FAITH	<i>Doctrinal</i>
<ul style="list-style-type: none"> - 1-3 Sin (the most complete diagnosis) - 4-5 Salvation - 6-8 Sanctification 		
Chapters 9 - 11	HOPE	<i>Dispensational</i>
<ul style="list-style-type: none"> - 9 Israel - Past - 10 Israel - Present - 11 Israel - Future 		
Chapters 12 - 16	LOVE	<i>Practical</i>

Review

Failure to recognize the Davidic Covenant has led to errors in eschatological views... Why is this so important? 1) Because of the purpose, tragedy, and triumph of all history (Mt 23:37-39); and, 2) Eschatological Heresies, such as Amillennialism and Post-Millennialism.

Has Word of God Failed?

Case #1: Isaac - *Intentional* product of a miracle (Gen 17:15-21).

Case #2: Rebecca's twins - Fought before birth

- Two nations - Elder will serve the younger Gen 25:23
- Esau disparaged the birthright

"No man seeks after God..." (Rom 3:11). It's the choice of God before they were born; His sovereign choice: not on a basis of merit.

Divine Election

- Who chooses who?
- Why does one person believe and another doesn't?
- Fate vs. Free Will?
- Predestination vs. Free Choice?

The paradox dissolves when one recognizes that God is outside this *physical* dimension of time: "*God alone knows the end from the beginning*" (Isa 46:10). Righteousness is not of works, but of Divine Grace—*uncaused by us!*

Was Judas predestined to betray Christ? (Ps 41:9). Did Jesus know Judas would betray Him when He was choosing His disciples? Yes He did! What about Judas? Was he responsible? Is he accountable? His actions are foretold centuries before (Zech 11:12-13). He was not a robot; he was totally responsible; he had free choice—God just knew in advance; God is not bound by time!

The alternative sons—Isaac over Ishmael and Jacob over Esau—portray, consistently, *typologically*, the tension and conflict between...faith and works...grace vs. the law.

*To be true Israel, one needs to hold to the **faith** of Abraham.* God has no "grandchildren." Each person, to be in God's Forever Family, must enter by their *own* faith.

Inheritance

Esau was firstborn, with all the rights, but disparaged them and lost them through poor choices. Jesus achieved His inheritance by perseverance in suffering (Heb 2:10; Phil 2:9-11). His companions (Greek *metachoi*: "Partakers") will inherit the same way (Heb 1:9,14). The inheritance can be *forfeited* because of disobedience, as in the case of Esau (Heb 12:17). It is only obtained by persevering—"faith and patience" (Heb 6:12).

The doctrine of Israel's national election raises several crucial theological questions:

Doctrinal Questions

- 1) Is God unrighteous? (Rom 9:14-18)
 - 2) Why does God find fault if none can resist His will? (Rom 9:19-29)
 - 3) What about the Gentiles? (Rom 9:30-33)
 - 4) If Israel had assurances, how did they fail? Can we?
- 14] What shall we say then? *Is there* unrighteousness with God? God forbid.

Let us remember: *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD* (Isaiah 55:8).

Case #3: Moses and Pharaoh (Rom 9:14-18)

- 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.

Study carefully Exodus 33-34, esp. 33:12-17; 34:1, 27, 28, 32. What were the circumstances when God declared that? In response to Moses' intercession (Ex 33:19); Moses even offered to die in their stead (Ex 32:32). God's mercy is not extended as a recognition of human will, nor is it a reward of human work.

"I Will Have Mercy On Whom I Will Have Mercy"

God took refuge in His own inherent right to suspend judgment, if it pleased Him. There was no resource left in *man*! All have forfeited title to life through sin. Let's flee to the ultimate authority: Jesus Himself.

Make it personal: Why did *you* believe in God? It was *God's initiative* for His own purposes (John 6:40-47). *Mixture*: God's initiative and human responsibility.

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

We all have free will. And our first choice is to reject God (John 3:18-20). *B'nai HaElohim* "Sons of God": We are sons of Adam, yet John 1:11-12: *He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*

- 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.

Pharaoh is going to serve God's purpose. Note *Pharaoh's* choice (Ex 5:2). However, it was also in God's purpose to leave it to its natural state: heavy, stubborn, increasingly hardened (Ex 4:21; 7:3, 4, 13, 14).

- 18] Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

It has to do with who *He is*, not who we are. God's choice is His, free of any obligation. If God did not elect, none would be saved. "There are none that seeketh after God" (Rom 3:11). Men are not lost because

they are hardened; they are hardened because they are lost; they are lost because they are sinners. The lies gave motivation for choice to rebel...

Man instantly died spiritually; in the place of that spiritual life, came the nature of rebellion. We, their children, are like them: born spiritually dead, with a nature of rebellion against God. (Do you have to teach your children to be bad? It comes naturally.) God is under no obligation to do anything to bridge that chasm.

Doctrinal Questions

- 1) Is God unrighteous? (Rom 9:14-18)
- 2) Why does God find fault if none can resist His will? (Rom 9:19-29)
- 3) What about the Gentiles? (Rom 9:30-33)
- 4) If Israel had assurances, how did they fail? Can we?

Is God unrighteous? Of course not! For election has nothing to do with justice, but rather free grace. "God is unjust if He chooses one and leaves another," ignorant people often say. But the purpose of God goes beyond justice; for if God did only what was just, He would have to condemn all of us!

Paul uses Moses (Ex 33:19) and Pharaoh (Ex 9:16) as proof that God can do what He wishes in dispensing His grace and mercy. Nobody deserves God's mercy, and nobody can condemn God for His choice of Israel or His bypassing of other nations.

- 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?

Why does God find fault if none can resist His will? Cf. Isa 45:9; 29:16. Those who meet God fall into the dust: Abraham (Gen 18:27); Job (Job 30:19; 42:6).

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

Let's go with Jeremiah to the potter's house (Jer 18:3-6). We are as dust (Gen 2:7; 3:19). The nations are as nothing (Isa 40:15, 17).

- 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 [prepared for] destruction:

Verb “fitted”: is in a form that can mean middle voice or passive voice. Most translators assume passive; the subject receives the action. This should be *middle voice*: “vessels of wrath who prepared *themselves* for destruction.” Let’s not confuse God’s actions with man’s responsibility:

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Psalm 58:3

The LORD hath made all things for himself: yea, even the wicked for the day of evil.

Proverbs 16:4

And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

1 Peter 2:8

When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall . . . he shall die in his sin, and his righteousness which he hath done shall not be remembered . . .

Ezekiel 3:20

Because they had not executed my judgments, but had despised my statutes . . . Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;

Ezekiel 20:24,25

Yet,

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:18

That’s our prerogative, our freedom to choose. It’s God’s initiative. How are you responding to God?

- 23] And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

An Echo of Ephesians 1:4. “He alone knows the end from the beginning” (Isa 46:10). There is no limitation when God says: “Whosoever will may come.” 1 John 2:1-2 rebuts “limited atonement”:

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

God is Necessarily Sovereign in Salvation

1. Man was lost: he could not save himself.
 2. Man was guilty: none could pardon him but God.
 3. By nature “a child of wrath”; not able to change.
 4. Allied with God’s Enemy; a mind not subject, or able to be subject, to God’s law or will.
 5. Doing things “worthy of death”; persisted in them
 6. Any move toward salvation, must be from God.
 7. God knew the attitude of every man toward His overtures would be to oppose them.
 8. Since any real response to those overtures must come from God’s grace, He must elect to overcome effectually man’s resistance, either:
 - a) In no case; or
 - b) In every case;
 - c) In certain cases.
- a) To hold God unable to overcome man’s resistance in any case is to limit His power.
 - b) To hold that God is unwilling to have certain saved is to deny His repeated Word: “*Who would have all men to be saved and to come to the knowledge of the truth*” (1 Tim 2:4); “*As I live, saith the Lord Jehovah, I have not pleasure in the death of the wicked; but that the wicked turn from his way and live.*” (Ezek 33:10).
 - c) Therefore, it would seem that only in those cases in which it would no longer be consistent with God’s glory—consistent with His holiness and righteousness, and just government of His creatures, would God withhold, or refuse longer to employ, His gracious operations on behalf of any creature.

Election is outside of human history altogether: it is *of God*.

- 24] Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Jews were not the only ones called!

- 25] As he saith also in Hosea [“Osee”], I will call them my people, which were not my people; and her beloved, which was not beloved.

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.

Hosea 2:23

Peter also quotes this in a similar manner (1 Pet 2:9).

- 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.

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.

Hosea 1:10

The second prophecy (v. 26) is from Hosea 1:10 and refers to Gentiles anywhere on the earth who turn to Christ now and in the future. As James put it: “That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things” (Acts 15:17).

Now “some better thing” (Heb 11:40) has been provided for us: *sons of the living God!* (Cf. Gal 4:1-7).

- 27] Isaiah [“Esaías”] also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

From the beginning, it is only a remnant that shall be saved: Isa 10:20-23; 11:11,16; 37:32 (written even before Babylon); Jer 23:3; 50:20; Mic 2:12; 4:7; Zeph 2:7. Paul writes after the second, Roman, destruction. Study “the remnant”: Gen 45:7; Isa 1:9; 10:21, 22; 11:11, 16; 46:3; Jer 23:3; Ezek 6:8; Amos 5:15; Mic 2:12; 5:7, 8; Zeph 2:7, 9; 3:13; Zech 8:6, 12.

- 28] For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

After a patient forbearing silence, He suddenly executes His eternally-formed purpose. Thus it was at the Flood; at Sodom and Gomorrah; and against the Canaanites...3 ½ years; 42 months... the final half of the 70th week...

Why Does God find fault if none can resist His will? (Rom 9:19-29) Paul replies with a parable about the potter (Jer 18:1-6). God is the Potter, and the nations of the world (and their leaders) are the vessels. Some are vessels of wrath that God patiently endures until their time of destruction (Gen 15:16); others are vessels of mercy that reveal His glory. Paul then quotes Hosea to show that God promised to call a “people” from among the Gentiles, a people to be called “children of the living God.” (Hosea 2:23 and 1:10). This is the church (1 Peter

2:9-10). He also quotes Isaiah, showing that a remnant of Jews would also be saved (Isa 10:22, 23; cf. Isa 1:9).

In other words, God’s purpose in election makes it possible for both Jews and Gentiles to be saved by grace. *Neither Jew nor Gentile could be saved any way other than by the grace of God.*

What About the Gentiles? (Rom 9:30-33)

- 29] And as Isaiah [Esaías] said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

We, too, but for the intervention of His grace, would go into perdition (Isa 1:9). The only reason Israel has survived is due to God’s grace. [And America, too—so far...Rom 11:1-6.] Why are *you* in the Kingdom of God? Only because you responded to *His* initiative!

- 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.

In other words, Israel, pursuing after a law which should give righteousness, did not arrive at such a law. ***This is a terrifying statement.*** The Jews tried to produce a righteousness of their own through the Mosaic system. They didn’t produce it—look at the nation today. Judaism redefined itself after destruction of the temple at the Council of Jamnia (A.D. 90). There is no place for sacrifices, so sin is rationalized away rather than accepting the work of their Messiah.

- 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. For they stumbled at that stumblingstone;
33] As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed [disappointed].

Rock of Offence (Isa 28:16)

- He offended the Jews claims to be “children of Abraham;
- He offended their false claims of righteousness;
- He offended the leaders of Israel by exposing their sin;
- He offended their hopes of an immediate, carnal, earthly kingdom;
- He offended the nation by overthrowing their false hope of works.

Here is the paradox of history: the Jews tried to be righteous and were rejected; the Gentiles, who did not have the privileges the Jews had, were

received! The reason is because the Jews tried to attain righteousness by works, while the Gentiles received righteousness by faith through the grace of God.

The Jews stumbled over a crucified Messiah (Isa 8:14; 28:16; Mt 21:42; 1 Cor 1:23; 1 Pet 2:6-8). They wanted a Messiah who would lead the nation to political freedom and glory; they could not believe in a crucified Christ. Paul's purpose in this chapter is to explain Israel's position in the plan of God. Israel was an elect nation, given privileges that no other nation had; yet it failed miserably to follow God's program of blessing for the world.

This entire chapter exalts the sovereign grace of God without minimizing the responsibility of men and women for making right decisions. God's Word will prevail regardless of human disobedience; but disobedient sinners will miss the blessing. No human mind can fathom the wisdom of God, yet without the sovereign grace of God, there would be no salvation (Rom 11:33-36).

If Israel had assurances, how did they fail? Can we?

Inheritance

The Rights of the First Born: The "Person of Special Privilege," he received a double portion and held a pre-eminent position over his brothers. He was destined to be the priest of the family. The rights of the firstborn could be transferred, forfeited, or lost. Yet, his son-ship could not be lost.

The Second Before the First

- Not Cain, but Abel (and Seth)
- Not Japheth but Shem
- Not Ishmael but Isaac
- Not Esau but Jacob
- Not Manasseh but Ephraim
- Not Aaron but Moses
- Not Eliab but David
- Not the Old Covenant but the New
- Not the First Adam but the Last Adam

Inheritance: *kleronomeo* = A reward for a life of faithfulness. Inheritance is not automatic... It involves the Father's choice. This verb is used 4X in Hebrews: 1:4; 1:14; 6:12; 12:17. The inheritance rights of the firstborn *can be lost*; inheritance can be *for-*

feited because of disobedience (as in the case of Esau; Heb 12:17) and it is only obtained by persevering—"faith and patience" (Heb 6:12).

There are at least two kinds of inheritance in Old Testament:

- There are portions of your inheritance you cannot lose. You will always be a son, therefore an heir, but not necessarily a "joint heir" (firstborn status).
- Being an heir is unconditional. Being a "joint heir" is conditioned upon perseverance.

Are we *all* going to be joint heirs with Christ? Only if we "suffer with Him" (Rom 8:17). If you are saved, you are guaranteed *entry* into heaven. Justification is a free gift of God, we did nothing to earn it. But entry is not ownership. There's a difference between entry into heaven and your role once you get there.

The Tenses of "Salvation"

[Misused term: "Salvation" and "being saved" can often refer to other things besides theological redemption.]

Past Tense:	Separation from the <i>Penalty</i> of Sin	Justification
Present Tense:	Separation from the <i>Power</i> of Sin	Sanctification
Future Tense:	Separation from the <i>Presence</i> of Sin	Glorification

Justification is *for* us; Sanctification is *in* us. Justification *declares* the sinner righteous; Sanctification *makes* the sinner righteous. Justification removes the *guilt* and *penalty* of sin; Sanctification removes the *growth* and the *power* of sin.

Inheritance

For centuries the theologians have fought the wrong battle: Calvinism vs. Arminianism—"Once saved always saved" vs. conditional salvation. The problem is the difference between justification (entrance) and sanctification (for inheritance).

We need to understand the *Metachoi* ("Partakers"). They are the select ones, the "joint-heirs" with Christ (2 Tim 2:11-13 Heb). You and I can also be disqualified from the prize (2 Cor 5:10; 1 Cor 9:27; 1 Jn 2:28). Our final exam has been scheduled... on the basis of what we have *done*...

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.

2 Corinthians 5:10

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 9:26, 27

Paul was “paranoid” about “being a castaway”?! Why?

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1 John 2:28

Jesus achieved His inheritance by perseverance in suffering (Heb 2:10,11; Phil 2:9-11). His companions (“Partakers”: Greek *metochoi*) will inherit the same way.

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.

Romans 8:17

Perseverance of the Saints

And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Hebrews 6:11, 12

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end:

Hebrews 3:4

μέτοχοι *metochoi*: those who share in, companions, comrades; partners (in a work, office, or dignity). All Christians will be in the kingdom, but not all will be co-heirs there.

The Purpose, the Tragedy, and the Triumph of all history: Mt 23:37-39:

• Purpose: God would gather His own • Tragedy: God’s gift of a Savior was refused • Triumph: Still forth coming • *So what’s next?*

Next Sessions

What about Israel since the Biblical period? Romans Chapter 10: Israel Today; Romans Chapter 11: Israel’s Future.

The Book of Romans Session 15

Israel Present: Romans 10

General Review

- Chapter 9 - Israel’s Past
- Chapter 10 - Israel’s Present
- Chapter 11 - Israel’s Future

Chapter 10: God’s Sovereign Choice *Applied*

There are two agendas to this section:

- 1) Israel has a future—God has a future plan for them.
- 2) Understand the points Paul is making relative to the existence of Israel that affects all of us.

Rabbinical Expectations

The Two Messiah Theory: Messiah ben Joseph (the Suffering Servant) and Messiah ben David (the Reigning King).

These Rabbinical expectations were evidenced in recent years when Rabbi Chaim Richmond, as spokesman for the Temple Institute in Jerusalem, included the still-current “Two Messiah” view as still prevalent in modern Judaism.

However, there were those who were expecting Jesus...

Luke 2:22-35: Simeon, a man in Jerusalem described as “righteous and devout, looking for the consolation of Israel.” When the infant Jesus was brought into the Temple, he took Him into his arms and blessed God in words which are now famous. Simeon also bestowed his blessing on the wondering father and mother. [Legend has made him the son of Hillel and father of Gamaliel I, but this has no historical basis.]

Luke 2:36-38: Anna, the 84-year-old prophetess. [She was of the tribe of Asher, one of the “lost ten tribes”: There are no “ten lost tribes”; during the civil war the faithful from all tribes migrated south and the idol worshipers from all tribes migrated north.]

The discovery of fragments found among the Dead Sea Scrolls indicate that there were believers among the Qumran community: 4Q521 refer-

ences a single Messianic figure. [BAR Dec 92, Michael Wise and James Tabor.] They apparently believed that the Messiah would come once, “suffer initial defeat” but at a later time would “ultimately triumph in the end of days.” From Daniel’s 70 week prophecy, some there apparently believed that the Messiah was going to come in the era in which they believed. In fact, according to Wise and Tabor, this view was “more the rule than the exception.”

The Legacy of Rabbi Yitzhak Kaduri

Rabbi Kaduri was one of the most prominent ultra-Orthodox rabbis in Israel. When he died at the remarkable age of 108, over 200,000 attended his funeral in February 2006. A few months before he died, he wrote a small note which he requested should remain sealed for a year after his death. (We now understand why he wanted it sealed for a year after his death!)

The Secret Now Revealed

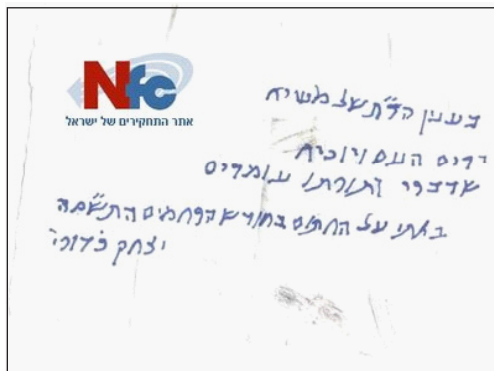
Regarding the Reishai-Tivot of Mashiach:

Yarim Ha'am Veyokhiakh Shedvaro Vektorato Omidim

The initial letters form an acrostic for *Yehoshua*, or *Yeshua*!

Regarding the Reishai-Tivot of Mashiach: He will lift the people and prove that his word and law are valid. Written with my signature in the month of Rachamim [Elul], 5765, Yitzhak Kaduri

—Israel Today,
April 7, 2007



Kaduri's Legacy

[There were 18 points on his disciple's website.] The two Messiahs, Messiah Son of Joseph and Messiah Son of David, are *one*. The rabbi

has seen the Messiah and was “saved” (a term not common in the Jewish vernacular). The spirit of the Lord will rest upon him... Cf. Isaiah 11:2,3.

The Spirit of the Messiah is the spirit of prophecy (Rev 19:10). A person is conceived by the Messiah and contains the spirit of Messiah when he meets the Messiah (the new birth). True believers in Messiah will draw others to the testimony of Messiah and will be called great in the kingdom of heaven (Mt 5:19).

By His words He will gather the outcasts of Israel from all over the world, and lift a standard for the nations (Isa 11:12). He will strike the earth with the rod of His mouth and with His breath He will slay the wicked (Isa 11:4). “By His word the heavens were made” (Ps 33:6)—an allusion to His divinity, a non-accepted tenet in Judaism.

A quote from Isaiah 53:2 is applied to Him (a chapter not applied to Him by Judaism). Kaduri said that accepting Him is easier for those who do not keep the Torah (Isa 9:1). He quotes from Isaiah 53:1, 8; & Zech 12:10 (These are not seen as Messianic in Judaism). Needless to say, this has the ultra-orthodox community *very* unsettled...

Rabbinical Expectations

Jesus did not conform to the Jews' expectations, so they rejected Him instead of responding in faith. To prove that God anticipated this, Paul quoted from Isaiah 8:14 and 28:16 (cf. Rom 10:11), combining the two statements to indicate the two contrasting reactions by men to the Stone that God placed in Zion (cf. “Zion” in 11:26).

Having stated the fact of Israel's stumbling in the preceding verses, Paul now explains the reason for that stumbling. But first, Paul expressed his deep personal spiritual burden for the salvation of the people of Israel.

- 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.

Perhaps with his own experience in mind (Cf. Acts 26:11; Gal 1:13-14; Phil 3:4-6). Zeal without knowledge is dangerous, *even today*. Like many enthusiastic but emotionally (and experience-based) groups today. Sincerity is not enough! This is a rebuttal to universalism.

- 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.

Here's the problem. Relative vs. Absolute righteousness...

The NIV (and NASB) imply that the people of Israel did not understand the God-provided righteousness expounded in this letter (cf. Rom 1:17). That may be true, even though they should have known from their own Scriptures (cf. Gen 15:6; Ps 32:1-2).

But here, preferably, the righteousness in view is the righteousness God requires for people to be accepted by Him, which is God's own *infinite* righteousness.

"Establish their own"? (cf. "filthy rags"; Isa 64:6). "Whitewashed tombs..." There but for the grace of God go I.

"Fishers of men?" Fish are cleaned *after* being caught...

- 4] For Christ *is* the end of the law for righteousness to every one that believeth.

The Greek includes the coordinating particle γάρ *gar*; "for" (not trans. in the NIV). It introduces a statement that is crucial to Paul's explanation of Israel's stumbling. The word translated "end" (τέλος *telos*) stands in the emphatic first position in the Greek sentence. It means that Christ is the *designed* end, or goal, the *Object* to which the Law pointed (Gal 3:24).

What does that mean for us today? Who are those "who say they are Jews and are not"? (Rev 2 & 3)

A Guide: Review of Galatians 3:17-29

- 17] And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after [what? *The promise*], cannot disannul, that it should make the promise of none effect.
- 18] For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.
- 19] Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
- 20] Now a mediator is not a mediator of one, but God is one.
- 21] Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

- 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.
- 24] Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

παιδαγωγός *paidagogos*, "schoolmaster": a tutor; a guardian and guide of boys. Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.

- 25] But after that faith is come, we are no longer under a schoolmaster.
- 26] For ye are all the children of God by faith in Christ Jesus.
- 27] For as many of you as have been baptized into Christ have put on Christ.
- 28] There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
- 29] And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The Law

The Law did not and could not of itself provide righteousness before God for individuals (cf. Rom 3:20; 7:7). But Christ fulfilled the Law (Mt 5:17-18) by keeping it perfectly during His sinless life (cf. Jn 8:46) and then gave His life in payment for the penalty of sin and the broken Law (cf. Eph 2:15; Col 2:13-14). The Law then pointed to Him as the Source of the God-provided righteousness it could not supply (Gal 3:24).

A godly Jew who trusted Yahweh and followed the Levitical system, including the sin offerings and the trespass offerings, would most likely be inclined to respond to Christ by faith and would thus receive God's righteousness (i.e., be justified; Acts 13:39; Rom 3:24; 4:3, 5). He then could meet the requirements of the Law by the indwelling Holy Spirit (8:4). Conversely, a Jew who sought by works to establish his own righteousness would not recognize Christ as "the end of the Law" and would "stumble over" Him.

Salvation by Faith Taught by Moses

Paul is going to make the case that **Salvation by Faith** was taught by Moses.

- 5] For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Quoting, Leviticus 18:5: *Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.*

If a Jew were to receive righteousness by keeping the demands of the Law, that would be human achievement; it would not be from God. However, a Jew would need to keep the entire Law perfectly all his life—an impossible task (James 2:10).

Now Paul quotes Moses in support of his righteousness-by-faith position centered in Christ as “the end of the Law” and the means by which righteousness is available for everyone who believes. (The quotes in Romans 10:6-8 are taken somewhat freely from Deuteronomy 30:12-14 with clauses quoted here and there.)

- 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.)

You couldn’t; but Christ *did*!

- 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;

These quotes from Deuteronomy were part of Moses’ charge to the generation of Israel about to enter the land of Canaan. This exhortation was the conclusion of Moses’ prophetic description of God’s dealing with Israel. Blessing was promised for faith and obedience, and chastisement would result from rejection and disobedience.

If Israel forsook God, Moses said, she would face worldwide dispersion and affliction. When the people then finally do turn to God in faith, He will restore them to blessing, prosperity, and prominence among the nations (Deut 30:1-10).

The point of Moses’ exhortation (Deut 30:11) is that the generation to whom he was speaking had the message (30:14: *But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*)

Since the Israelites in Moses’ day had the message, they did not need to ask that it be brought down from heaven or that someone “cross the

sea to get it” (Deut 30:13). Instead, the word (Moses’ instructions) was “nigh” (near) them (Deut 30:14). In effect, Paul indicated that the same truth applied to his generation, with the added fact that Christ had come in the flesh (Jn 1:14) and had been resurrected. Therefore there was no need for anyone to ask “to bring Christ down” (in His Incarnation) or “to bring Christ up from the dead.” He had already come and had been resurrected.

The message of righteousness by faith in Paul’s day was “near” his readers (available to them) and this was “the word” (ῥῆμα *rhema*, “saying”) of faith he was proclaiming. (*Rhema*, “the spoken word” is also used in Eph 5:26; 6:17; 1 Pet 1:25.)

Public Profession

- 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.

Confessing with the mouth that Jesus is Lord is mentioned first to conform to the order of the quotation from Deut 30:14 in Romans 10:8. The confession is an acknowledgment that God has been incarnated in Jesus (cf. v. 6), that Jesus Christ is God. This is why we make a *public* profession of faith...

- 10] For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Also essential is heart-faith that God raised Him from the dead (cf. v. 7). The result is salvation.

Whosoever

- 11] For the scripture saith, Whosoever believeth on him shall not be ashamed [disappointed].

Paul then (v. 11) supported his position by requoting part of Isa 28:16 (cf. Rom 9:33), adding the Greek word translated *whosoever*: God responds with the gift of provided righteousness to each individual who believes.

Everyone Equal Under Christ

Faith in Christ eliminates the distinction between Jew and Gentile (vv.12-15).

- 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.

There *is* a distinction later in Revelation (7, 14, et al); thus, it is *after* the present era. (The “church” does not appear on earth after Revelation Chapter 3.) [More in Romans 11...]

- 13] For whosoever shall call upon the name of the Lord shall be saved.

This conclusion is also supported by a quotation from 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 and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*

To “call on” the Lord means to pray in faith for salvation. (On the significance of the “name,” cf. Acts 3:16.)

Now a logical sequence of questions, each building on the key verb from the preceding question:

- 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?

“Preach,” means “to be a herald, to announce,” it is not limited to proclamation from a pulpit!

- 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!

Paul quotes from Isa 52:7. In Isaiah 52:7 the messenger announced to Judah that God had ended their Exile in Babylon (cf. Isa 40:9-11). But Paul applied Isaiah 52:7 to the Jews of his day to whom the gospel was being given. [What! Isn’t that “out of context?”!]

Context?

Hosea 11:1: “Out of Egypt I have called by son...”

Jeremiah 31:15: “Ramah weeping for her children...”

Psalms 69:9: “The zeal of my house hath eaten me up...”

When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Matthew 2:14, 15

Matthew is implying that there is a symbolic validity to the history of Christ in terms of the history of Israel. As Israel was driven into Egypt and then called out, and that concept is tied up with the Passover Lamb, likewise, Jesus Christ, as a babe, was sent to Egypt for a while is called out and then goes into the wilderness (like Israel). Jesus fasted 40 days in the wilderness; Israel was in the wilderness 40 years.

When Israel was a child, then I loved him, and called my son out of Egypt.

Hosea 11:1

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Matthew 2:16-18

Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

Jeremiah 31:15

Gen 35:18: Death of Rachel. As she died in labor, she called his name Ben-oni—son of my sorrow, or travail. Jacob renamed him Benjamin, Son of my right hand. Isaiah 53 notes “a man of sorrow”; Psalm 2, the Son of my right hand. Rachel is being used by Jeremiah, idiomatically, as mother Israel. But Rachel is specifically linked to Bethlehem.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

John 14:1-4

Linked to Isa 26:20? “Thy Chambers” in Isa 26:20 same as the ones prepared for us in Heaven in John 14:1-4?

Rapture in OT?

Read Isaiah 26:19-21; Zephaniah 2:3; and, Psalm 27:5.

Israel's Rejection (Rom 10:16-21)

- 16] But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report?

“Obeyed”: ὑπακούω *hupakouo*, to listen; to harken; to harken to a command; thus, to obey, be obedient to, submit to.

Paul is quoting the opening of Isaiah 53. He is also giving them a lesson in *prophecy*. Isaiah prophesies Israel's rejection! Daniel even prophesied the Messiah's death (Dan 9:26)! This failure of the Jews to respond to the good news was true in Jesus' days on earth (Jn 12:37-41) and in Paul's day as well.

- 17] So then faith *cometh* by hearing, and hearing by the word of God [Christ].

Audio, not video? With CD-ROM's and MP3 players, audio tutoring is even more effective...

The Portal of God is the ear: “He that hath an ear let him hear what the Spirit says...” (often with a “still, small voice”). The Portal of Satan is the eye: “Eve saw the fruit...” The eye is the portal of the world.

- 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.

Some might insist that the Jews were not given adequate opportunity to hear the message. He then quoted Psalm 19:4, concerning God's general revelation in the cosmic heavens (cf. Rom 1:18-20). However, this psalm also discusses God's special revelation in the Old Testament (Ps 19:7-11). Paul's answer is that Israel had ample opportunity, by general and special revelation, to respond to God. Certainly she heard.

- 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.

With these verses the argument takes a turn: the apostle anticipates another objection. Someone might argue, “Yes, Israel heard but she did not understand that God purposed to offer righteousness by faith to all mankind, including Gentiles.”

His answer this time was from two Old Testament quotations, one as early as **Moses**:

They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

Deuteronomy 32:21

And the second by **Isaiah** (seen in next verse):

- 20] But Isaiah 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.

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.

Isaiah 65:1

Both Old Testament leaders wrote about God's turning to the Gentiles, whom the Jews thought had no understanding (ἀσύνετος *asunetos*, lacking understanding; senseless; cf. Rom 1:21,31).

- 21] But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

And yet concerning Israel, God has been gracious in spite of her disobedience (a quotation of Isa 65:2): *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...*

God has not withheld salvation from Jews; He has held out His hands, imploring them to return to Him. Israel's continuing rebellious and unbelieving disobedience was judged by God's turning to the Gentiles (Rom 10:20; cf. Acts 8:1-8, 10). Israel's “Diaspora” was predicted in the *Torah*: Deut 28:64-67; et al.

Where Does Israel Begin?

- | | |
|---------------------------------------|----------|
| • The “Seed of the Woman” announced | Gen 3:15 |
| – The summary of this Woman | Rev 12 |
| • The call of Abraham | Gen 12 |
| • The birth of the Nation: The Exodus | Ex 4:22 |

Next Session

- A Review of Israel's History to Today.

The Book of Romans Session 16

A Modern History of Israel

Romans Review

If God is so skilled at sovereign election—whom He elects He predestinates to be conformed—the what about Israel? Paul uses Israel as an example of how God deals, which tells us a lot about the nature of God. Israel was chosen (Chapter 9). Although they were chosen, they blew it! They rejected the Messiah, among other things

Heresy in the Church

Most churches are immersed in heresy over this point. They believe a view that says God is through with Israel, that Israel forfeited the promises God made to her and that those promises now belong to the Church. We need to study this and discern the distinctives between Israel and the Church. They have different origins and different destinies.

A very bizarre form of belief emerged in 4th or 5th century and became the primary doctrine of the Christian Church and brought tragic consequences for the Jew: they were the “Christ killers.” But, the death of Christ was *my* fault, it was *my* sins... The Reformation did nothing to stop anti-Semitic beliefs. This confusion in the Church about Israel led to the Holocaust in Europe. This same confusion is emerging again, and will lead to the next Holocaust.

The first Holocaust killed one out of every three Jews; the next Holocaust will kill two out of three (Zech 13:8-9). The roots of this holocaust will be the same as before: *Anti-Semitism in the Church*. When the Church became anti-Semitic, it lost its Jewish roots (most Christians have no idea what the Old Testament is all about), If you put your finger in the Bible at Genesis 12 and put another finger in the Bible at Acts 2 and pick it up, everything in between your two fingers is all about *Israel*.

Yet most people have no concept of Israel in the sense that it's the key instrument of God's plan.

Why is it so important for us to understand this? Because of the summary of the purpose, tragedy, and triumph of all history (Mt 23:37-39):

The Purpose of All History

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together; even as a hen gathereth her chickens under her wings...

Matthew 23:37

The Tragedy of All History

...and ye would not! Behold, your house is left unto you desolate.

Matthew 23:38

The Triumph of All History

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 23:39

General Review

- Chapter 9 - Israel's Past
- Chapter 10 - Israel's Present
- Chapter 11 - Israel's Future
- Two agendas to this section:
 - 1) Israel has a future - God has a future plan for them. Understand the points Paul is making relative to the existence of Israel that affects all of us.
 - 2) Israel - Present: Rejected and Why.

Middle East Cauldron

Double, double, toil and trouble; Fire burn and cauldron bubble.

Macbeth, Act IV, Scene 1

Israel

Israel's flag was officially adopted when the country was created in 1948. It was first introduced in 1891 to represent the Zionist movement. The six-pointed Star of David is an ancient Jewish symbol. The blue and white stripes refer to the traditional design of Jewish prayer shawls.



When Did Israel begin?

In one sense, Israel began when the “Seed of the Woman” was first announced in Genesis 3:15 (the summary of this “Woman” is found in Revelation 12). In another sense, she began at the call of Abraham (Genesis 12). But the Scripture reckons the birth of the Nation at the Exodus (Exodus 4:22).

Chronology of a Nation

B.C.

- 1491 The Birth of the Nation in the Exodus: They went into Egypt as a family; they came out as a nation.
- 1445 Conquest of Promised Land under Joshua.
- 1095 Saul appointed as first king (1 Sam 10:1).
- 1048 David captures Jerusalem from Jebusites.
- 1004 Solomon dedicates the First Temple in Jerusalem at the Feast of Tabernacles (2 Chr 6-7).
- 974 The civil war divides the Kingdom into “Israel” up north and “Judah” down south (1 Kgs 11).
- 721 Israel defeated by Assyria; northern tribes exiled.
- 607 Pharaoh Neco of Egypt defeated by Nebuchadnezzar at the Battle of Carchemish.
- 606 1st siege of Jerusalem by Babylon. Daniel and his three friends taken captive to Babylon; vassal king rules (2 Kgs 24:2; Dan 1:1).
- 597 2nd siege of Jerusalem by Babylon; 10,000 deported including Ezekiel (2 Kgs 24:11).
- 587 3rd siege of Jerusalem by Babylon. Jerusalem falls; the Temple is destroyed (2 Kgs 25:2).
- 539 Persian Empire conquers Babylon (Dan 5). Daniel showed Cyrus God’s letter to Cyrus (Isa 45). Cyrus orders return to rebuild their Temple—thus, the first regathering (Isa 11:11).
- 445 Nehemiah gains authority to rebuild the city (and walls) of Jerusalem. This triggers the 69 weeks of Daniel 9:25 (see *Daniel’s 70 Weeks* briefing pack).
- 332 Alexander the Great conquers the Persians, beginning the Hellenistic rule of Judea.
- 167 Antiochus IV (Epiphanes) ransacks Jerusalem, prohibits Torah practice, sets up the “Abomination of Desolation” in the Temple. Maccabean revolt begins.
- 164 Temple recaptured and rededicated. Origin of Hanukkah celebration (Jn 10:22).
- 142 Hasmonean dynasty rules Jerusalem.

B.C.

- 63 Roman army under Pompey conquers Judea.
- 40 Parthians conquer Judea.
- 37 Herod regains Jerusalem.
- 20 Herod begins reconstruction and expansion of the Temple.
- 4? 2? Birth of Christ.

A.D.

- 7 Caesar Augustus appoints Caponius Procurator. Removed judicial authority from Judea: “The Scepter departed from Judah.”

Jacob’s Final Prophecy

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.
Genesis 49:10

“Scepter”

שֵׁבֶט *shebet*, scepter: refers to their tribal identity and their right to apply and enforce Mosaic Laws and adjudicate capital offenses: *jus gladii*.

Even during their 70-year Babylonian captivity (606-537 B.C.), the tribes retained their tribal identity. They retained their own logistics, judges, etc. (Ezek 1:5,8).

Shiloh

שִׁילֹה *Shiloh*: he whose it is: “The scepter will not depart from Judah until He comes to whom it belongs.” The term “*Shiloh*” was understood by the early rabbis and Talmudic authorities as referring to the Messiah. [Cf. *Targum Onkelos*, *Targum Jonathan*, *Targum Yerusalmi*, etc. *The Messiah: An Aramaic Interpretation; The Messianic Exegesis of the Targum*, Samson H. Levy, Hebrew Union College Jewish Institute of Religion, Cincinnati, 1974.]

Scepter Departs

Herod the Great died. Herod Antipater had been murdered. Herod Archelaus was appointed “Entharch” by Caesar Augustus; he was broadly rejected, dethroned, and banished (6-7 A.D.) re: Josephus, *Antiquities*, 17:13. Caponius was appointed Procurator. The legal power of the Sanhedrin was immediately restricted and the adjudication of capital cases was lost. This was normal Roman policy (Josephus, *Wars of the Jews*, 2:8).

After the death of the procurator Festus, when Albinus was about to succeed him, the high priest Ananius considered it a favorable opportunity to assemble the Sanhedrin. He therefore caused James, the brother of Jesus, who was called Christ, and several others, to appear before this hastily assembled council, and pronounced upon them the sentence of death by stoning. All the wise men and strict observers of the law who were at Jerusalem expressed their disapprobation of this act...

Josephus, *Antiquities*, 20:9
Cf. Jerusalem Talmud, Sanhedrin, folio 24

Some even went to Albinus himself, who had departed to Alexandria, to bring this breach of the law under his observation, and to inform him that Aranius had acted illegally in assembling the Sanhedrin without the Roman authority.

Josephus, *Antiquities*, 20:9

The Jewish priests officially mourned:

Woe unto us for the scepter has departed from Judah and the Messiah has not come!

Babylonian Talmud, Chapter 4, folio 37

Also, Augustin Lemann, *Jesus before the Sanhedrin*, 1886,
Translated by Julius Magath, NL#0239683, Lib of Congress #15-24973.

They believed the Word of God had failed! They were unaware that a young boy was then growing up in Nazareth... He would present Himself as the Messiah the King on the very day that had been predicted by the Angel Gabriel five centuries earlier (Dan 9:25)

Chronology of a Nation (cont.)

A.D.

- 28-32 Ministry of Jesus. Crucifixion under Herod Antipas. The tragedy of all history (Mt 23: 37-39). National blindness decreed (Lk 19:40ff; Rom 11:25). Destruction of Jerusalem predicted. ***The Diaspora begins*** (Lk 21:24).
- 37-41 Roman emperor Caligula attempts to have his image established in the Temple.
- 66-73 Jewish revolt against the Romans.
- 70 Fall of Jerusalem: Second Temple destroyed by Titus. *Not mentioned in the Gospels nor in the epistles*; this would have been used in apologetic arguments; significant evidence for being written prior to A.D. 66. Also, Qumran evidences, et al.

Diaspora

A.D.

- 73 Last stand of the Jewish revolt at Masada.
- 90 Council of Jabneh (Jamnia) redefines Judaism.
- 132 Bar Kochba revolt; destroys the 12th Legion; begin rebuilding the Temple.
- 135 Romans crush the Jewish revolt. Hadrian orders Jerusalem plowed under. He builds Aelia Capitolina on the ruins with a temple to Jupiter built over the site of the Jewish Temple. Names Israel "Palestina."
- 313 Emperor Constantine legalizes Christianity throughout the Roman Empire; moves his capital to Byzantium ("Constantinople").
- 378 Emperor Theodosius makes Christianity the state religion of the Roman Empire.
- 570 Mohammed is born at Mecca. The Rise of Islam begins. Syria fell in 634. Jerusalem, 637; Egypt, 638; Persia, 640; North Africa, 689; Spain, 711. Stopped at Tours, 732.
- 614 Persians sack Jerusalem.
- 628 Byzantines recapture Jerusalem under Heraclius.
- 638 Jerusalem conquered by Caliph Omar. Muslim domination of Jerusalem begins.
- 732 Charles Martel defeats the Moors at Tours, France, arresting the incursion of Islam into Europe.
- 750 Abbasid Dynasty of Baghdad seizes control of Jerusalem.
- 950 Egyptian-based Fatimid Dynasty conquers Jerusalem. All synagogues and churches destroyed
- 1071 Seljuks conquer Palestine and vandalize Jerusalem, persecuting both Jews and Christians.
- 1097 Godfrey de Bouillon leads First Crusade to Jerusalem.
- 1099 Crusaders lay siege to Jerusalem and recapture city; wide-scale massacre of almost 40,000 Jews and Muslims; Crusaders declare Jerusalem capital of their Latin kingdom.
- 1187 Muslims recapture Jerusalem under Saladin, who encourages Jews and Christians to settle in Jerusalem and help him fight Latin Crusaders.
- 1241 Saladin dies; heirs battle each other; Germany brokers deal to return all of Jerusalem except Temple Mount to Crusader control.
- 1244 Crusaders expelled from Jerusalem by mercenaries hired by Egyptian Sultan.

Crusades (Summary)

- 1st (1097-1099): Captured Jerusalem.
- 2nd (1147-1149): Postponed the fall of Jerusalem.
- 3rd (1189-1191): army failed to reach Jerusalem.
- 4th (1201-1204): captured and plundered Constantinople.
- 5th (1228-1229): took Jerusalem, but soon lost it.
- 6th (1248-1254): a failure.

- 1291 Mamelukes rule from Cairo; Jerusalem becomes city of exile for dangerous criminals and disfavored officials.
- 1516 Ottoman Empire succeeds Mameluke Empire. Jerusalem in Turkish hands for next 400 years.
- 1537-41 Walls of Jerusalem rebuilt under Suleiman the Magnificent.
- 1544 Muslim authorities seal the Golden Gate because of a prophecy that the Messiah would enter through this gate.
- 1799 Napoleon moves against Ottoman Empire from Egyptian front; stopped before he reaches Jerusalem.

Regathering Begins

- 1860 *Mishkenot Sha'ananim*, first Jewish neighborhood built outside Jerusalem walls.
- 1881 Widespread pogroms in Russia reinforce Jewish national awakening.
- 1882 Publication of Leo Pinsker's *Auto-Emancipation*, calling for the establishment of a Jewish state. Beginning of the first wave of Zionist immigration to Palestine.
- 1894 Theodor Herzl attends the trial of Alfred Dreyfus in Paris and witnesses outpouring of French anti-Semitism.
- 1896 Herzl's *Der Judenstaat* (The Jewish State) published.
- 1897 Herzl convenes First Zionist Congress in Basel, Switzerland.
- 1915 Joseph Trumpeldor founds Zion Mule Corps of British Army in World War I, the first Jewish fighting unit in centuries.
- 1916 Sykes-Picot Agreement signed by Britain, France and Russia.
- 1917 Balfour Declaration.
- 1919 Versailles Peace Conference. Wilson argues for self-determination of peoples. Jewish-Arab accord: Jews claim Jewish home in Palestine; Arabs claim Arab state from Iraq to Yemen (*excluding Palestine*).
- 1920 San Remo Conference. Vladimir Jabotinsky founds Haganah, the Jewish self-defense force, in Palestine.

- 1921 British decide to install Abdullah in "Trans-Jordan." Samuel appoints Haj Amin al-Husseini grand mufti of Jerusalem.

Jordan

The Hashemite Kingdom of Jordan is not an ancient kingdom, but rather is a European creation of 1946. Prior to World War I, the areas of Ammon, Moab and Edom had previously been populated by unaffiliated Bedouin tribes. During the war, when the British and the Allies were fighting the Germans and the Ottoman Turks, Major T.E. Lawrence organized his widely publicized "Arab Revolt."

General Allenby was ultimately victorious in the Middle East and so the League of Nations awarded the British a "Mandate" on April 25, 1920 (which was to endure until May 14, 1948).

In 1921, an aggressive young man named Abdallah, the son of Sharif Hussein of Mecca in Arabia, moved into the land east of Jordan river with his troops. The British Colonial Secretary recognized Abdallah as the "Emir of Trans-Jordan." Abdallah then consolidated control with his British-trained "Arab Legion."

In 1946, after WWII, Abdallah was crowned King of Trans-Jordan. (Since 1999, his great-grandson, Abdullah II, is the current king). In 1948 Jordan joined the attack against Israel in its War of Independence and successfully fought the *Haganah* and held the "West Bank." In 1967, however, again joining Egypt in the Six-Day War, they lost it. In 1998, having previously repudiated any rights to the "West Bank," Jordan signed a Peace Treaty with Israel at Camp David.

A Mysterious Exception

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Daniel 11:41

- 1922 League of Nations officially ratifies British Mandate over Palestine, with aim of building Jewish National Home. Churchill White Paper creates "Trans-Jordan" east of Jordan River, taking 78% of land allocated for British Mandate.
- 1925 Vladimir Jabotinsky founds Zionist Revisionism, forerunner of the Herut political party and the modern Likud Party.

- 1929 Arab riots in Palestine. Massacre of Jews in Hebron and Safed. Arabs demand end to Jewish immigration.
- 1930 British White Paper limits Jewish immigration to Palestine.
- 1933 Hitler comes to power in Germany.
- 1935 The Nuremberg Laws
- 1936-39 Campaign of Arab violence in Palestine. Arab rioters murder 500 Jews and thousands of Arabs, demanding an end to Jewish immigration. Arab nationalist movements riot to stop Jewish homeland in Palestine; throw their support to Hitler in World War II.
- 1937 British Peel Commission asserts that Jewish National Home cannot be built in Palestine. Recommends repartition of Palestine into tiny Jewish state (5% of total area) and Arab state in remainder. Peel Plan is rejected by both Arabs and Jews. Britain halts Jewish immigration to Palestine, condemning millions of European Jews to the Holocaust.
- 1938 Munich Conference and betrayal of the Czechs. Hitler is given the Sudetenland.
- 1939 Hitler overruns Czechoslovakia. Chamberlain White Paper announces end to Jewish National Home and promises control of immigration into Palestine to the Arabs within five years. British blockade Palestine against “illegal” Jewish immigration.

Hitler invades Poland. World War II begins.

The Rape of Czechoslovakia: A Case Study

History teaches us that man learns nothing from history.

Georg Wilhelm Friedrich Hegel

The Strategic Barrier

Czechoslovakia was strategically placed in the heart of Europe, and its conquest was central to Hitler’s plans for overrunning Europe. Though small, Czechoslovakia could field over 800,000 men (one of the strongest armies in Europe), and it had a highly efficient arms industry.

To complicate matters from Hitler’s point of view, it possessed a formidable physical barrier to his designs in the shape of the Sudeten mountains, which bordered Germany and guarded the access to the Czech heartland and the capital city of Prague only miles away. A system of fortifications and fortresses had been built in the mountains over many years, making passage by force a very costly proposition, perhaps even impossible. We now know from the Nuremberg trials and other sources

that Hitler’s generals were utterly opposed to an assault on the Czech fortifications. Worse from Hitler’s point of view, the Western powers had promised at Versailles to guarantee the Czech border against any aggressive attack. France, which in 1938 could field one hundred divisions (an army 50% larger than Germany’s), had agreed in writing to come to the Czech’s defense, and Britain and Russia were committed to joining in if France did.

The Propaganda Solution

Since an outright military victory seemed impossible, Hitler embarked on an unprecedented campaign to *politically* force the Czechs to give up the land, and with it any hope of being able to defend their capital or their country.

The inhabitants of the Sudetenland, Hitler said, were predominantly German, and these three million Sudeten Germans deserved—what else?—the right of self-determination and a destiny separate from the other seven million inhabitants of Czechoslovakia; this despite the fact that the country was a democracy and that the Sudeten Germans enjoyed economic prosperity and full civil rights.

To buttress his claim, Hitler organized and funded the creation of a new Sudeten political leadership that would do his bidding, which was, in the words of Sudeten leader Konrad Henlein, to “demand so much that we can never be satisfied.” In addition, Hitler backed the establishment of a Sudeten liberation movement called the Sudeten Free Corps, and he instigated a series of well-planned and violent uprisings that the Czechs were compelled to quell by force. Hitler’s propaganda chief, Goebbels, orchestrated a fearful propaganda campaign of fabricated “Czech terror” and oppression *of the Sudeten Germans*.

Thus the plight of the German minority in Czechoslovakia was merely a pretext ... for cooking up a stew in a land he coveted, undermining it, confusing and misleading its friends and concealing his real purpose ... to destroy the Czechoslovak state and grab its territories

The leaders of France and Great Britain did not grasp this. All through the spring and summer, indeed almost to the end, Prime Minister Chamberlain and Premier Daladier apparently sincerely believed, along with most of the rest of the world, that all Hitler wanted was justice for his kinsfolk in Czechoslovakia...

William Shirer, *The Rise and Fall of the Third Reich*

The Reversal of Causality

The Czech refusal to allow the Sudeten territories to return to their “rightful” German owners, Hitler prattled, was proof that the Czechs were the intransigent obstacle to peace. For what choice would Germany have but to come to the assistance of its oppressed brethren living under intolerable Czech occupation?

Moreover, the Germans reversed causality, claiming that the Czechs were trying to precipitate a European crisis in order to prevent the breakup of their state, that the choice between war and peace in Europe was in Czech hands, and even that “this petty segment of Europe is harassing the human race.”

But there was a simple way to simultaneously avoid war and achieve justice, Hitler said. The Western powers—meaning Britain and France—could force the Czechs to do what was necessary for the sake of peace: Czechoslovakia had to relinquish the “occupied territories!”

Manufacturing a Point of View

And it worked. With astonishing speed, the governments and opinion-makers of the West adopted Hitler’s point of view. Throughout 1937 and 1938, mounting pressure was exerted on Czechoslovakia by the leading Western powers “to go to the utmost limit” to meet Sudeten demands. Czech leader Edvard Benes was reviled as intransigent. The Western press published articles lamenting Czech shortsightedness and its total disregard for the cause of peace in Europe, as well as the injustice of not allowing the Sudetenland to be “returned” to Germany (despite the fact that it had *never* been part of Germany).

The British envoy who was dispatched to investigate the situation even went so far as to demand that Czechoslovakia “so remodel her foreign relations as to give assurances to her neighbors that she will in no circumstances attack them or enter into any aggressive action against them.”

Land for Peace

On September 18, 1938, under the gun of Hitler’s September 28 deadline, a meeting was held between the British Cabinet and the French prime minister and foreign minister, in which it was determined that democratic Czechoslovakia must accede to Hitler’s demands.

Despite the fact that the West had promised in writing at Versailles to go to war to defend Czechoslovakia’s borders, it was agreed that the Czechs must give up the Sudetenland for “the maintenance of peace and the safety of Czechoslovakia’s vital interests.” In return, the Czechs would receive from Britain and France “an international guarantee of the new boundaries... against unprovoked aggression.”

If the Czechs did not accept the plan and thereby save the peace of Europe, they were informed by the leaders of the free world, they would be left to fight Hitler alone. In Neville Chamberlain’s immortal words: “It is up to the Czechs now.”

The Sting

But in fact it was not even left to the Czechs. Chamberlain realized that if the Czechs were to fight, France and Britain might be forced to fight too. As the Czechs and Germans mobilized, Chamberlain became increasingly hysterical about averting war by buying off Hitler with the Czech defensive wall.

He shuttled repeatedly to Germany to try to arrange the payoff. Finally, minutes before his September 28 deadline, Hitler “agreed” to Chamberlain’s proposal for an international peace conference to bring peace to Central Europe. At Munich, Britain and France pleaded with Hitler for 11 hours to “compromise” and take the Sudetenland peacefully. In the end Hitler agreed.

The Western leaders returned in triumph to London and Paris. In government, in parliament, and in the press, Chamberlain and Daladier were praised, cheered, and thanked for having traded land for peace. “My friends,” said Chamberlain, “I believe it is peace in our time.”

Having grasped the fact that his supposed democratic allies had allowed themselves to become tools in Hitler’s hand, Prime Minister Benes announced Czechoslovakia’s capitulation to the demands of the totalitarians. “We have been basely betrayed,” he said.

For when they shall say, ‘Peace and safety’; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1 Thessalonians 5:3

Phase Two

On September 30, the Czech army began its withdrawal from the Sudetenland—from the strategic passes, the mountain fortresses, and the major industrial facilities that would have been the backbone of Czechoslovakia's effort to defend itself. But this was only Phase One of Hitler's plan.

The German annexation of the Sudetenland was followed by a renewed list of demands on the Czechs. The Nazis continued to invent incidents of violence and oppression against the ethnic German minority in what was left of the Czech state.

Less than six months later, on March 15, 1939, the Nazi war machine rolled through the rest of Czechoslovakia. Shorn of their defenses in the Sudeten mountains, the Czechs were now powerless to resist. Phase Two had been implemented. The Western powers again did nothing. Once more, all their assurance proved worthless.

Clear and Present Danger

Unfortunately, the parallels to today's effort to gouge Judea and Samaria out of Israel are all too easy to see. Like the Sudeten district, the West Bank is mountainous territory, a formidable military barrier that guards the slender and densely populated Israeli shoreline and Israel's capital city.

Like the Germans, the Arabs understand that as long as Israel controls these mountains, it will not be overrun. They understand too that a military campaign to seize these mountains is at present unthinkable, and that Israel's removal from them can be achieved only by the application of irresistible political pressure by the West on Israel to withdraw.

The Arab regimes have therefore embarked on a campaign to persuade the West that the Arab inhabitants of these mountains (like the Sudeten Germans, comprising roughly a third of the total population) are a separate people that deserves the right of self-determination—and that unless such self-determination is granted, the Arab states will have no choice but to resort to war to secure it.

As in the case of Czechoslovakia, Israel's insistence on not parting with territories strategically vital for its defenses is presented as the obstacle to peace. Echoing Munich, the Arabs repeatedly advocate "active" American (and European) involvement, in the hope that an American

Chamberlain can be found to force "the intransigent party" to capitulate where it is otherwise unwilling to compromise its own security.

That the Arabs have borrowed directly from the Nazis in this, as in so many of their other devices against Israel, is not surprising. What is surprising, or at least disappointing, is the speed and readiness with which this transparent ruse has been received, digested, and internalized by the elite of the Western world. Not a day passes without some somber editorial or political comment from august quarters in America or Europe asking Israel to voluntarily accept the same decree that Czechoslovakia was asked to accept.

* * *

Regathering Continues

- 1941 Mufti relocates to Berlin. Meets with Hitler; announces intention of creating "fascist" Arab state, and agitates for the destruction of world Jewry. Instigates terrorism against Arab moderates also.
- 1942 Nazi conference at Wannsee decides on destruction of all Jews in Europe.
- 1944 Jewish Brigade, part of the British forces, fights alongside the Allies.
- 1945 World War II ends. Liberation of the death camps where six million Jews died. Arabs demand end to Jewish immigration to Palestine. "Illegal" smuggling of Holocaust survivors into Palestine by Jews. Increase of Jewish underground actions against British blockade and British administration in Palestine.
- 1946 Irgun bombs King David Hotel.
- 1947 Britain announces withdrawal from Palestine. United Nations announces partition into Jewish and Arab states. Dead Sea Scrolls discovered.
- 1948 Invasion of Arab forces aimed at preventing the establishment of the Jewish State. Declaration of independence of the State of Israel. David Ben Gurion first Prime Minister.
- 1948-49 Israel's War of Independence. Arab armies from five countries invade Israel. Jordanian forces occupy Judea, Samaria, and eastern half of Jerusalem, including Old City and Temple Mount; Jordan annexes East Jerusalem; destroying all Jewish settlements. Egypt occupies Gaza. War of Independence ends in Jewish victory.

Israel

- 1948-52 800,000 Jews expelled from Arab countries. Most flee to Israel and are absorbed. 650,000 Arabs flee from Israel and are confined to refugee camps.

- 1951 Yasser Arafat of the Husseini clan begins organizing Palestinian radicals in Cairo and recruits Abu Iyad, Abu Jihad, and other future leaders of the PLO.
- 1952-56 Terrorist raids into Israel from adjoining Arab states, including Egyptian-sponsored fedayeen raids from Gaza. Israeli army adopts policy of reprisals.
- 1956 Sinai Campaign, Oct 29 - Nov 5. Gamal Abdel Nasser nationalizes Suez Canal and blocks Israeli shipping. Israel captures Sinai from Egypt. Terrorist bases in Gaza dismantled. U.S.-Soviet pressure forces Israeli withdrawal from Sinai without peace treaty. Dwight Eisenhower guarantees protection of Israeli shipping.
- 1964 PLO is founded in Cairo with aim of "liberating" Palestine. PLO Charter calling for Israel's destruction adopted. Campaign of terror attacks across Israel's borders escalates.
- 1967 Egypt floods Sinai with troops and blockades Israeli shipping in the Red Sea. American guarantee to protect Israel fails to take effect. **Six Day War, June 5-10.** Israel defeats combined forces of Egypt, Syria, Iraq, and Jordan. Captures Sinai and Gaza, Judea and Samaria, and the Golan Heights. Jerusalem is reunited. Jewish settlements in eastern Jerusalem, Judea, and Samaria are reestablished. Moshe Dayan gives administration of the Temple Mount to the Waqf, the High Muslim Council of Jordan.
- 1968 PLO hijacking of Israeli airliner to Algeria marks beginning of PLO campaign of international terror.
- 1969 Yasser Arafat, head of the *Fatah* guerilla wing, gains control of the PLO.
- 1969-70 War of Attrition. Egypt and Syria launch campaign of continuous attacks along Suez Canal and Golan Heights. PLO steps up terror attacks across Jordan River. Heavy Israeli retaliation brings war to an end.
- 1970 Nasser dies and is succeeded by Anwar Sadat. PLO attempts to take over Jordan. King Hussein massacres Palestinian Arabs and expels Arafat and the PLO in "Black September."
- 1971-75 PLO relocates to Lebanon and establishes de facto state on its territory, which becomes base for all international terror organizations. PLO campaign of massacres in northern Israel.
- 1972 Munich massacre of Israeli Olympic athletes earns PLO international notoriety.
- 1973 Yom Kippur War, Oct 5-24. Egypt and Syria launch surprise attack against Israel. Despite heavy casualties, Israeli army reverses tide and advances toward Cairo and Damascus. Arabs ask for cease fire after three weeks of fighting. Israel negotiates disengagement agreement with Egypt and Syria, setting cease-fire lines in the Sinai and the Golan. Arab oil embargo is imposed. International oil prices rise dramatically.
- 1975 United Nations passes resolution defaming Zionism as racism (!) PLO control of Lebanon is challenged, and full-scale civil war erupts between Moslems and Christians.
- 1976 Syria invades Lebanon and sets up permanent control over more than half of that country. (Western press ignores.) Israeli raid on Entebbe airport in Uganda on July 4, frees 103 hostages held by PLO.
- 1977 Likud government elected in Israel. Menachem Begin is first Likud prime minister. President Anwar Sadat of Egypt responds to Begin's invitation and visits Israel. (Leads to peace treaty in 1979.)
- 1978-79 First wave of Jewish emigration from Soviet Union as result of Soviet-American détente reaches peak. 200,000 Soviet Jewish immigrants arrive in Israel.
- 1979 Egypt and Israel sign Camp David Accords. Israel agrees to return Sinai.
- 1981 Anwar Sadat is assassinated.
- 1982 Israeli ambassador is shot in London by PLO. Israel invades Lebanon with aim of dismantling PLO terror bases. PLO is expelled from Lebanon and forced to relocate in Tunis.
- 1984 U.S. and Israel sign strategic cooperation agreement formalizing alliance.
- 1985 Israel withdraws from Lebanon and establishes security zone north of Israeli-Lebanese border. Syria remains in control of most of Lebanon. U.S. takes lead in war against terror after PLO hijacks Achille Lauro cruise ship. Midair interception of terrorists by U.S. fighter planes.
- 1986 U.S. and Britain bomb Libya in retaliation for Libyan-supported terror attacks.
- 1987 PLO banned in U.S. by law for terrorist activities. Intifada, the Palestinian uprising begins.
- 1988 PLO pressures Jordan's King Hussein into renouncing all claims to the West Bank; from Algiers, PLO declares establishment of Palestinian state with capital in Jerusalem.
- 1989-91 Collapse of Soviet Union. Second wave of Soviet immigration to Israel brings 600,000 in five years.
- 1990 Israeli airlift brings most of Ethiopian Jewry to Israel. Saddam Hussein of Iraq invades Kuwait.
- 1991 Gulf War. U.S.-led international coalition drives Saddam from Kuwait. Israel is attacked by Iraqi Scud missiles, but is kept from intervening by the U.S.

Madrid Peace Conference among Israel, Syria, Lebanon, and a Jordanian-Palestinian delegation. Israel branded as the chief obstacle to peace, and is pressured to negotiate with PLO representatives.

- 1992 Labor returns to power in Israel. Yitzhak Rabin becomes prime minister.
- 1992-93 Secret negotiations with the PLO in Oslo, Norway.
- 1992 Declarations of Principles (“Oslo I”) signed at the White House ceremony, transferring control of Jericho and Gaza to PLO control.
- 1994 Peace Treaty signed with Jordan (Cf. Dan 11:41). Gaza Strip and Jericho turned over to PLO control; Yassar Arafat, Yitzhak Rabin, and Shimon Peres receive Nobel Peace Prize.

Yasser Arafat: This is the man who ordered the murder of the school children in Avivim, Ma’alot, and Antwerp; of 11 Jewish Olympic athletes in Munich; of synagogue worshipers in Istanbul, of a child and his pregnant mother in Alfeh Menashe, and of a mother and her children on the bus in Jericho. This is the man who ordered innocent Arabs in Nablus hanged by their chins on butcher’s hooks until they died; by whose orders the bellies of pregnant Arab women were split open before the eyes of their husbands and the hands of Arab children were chopped off while their parents looked on. Clearly, there is little connection between character and destiny. For Christmas, 1995, Bill Clinton and Yitzhak Rabin chipped in to get Yasser Arafat a nice gift: Bethlehem.

- 1995 Interim Agreement (“Oslo II”) signed with the PLO which cedes Bethlehem, Hebron, and over 450 villages to Palestinian control. Prime Minister Yitzhak Rabin assassinated; Shimon Peres succeeds Rabin.
- 1996 Benjamin Netanyahu wins first national election for Prime Minister. “Final” status talks begin that will decide the fate of Jerusalem. (Cf. Zech 12:2ff)
- 1999 Ehud Barak elected Prime Minister. “Final” resolution targeted for Year 2000.
- 2000 Yasser Arafat rejected an unprecedented offer from Israel in exchange for peace. Israel offered the Palestinians 97% of the West Bank, part of East Jerusalem, the Gaza Strip, and the reunification of tens of thousands of Palestinian family members. Palestinians responded to Israel’s peace offering with violence and the second Palestinian Intifada was started after Defense Minister Ariel Sharon visited the Temple Mount in Jerusalem. Supported by Palestinian security forces and encouraged by

Palestinian leaders, terrorists and Palestinian militia groups attacked Israeli outposts and civilians.

- 2002 Bush urged the Palestinian people to replace Arafat, with a leader “not compromised by terror.”
- 2004 Arafat died November 11 at age 75 after suffering a brain hemorrhage and coma. He was admitted to the hospital October 29 with a blood ailment and digestive problems that were never clearly described.
- 2005 President Bush welcomed new PA president Mahmoud Abbas to the White House.
- 2006 Israel Prime Minister Ariel Sharon suffered a debilitating stroke on January 4 and remains in a vegetative coma. Ehud Olmert was elected prime minister of Israel on April 14. Israel’s former prime minister Benjamin Netanyahu was re-elected leader of the Likud party, cementing his grip on the main right-wing opposition party .
- 2006 Israel War with Lebanon. The conflict started on July 12 and continued until a UN-brokered ceasefire went into effect on August 14, though it formally ended on September 8, when Israel lifted its naval blockade of Lebanon.

United Nations Bias

175 Security Council resolutions were passed before 1990: 97 were directed against Israel (55%). Of the 690 General Assembly resolutions voted on before 1990: 429 were directed against Israel (62%).

Next Session

Romans 11: Israel’s Future.

The Book of Romans Session 17 Israel’s Future: Romans 11:1-24

Chapter 11 will bring us into some of the most impacting insights (and challenge our existing presuppositions about our prophetic anticipations on our near horizon!).

General Review

- Chapters 1-8: the definitive analysis of sin and salvation.
- Chapters 9-11: all about Israel.

- Chapter 9: Israel Past - elected
- Chapter 10: Israel Present - rejected
- Chapter 11: Israel Future - accepted
- God has a destiny for Israel, He's not through with them yet!
 - Romans 10:16ff: Israel Rejected → Chronology of Israel
 - Romans 10:19: "Provoked to jealousy" by the Gentiles
- Sets us up for Romans 11...

Israel's Future: God's Sovereign Choice Fulfilled

Israel's rejection was not total (Rom 11:1-10; cf. Isa 65:1-8): Even though unbelieving Israel will be judged, there always will be a remnant...

Isaiah 65:1-8

- 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 mine hands all the day unto a rebellious people, which walkest in a way that was not good, after their own thoughts;
- 3] A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;
- 4] Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;
- 5] Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.
- 6] Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,
- 7] Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.
- 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.

Even though unbelieving Israel will be judged, there always will be a remnant...

Israel's Rejection Not Total

- 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.

In the Greek, the question is asked to elicit a negative reply: "God did not reject His people, did He?" A negative ejaculation, μή γένοιτο *menoito*: "By no means!"

Paul presents himself as his first proof: "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" (Phil 3:5). If God could save Paul (Acts 9: 22; 26), He certainly could save other Jews (1 Tim 1:15-16).

- 2] God hath not cast away His people which he foreknew. Wot ye not what the scripture saith of Elias [Elijah]? how he maketh intercession to God against Israel, saying,

Quoted from 1 Sam 12:22; Ps 94:14.

"...whom He foreknew": προγινώσκω *proginosko*, to have knowledge before hand; "have a meaningful relationship with." God had chosen Israel as His covenant people from eternity past and entered into a relationship with them that will never be destroyed. [Stiffler points out: Israel is the only *nation* He foreknew (Amos 3:2).]

You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Amos 3:2

Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Jeremiah 31:37

Paul's second proof that God has not rejected His people was taken from Israel's history during Elijah's ministry. The prophet was deeply depressed, having fled for his life from Jezebel.

- 3] Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

Paul then quoted Elijah (1 Kgs 19:10, 14). Elijah considered himself the only believing person left in Israel.

- 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*.

God was not limited to one fearful, depressed prophet; He had reserved for Himself a godly remnant in Israel that numbered 7,000 (1 Kgs 19:18). The preservation of the faithful remnant was a work of God.

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

There was always going to be a “remnant.” Paul was only one of many in his generation elected to faith from the people of Israel. In every generation of the church “a remnant chosen by grace” has been called from among the Jews.

- 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.

Paul added that this choice is totally by God’s grace (Eph 2:8-9). He emphasized the antithesis between grace and works (Rom 4:4-5; 9:30-32).

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

Israel sought God but failed to find Him (works); Gentiles, who were not looking, found Him (faith). Israel was sincere, but sincerely wrong (Rom 10:1-4). The Jews zealously sought to be accepted by God on the basis of works and the righteousness of the Law (Rom 10:2-3). However, they were not accepted by God; only the elect were accepted, because of God’s sovereign choice by grace. The others were hardened (cf. Rom 11:25).

- 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.

What it means to be hardened is seen from Paul’s explanatory and supporting quotations. The first is taken from both Deut 29:3-4 and Isa 29:10, and indicates that hardening involves spiritual drowsiness (κατάνυξις *katanuxis*): 1) a pricking, piercing; 2) severe sorrow, extreme grief; 3) insensibility or torpor of mind, such as numbness resulting from a sting; blindness, and deafness (cf. Isa 6:9-10).

- 9] And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

- 10] Let their eyes be darkened, that they may not see, and bow down their back alway.

Second quotation: Psalm 69:22-23, which predicts that the very things which should have been the source of nourishment and blessing to Israel .

“...table” = means their blessings from the hand of God, which should have led them to Christ (cf. Gal 3:24), became the occasion for their rejection of God (“a snare and a trap, a stumbling block;” cf. Rom 9:32-33) and “recompense” = God’s judgment on them.

“Bow down their back” = Because they refused to receive God’s truth (cf. Isa 6:9-10; Jn 5:40), their backs will be bent under the weight of guilt and punishment.

Salvation Unto Gentiles

- 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.

Greek: “They did not stumble so as to fall *permanently*.” [NIV: “beyond recovery.”] But the tense of the verb “fell” and its contrast with the verb translated “stumble” imply the idea of falling beyond recovery.

Once again, the question in Greek was worded to elicit a negative answer, and for the 10th and last time in Romans, Paul responded, μή γένοιτο: *me genoito*: “may it never be!”

Israel experienced not a permanent fall, but a stumbling. It served at least two divine purposes: 1) to offer salvation to the Gentiles, and 2) to make Israel envious (lit., “to the provoking of them to jealousy”; cf. Deut 32:21).

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; 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: But now in [note that “in”] Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Ephesians 2:11-13

For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Ephesians 5:30-31

- 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 fullness [will be]?

“...diminishing”: numerical word; not all are rejected. The grammar requires “they will have”; they will be coming into their fullness. Not saying “if”; it’s “when.”

- 13] For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

The church at Rome was predominately Gentiles; Paul keeps the Jews and Gentiles distinct in this passage. Paul then affirmed his special position as the apostle to the Gentiles (cf. Acts 9:15; Gal 1:16; 2:7-8; Eph 3:8). [Twice already in his ministry Paul had turned away from unbelieving Jews to the Gentiles (Acts 13:46; 18:6), and he would do so at least once more in Rome (Acts 28:25-28).]

- 14] If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

Paul is called to the Gentiles; but his heart is still with his countrymen.

- 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?

“...if”: 1st class condition (“and it is”). Cf. v.12 and v.15 (climactic).

Life From the Dead

11:12	11:15
Transgression	Casting away, rejection
Riches	Reconciliation
Diminishing	Life from the dead

- Some equate “Life from the dead”
 - To Israel’s “acceptance” of Christ, and
 - Related to “the first resurrection” Rev. 20:4-6
 - The resurrection of life John 5:29

The **First Resurrection** is a category, including:

- Christ’s resurrection, the “first fruits” (Mt 27:52,53).
- Dead saints at the Rapture (1 Thess 4:13-18).
- Martyred Great Tribulation saints raised at Christ’s return (Rev 20:4, 5b).
- Believing Old Testament saints (Dan 12:1-2).

The **Second Resurrection** category will include all the wicked dead to be judged at the Great White Throne Judgment (Rev 20:5f). Not two events chronologically but two categories. Not simultaneous; elements are separated in time.

Judgments

- 1) **Bema Seat of Christ (2 Cor 5:10; 1 Cor 3:11-15)**
 - Rewards: crowns, assignments
 - Kingdom Parables: Talents, Virgins, Uninvited...
 - Call of the Bride to the Marriage of Lamb
 - “Bride” of Messiah (vs. Adulterous “wife” of YHVH)
- 2) **“Sheep & Goat” judgment (Mt 25:31-46)**
 - On the earth: (three separate parties involved)
 - Mortals are judged on the basis of “works”
- 3) **Great White Throne (Rev 20:11-15)**
 - At the end of the Millennium
 - Then: New Heavens, New Earth, New Jerusalem

Events Following the Harpazo

- **In Heaven:**
 - The Judgment Seat of Christ (Bema)
 - The Marriage of the Lamb
- **On the Earth:**
 - The Emergence of the World Leader(s)
 - The Great Tribulation
 - Campaign of Armageddon
- **The Second Coming of Christ**
 - The Davidic Kingdom Established

The Lord’s Return

- Harpazo
 - or death in Christ
- With Him
 - Dwelling with Him in the Kingdom (“Paradise”?)
- New (Resurrection) Body (1 Jn 3:2); οἰκητήριον oiketerion (2 Cor 5:2)

Bema Seat

βῆμα bema (2 Cor 5:10; 1 Cor 3:11-15): 1) a step, pace, the space which a foot covers, a foot-breath; 2) a raised place mounted by steps; a platform, tribune; of the official seat of a judge; of the judgment seat of Christ (Herod built a structure resembling a throne at Caesarea, from which he viewed the games and made speeches to the people).

- Rewards (Col 3:23,24): Hardly limited to “athletic rewards”... Mistranslation of 1 Cor 4:1-5: “each man” not “every man.”

βῆμα **Bema Seat**

- Pilate judging Christ (Mt 27:19).
- Herod—smitten by worms (Acts 12:21).
- Gallio sentencing Paul (Acts 18:16,17).
- Festus: trial, sentencing (Act 25:6,10,17).
- Judgment Seat of Christ (Rom 14:10).

Rewards for Faithfulness

- Some entrusted with special privileges; some not (1 Cor 3:11-15).
- Some reign with Christ; some not (2 Tim 2:12; Rev 3:21).
- Some rich; some poor (Lk 12:21,33;16:11).
- Some heavenly treasures of their own; some not (Lk 16:12).

12 Areas of Judgment

- 1) How we treat other believers (Heb 6:10; Mt 10:41-42).
- 2) How we exercise our authority over others (Heb 13:17; Jas 3:13).
- 3) How we employ our God-given abilities (1 Cor 12:4, 11; 2 Tim 1:6; 1 Pet 4:10).
- 4) How we use our money (1 Cor 16:2; 2 Cor 9:6-7; 1 Tim 6:17-19).
- 5) How we spend our time (Ps 90:12; Eph 5:16; Col 4:5; 1 Pet 1:17).
- 6) How much we suffer for Jesus (Mt 5:11-12; Mk 10:29-30; Rom 8:18; 2 Cor 4:17; 2 Pet 4:12-13).
- 7) How we run that particular race which God has chosen for us (1 Cor 9:24; Phil 2:16; 3:13-14; Heb 12:1).
- 8) How effectively we control the old nature (1 Cor 9:25-27).
- 9) How many souls we witness to and win to Christ (Prov 11:30; Dan 12:3; 1 Thess 2:19-20).
- 10) How we react to temptation (Jas 1:2-3; Rev 2:10).
- 11) How much the doctrine of the Rapture means to us (2 Tim 4:8-9).
- 12) How faithful we are to the Word of God and the flock of God (Acts 20:26-28; 2 Tim 4:1-2; Pet 5:2-4).

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these

things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

2 Peter 1:5-11

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 9:27

The “Body of Christ”

- One body, many members (Rom 12:4,5; 1 Cor 10:17; 12:12; Eph 2:16; 3:6; 4:4; 5:23; Col 1:18).
- Complete at the Harpazo (both dead and alive join Christ in unity; Eph 4:4-6; 1 Thess 4:16,17).

The Bride of Christ

A selection taken *out of His Body* (the most intimate subset of the Body). Eve taken out of Adam (Gen 2:21-23). Eleazar’s selection of Isaac’s bride from among his own people (Gen 24:4).

Wedding Preparations

- “Wash...anoint thee...put thy raiment upon thee...” (Ruth 3:3). Wash (Eph 5:25,26; 1 Jn 1:9) and anoint: extra oil (5 virgins only)
- Holy Spirit given in response to obedience.
- Rebekah, alighted and put her veil upon herself (Gen 24:64,65).
- Preparation: Arrayed herself with righteous acts (Rev 19:7,8).
- We are to keep our own garments (Rev 16:15; 1 Jn 2:28; Titus 3:8; 2 Jn 1:8). Wedding garments are expensive (Rev 3:18; Rom 12:1,2). Only the selected may attend (Mt 22:1-14).

Life From the Dead

The teaching that there will be one general resurrection of all humanity at one time fails to take these distinctions into account. Here, however, “Life from the dead” here appears to be in a national sense (Ezek 37:11-14); predicts the heresy of the “Dominionists”, “Kingdom Now” theologians, et al. (Ezek 37:11). They are in the land, then God gives them His Spirit. These arguments should’ve ended on May 14, 1948. Next: Terrifying war (Dan 11:36-45).

*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, **such as never was since there was a nation even to that same time**: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

Daniel 12:1-3

Daniel describes much more than what took place in “A.D. 70”! These events are just before the resurrection, Second Coming, restoration of Israel, etc. Restoration includes the resurrection (of those who missed the Harpazo)...

- 16] For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

The first of two illustrations (from Num 15:20): After entering Canaan and reaping their first wheat harvest, God instructed Israel to take “a cake from the first of [their] ground meal and present it as an offering.” The cake made from the first ground wheat of harvest was sanctified or made holy by being offered to God. This offering was to be repeated each year at their harvest. As Paul explained, “If the part of the dough offered as first fruits is holy, then the whole batch is holy.”

“First Fruits” = Covenant to Abraham... “all nations of the world will be blessed.”

- 17] And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted [grafted] in among them, and with them partakest of the root and fatness of the olive tree;

Paul’s second illustration was that of a tree: if the root is holy, so are the branches. Branches = Israelites; (You,) wild olive tree = Gentiles, taken against nature... Made partakers of the sustenance...

In both illustrations the principle is the same: what is considered first contributes its character to what is related to it.

- 18] Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

NASB: “Do not be arrogant...” Root = Abraham. The root of the tree is the source of life and nourishment to all the branches; Abraham is “the father of all who believe” (Rom 4:11-12, 16-17).

So Gentile believers are linked to Abraham; in one sense they owe their salvation to him, not vice versa. [Origen: tried to make the church the root (?).]

This passage does not teach that the national promises to Israel are now being fulfilled by the church. Paul said Israel’s fall is temporary.

While believing Gentiles share in the blessings of the Abrahamic Covenant (Gen 12:3) as Abraham’s spiritual children (Gal 3:8-9), they do not permanently replace Israel as the heirs of God’s promises (Gen 12:23; 15:18-21; 17:19-21; 22:15-18). “Salvation is from the Jews” (Jn 4:22).

- 19] Thou wilt say then, The branches were broken off, that I might be grafted [grafted] in.
20] Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded [conceited], but fear:
21] For if God spared not the natural branches, *take heed* lest he also spare not thee.

Cf. Eph 2:11-22; 3:6 ff. “If” = since; 1st class condition: assumed true.

“Thee”: Gentiles; depends on your volition. A good message to America!

Warning to Gentiles

This section explains the righteousness of God’s sovereign choice (Rom 11:11-21):

- Israel’s “fall” (Rom 11:11), “loss” (Rom 11:12), and “rejection” (Rom 11:15).
 - For “the branches have been broken off” (Rom 11:17) “because of unbelief” (Rom 11:20).
 - Thus, If God is righteous in temporarily putting aside Israel as a whole for unbelief, He certainly could put aside the Gentiles for boasting and haughtiness.
- 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.

Paul here summarizes his whole discussion of God’s sovereign choice in temporarily putting Israel aside corporately and proclaiming righteousness by faith to all mankind.

“Goodness”: χρηστότης *chrestotes*, moral goodness, integrity; kindness. Also used of God (Rom 2:4; Eph 2:7; Titus 3:4).

“Severity”: ἀποτομία *apotomia*, sternness; only here in New Testament. Why should God have more patience with us than He did with faithless Judaism? God’s continuing goodness to the Gentiles depends on their continuing in His kindness

If Gentiles do not continue in God’s kindness, they also will be cut off. This does not suggest that a Christian can lose his salvation; it refers to Gentiles collectively (suggested by the singular “Thou”) turning from the gospel, much as the nation of Israel had done

- 23] And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

“They” = Israel. As Paul wrote earlier, “Everyone who calls on the name of the Lord will be saved” (Rom 10:13).

- 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?

[“Much More”!] Normally a branch of a cultivated olive tree is grafted into a wild olive tree. He knew that grafting the wild into the cultivated was not the norm (though it was done), for later he said it was “contrary to nature.”

Critical Issue

The destiny of Israel—as declared by God Himself—is, strangely, a controversy that divides the denominational churches from the Biblical view. Study carefully yourself to resolve this in your own mind; it is critical if you are to understand the times in which we live.

- 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.

(Don’t confuse “the fullness of the Gentiles” with the “times of the Gentiles”)

Next Session

Romans 11: Israel’s Future – Part 2. The Kingdom Mysteries. Review the Covenants (Rom 9; especially the Davidic Covenant!) Review: Rom 9 = Session 12... (& Inheritance: Session 14).

The Book of Romans Session 18

The Kingdom Mysteries

Israel’s Future, Pt. 2: Romans 11:25

The Davidic Covenant (A Review from Session 12)

Throne of David will be re-established in Jerusalem. This was also emphasized to Abraham (Gen 17:2-8). *David* to rule in the Millennium (Ezek 34:23,24; 37:24,25; Hos 3:5)?

- Cannot be applied to the Church (Ezek 37:21-28).
- It will begin with the relief of nature’s curse (Isa 11:1-13; 65:17-24; Micah 4:1-5; Zeph 3:14-20; Zech 14:1-21).

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jeremiah 31:31-34

When will all this happen?

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

Hosea 5:15

And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Zechariah 13:8,9

The “9-11” of Romans Chapters 9-11

- 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.

Romans 11:25 is seen by some as one of the most important passages in the Bible...

“Mystery” = a truth previously unrevealed (and therefore unknown), which is now revealed and publicly proclaimed. There are aspects in the Scripture that are deliberately hidden from the unbeliever.

Why Parables?

There is a point in Christ’s ministry where He totally shifted gears; Matthew 12 is a major turning point in his Gospel. The Pharisees attributed Jesus’ miracles to Satan. Matthew 13 is one of the major discourses in Matthew; Jesus proclaims seven parables.

The Use of Parables

Up to that point, the King had authenticated His power by various miracles. But growing opposition to the King climaxed when Israel’s leaders concluded that Jesus worked not by divine power but by satanic power (Mt 9:34; 12:22-37). At the end of Chapter 12, the die was cast.

Therefore, Jesus turned to His disciples and began to instruct them using parables. The word “parable” comes from two Greek words, which together mean “to throw alongside.” A parable, like an illustration, makes a comparison between a known truth and an unknown truth; it throws them alongside each other.

This became the only means of communication with the multitudes. Jesus never explained them to the public, only in private to the disciples!

That means that the meaning of those parables are things that were hidden up until then. Can those truths be found in the Old Testament? No, because if they were in the OT they were not kept secret since the foundation of the world (Mt 13:35)! The fact that they *are* hidden up until now tells us this is new information

The disciples asked Jesus why He was speaking in parables. The Lord gave three reasons:

- 1) He was communicating through parables in order to continue to reveal truth to His disciples (Mt 13:11-12). The Lord was making known to the disciples the Mysteries of the Kingdom of Heaven. This term in the New Testament referred to truths not revealed in the Old Testament but which now were made known to those instructed. Now Jesus unveiled

certain additional facts not given in the Old Testament about His reign on earth.

- 2] Jesus spoke in parables to *hide* the truth from unbelievers. Secrets of the Kingdom would be given to the disciples, but hidden from those who rejected Him (Mt 13:11). In fact, even what they had previously known would no longer be clear to them (Mt 13:12).
- 3] He spoke in parables to fulfill prophecy (Isa 6:9-10). As Isaiah began his ministry, God told him that people would not comprehend his message. Jesus preached the Word of God and many people saw but they did not truly perceive; they heard but did “not understand” (Mt 13:13-15).

Many Old Testament prophets had predicted that the Messiah would deliver the nation Israel and establish His kingdom on the earth. Jesus came and offered the Kingdom, but the nation rejected Him. The “secrets” of the kingdom now reveal that an entire Age would intervene between Israel’s rejection of the King and her later acceptance of Him.

When you study Ephesians 3 and some other passages, you will discover there is a major truth *hidden* in OT—The Church! Paul reveals to us that these Parables deal with the Church (Eph 3:1-5ff).

Mysteries in the Bible

*For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh **mysteries**.*

1 Corinthians 14:2

*But we speak the wisdom of God in a **mystery**, even the hidden wisdom, which God ordained before the world unto our glory.*

Corinthians 2:7

*Let a man so account of us, as of the ministers of Christ, and stewards of the **mysteries** of God.*

1 Corinthians 4:1

*And though I have the gift of prophecy, and understand all **mysteries**, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.*

1 Corinthians 13:2

Mysteries

- 1) Mystery of the Kingdom of God
- 2) Mystery of the Kingdom of Heaven

- 3) Mystery of the Incarnation
- 4) Mystery of Israel's Interim Blindness
- 5) Mystery of Salvation by Faith
- 6) Mystery of the Gentile Fellowheirs
- 7) Mystery of the Seven Churches
- 8) Mystery of the Rapture
- 9) Mystery of the Bride of Christ
- 10) Mystery of Iniquity
- 11) Mystery Babylon
- 12) Mystery of the Consummation

Mystery of the Kingdom of God

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

Mark 4:11

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Luke 8:10

Mysteries of "The Kingdom of Heaven"

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Matthew 13:11

This term in the New Testament referred to truths not revealed in the Old Testament but which now were made known to those instructed.



Three Heavens

"3rd": Beyond Spacetime: (still physical?)
2 Corinthians 12:2

2nd: Celestial Heavens: Stars, galaxies, et al

1st: Atmosphere: Birds, clouds, et al

Resolving Power

If one looks through an inexpensive telescope, one can view a particular star. As one replaces that telescope with a finer one, he may discover that the star is, in fact, a *double* star. The ability of a set of optics to "resolve," or distinguish, a closely aligned but separate entity is a primary figure of merit in optics. (In 1893, we discovered that *Tsemech*, "the Branch," in the constellation Virgo, is a double star.) So, too, is one's discernment in "rightly dividing the Word of Truth" (2 Tim 2:15).

Rightly Dividing the Truth: "Kingdom of God" "Kingdom of Heaven"

- | | |
|-----------------------------|---|
| – Beyond visibility | – Physical, has locality |
| – Angels | – Mankind only; earthly |
| – Cherubim, et al | – A political institution (Dan 2:44) |
| – Began prior to the Earth | – Has a capital: Jerusalem |
| – Inclusive of all Creation | – Was usurped; destined to be regained (Mt 11:12) |

The Kingdom of God began when God created anything outside Himself: before the angels, the universe, and the earth was created; beyond locality; outside time (eternal); incapable of dissolution. The Kingdom of Heaven is a subset of the Kingdom of God.

Why did Matthew frequently use the term "Kingdom of Heaven," whereas Mark, Luke, and John used only "kingdom of God" and never "kingdom of heaven"? Some scholars speculate that "heaven" was a softened reference to God by Jews who, out of reverence, avoided saying the word "God." However, Matthew did occasionally write "kingdom of God" (Mt 12:28; 19:24; 21:31, 43). It wasn't just his "Jewish aversions": he used the word "God" almost 50 times.

Kingdom of Heaven

- Basic Elements: A King; a geographical district; faithful subjects
- "Thy Kingdom Come": Noah—Abraham—David—Christ (usurped by Satan).

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Daniel 2:44

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

Daniel 4:25, 26

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Matthew 11:12

“The Keys to the Kingdom”

Jesus has the “key”...*to the House of David.* (Cf. Acts 15:16)

- The Key of the House of David (Isa 22:22; Mt 16:19; 13:11; Mk 11:10; Lk 19:38-40).
- Sealed (Mt 13:10; Lk 8:10; Mk 4:11,12; Isa 29:10-16; Mt 13:34; Ps 78:2).
- Church at Philadelphia (Rev 3:7).

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

Isaiah 22:22-25

Kingdom of Heaven

A distinction seems intended: the “kingdom of God” never includes unsaved people. the “kingdom of heaven” includes both saved people and those who profess to be Christians *but are not*:

- The Parable of the Wheat and Tares Mt 13:24-30, 36-43
- The Parable of the Mustard Seed Mt 13: 31-35
- The Parable of the Net Mt 13:47-52

Jesus never spoke of “mysteries” concerning the kingdom of heaven until the nation had made its decision concerning Him, attributing His power to Satan (Mt 9:34; 12:22-37). Jesus unveiled certain additional

facts not given in the Old Testament about His reign on earth. Many Old Testament prophets had predicted that the Messiah would deliver the nation Israel and establish His kingdom on the earth.

Jesus came and offered the kingdom (Mt 4:17), but the nation rejected Him (Mt 12:24). In view of that rejection, what would happen to God's kingdom? The “secrets” of the kingdom now reveal that an entire Age would intervene between Israel's rejection of the King and her later acceptance of Him.

The Kingdom of Heaven

- 12 Kingdom Mysteries
- 12 Kingdom Parables
- 12 Tribes of Israel
- 12 Apostles on 12 Thrones, judging 12 Tribes of Israel
- 12,000 Sealed from each Tribe

Mystery of the Incarnation

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Timothy 3:16

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.

Colossians 2:2-3

Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

Colossians 4:3

Mystery of Israel's Interim Blindness

- 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.

“Blindness,” πώρωσις *porosis*: hardness: 1) the covering with a callus 2) obtrusiveness of mental discernment, dull perception 3) The mind has been blunted; stubbornness, obduracy. Differs from the verb *skleruno* used of Pharaoh to speak of stubbornness (Rom 9:18).

Israel's blindness was declared by Christ (Lk 19:42) "...this thy day" (Lk 19:44): Jesus was holding them accountable to know (Dan 9:25). Their blindness lasted only until the event in Romans 11:25.

Why was the Temple destroyed in A.D. 70? "...because thou knewest not the time of thy visitation..." (Lk 19:44).

“Until”

Three “Until’s” of Israel: Three conditions for restoration:

- 1) Matthew 23:37-39: “*Until* they say, Blessed is He that cometh in the name of the Lord...” (cf. Hosea 5:15)
- 2) Luke 21:24: The times of the Gentiles started with Nebuchadnezzar and will end with the anti-Christ.

“Fullness of Gentiles” = Fullness: πλήρωμα *pleroma*; that which is (has been) filled; a maritime term, of a ship that is fully manned with sailors, rowers, and soldiers, etc. Implies a specific specification that is now complete. There is a fullness for Israel (Rom 11:12) and a fullness for the Gentiles. God is now “taking from the Gentiles a people for Himself” (Acts 15:14). In Romans 11:25 are two specific facts about Israel’s hardening:

- 1) It is partial, “in part” because throughout this time “there is a remnant chosen by grace” (v. 5);
- 2) It is temporary because it will end when God’s sovereignly chosen number of Gentiles has been saved.

A Provocative Conjecture

The “fullness” indicates a *specific number* for completion. Satan must know that such a specific number exists. For 2000 years he has been in shock treatment: every time someone puts their trust in Christ, *the divine counter increments by one*. And each time, Satan doesn’t know whether that increment renders it “full” *and the Father says to the Son*, “Go get them.” Are *you* the one holding us all up?

“Come in”: *where?* This closes the interval predicted in Daniel 9:26:

24 “Intervals” In Scripture

1. Psalm 34:12-16 (quoted in 1 Pet 3:10-12)
2. Psalm 118:22

3. Isaiah 9:6
4. Isaiah 53:10
5. Isaiah 61:2 (quoted in Luke 4:18-20)
6. Lamentations 4:21,22
7. Daniel 9:26
8. Daniel 11:20, 21
9. Hosea 2:13, 14
10. Hosea 3:4, 5
11. Amos 9:10, 11
12. Micah 5:2, 3
13. Habakkuk 2:13, 14
14. Zephaniah 3:7, 8
15. Zechariah 9:9, 10
16. Matthew 10:23
17. Matthew 12:20
18. Luke 1:1,32
19. Luke 4:18-20 (quoting Isa 61:1,2)
20. Luke 21:24
21. John 1:5, 6
22. 1 Peter 1:11
23. 1 Peter 3:10-12 (quoting Psalm 34:12-16)
24. Revelation 12:5, 6

It is interesting that 24 is also the number of the 24 elders in Revelation 4 and 5ff.

Next Session

Israel’s Future – Part 3: Romans 11:25-36.

The Book of Romans Session 19 The Kingdom Mysteries Israel’s Future, Pt. 3: Romans 11:25-36

Review: The Climactic “Until”

Romans 11:25 is seen by some as one of the most important passages in the Bible. The Future of Israel involves the *Davidic Covenant—the Millennial Reign*, which affects us *all*. The “Until” of Romans 11:25 triggers the *Harpazo* and the entire eschatological scenario.

“Mystery” = a truth previously unrevealed (and therefore unknown) which is now revealed and publicly proclaimed. There are aspects in the Scripture that are deliberately hidden from the unbeliever.

Mysteries

- 1) Mystery of the Kingdom of God
- 2) Mystery of the Kingdom of Heaven
- 3) Mystery of the Incarnation
- 4) Mystery of Israel’s Interim Blindness
- 5) Mystery of Salvation by Faith
- 6) Mystery of the Gentile Fellowheirs
- 7) Mystery of the Seven Churches
- 8) Mystery of the Rapture
- 9) Mystery of the Bride of Christ
- 10) Mystery of Iniquity
- 11) Mystery Babylon
- 12) Mystery of the Consummation

Mystery of Salvation by Faith

*Holding the **mystery** of the faith in a pure conscience.*

1 Timothy 3:9

We reviewed this in Romans 10. The classic verse is, of course, Ephesian 2:8-10:

***For by grace are ye saved through faith;** and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Mystery of the Gentile Fellowheirs

This mystery will be alluded to in Session 23...

*Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the **mystery**, which was kept secret since the world began,*

Romans 16:25

*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**,*

Ephesians 6:19

*How that by revelation he made known unto me the **mystery**; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; **That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:***

Ephesians 3:3-6

*And to make all men see what is the fellowship of the **mystery**, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*

Ephesians 3:9-10

*Even the **mystery** which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this **mystery** among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:*

Colossians 1:26-28

Mystery of the Seven Churches

The mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands. These seven stars are the angels of the seven churches: and the seven lampstands which thou sawest are the seven churches.

Revelation 1:20

Seven Design Elements: Letters to Seven Churches

- Name of the Church
- Title of Christ Chosen
- Commendation
- Concern
- Exhortation
- Promise to the Overcomer
- Close: “He that hath an ear, hear what the Spirit says to the churches.”

The Seven Churches: “The Things That Are”

Why *these* seven? “He that hath an ear let him hear what the Spirit says to the churches.”

Levels of Application

- 1) **Local:** actual churches. Researched archaeologically by Sir Wm. Ramsey...
- 2) **Admonitory:** “..churches”: all of them. Each message applies to each, to some extent.
- 3) **Homiletic:** “He that hath an ear...” Applies to us.
- 4) **Prophetic.** In their *particular order*, they lay out the history of the church. [They fill the gap implied in Daniel 9:26, and between Rev 12:5 and 6, etc.]

Mystery of the Rapture

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Corinthians 15:51-52

“...twinkling of an eye” = the amount of time it takes for light to pass through the retina: $\sim 10^{-43}$ seconds, planck time, the shortest existing interval of time.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John 14:1-3

*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be **caught up** together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.*

1 Thessalonians 4:13-18

ἁρπάζω *harpazo*: to snatch away; to seize, carry off by force; to claim for one's self eagerly.

Rapture Models in OT

- Noah's flood: Three groups of people:
 - 1) Those that perished **in** the judgment.
 - 2) Noah's Ark, preserved **through** judgment.
 - 3) Enoch's translation **before** promised judgment .
- Lot's deliverance from Sodom **prior** to judgment.
 - Abraham's negotiations (Gen 18:23ff) and
 - Lot's departure was a *prerequisite* condition (Gen 19:22).
- Daniel's fiery furnace: Daniel 3 (Where was Daniel?).
- Ruth at Boaz's feet during the threshing floor (Ruth 3).

A Rapture Hint?

*Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. **Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over past.** For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*

Isaiah 26:19-21

*Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: **it may be ye shall be hid in the day of the Lord's anger.***

Zephaniah 2:3

The “Body of Christ”

- One body, many members (Rom 12:4,5; 1 Cor 10:17; 12:12; Eph 2:16; 3:6; 4:4; 5:23; Col 1:18).
- Complete at the *Harpazo*—both dead and alive join Christ in unity (Eph 4:4-6; 1 Thess 4:16,17; Cf. Eph 5:31-32; Rev 12:5).

Mystery of the Bride of Christ

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.

2 Corinthians 5:10

Paul will also allude to later in this epistle (Romans 14:10).

Bema Seat

βῆμα *bema* (2 Cor 5:10; 1 Cor 3:11-15): 1) a step, pace, the space which a foot covers, a foot-breath; 2) a raised place mounted by steps; a platform, tribune ; of the official seat of a judge; of the judgment seat of Christ

- Rewards Colossians 3:23,24
- Pilate judging Christ Matthew 27:19
- Herod (smitten by worms) Acts 12:21
- Gallio sentencing Paul Acts 18:16,17
- Festus: trial, sentencing Acts 25:6,10,17
- Judgment Seat of Christ Romans 14:10

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones; wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 Corinthians 3:11-16

Rewards for Faithfulness

- Some entrusted with special privileges; some not (1 Cor 3:11-15).
- Some reign with Christ; some not (2 Tim 2:12; Rev 3:21).
- Some rich; some poor (Lk 12:21,33;16:11).
- Some heavenly treasures of their own; some not (Lk 16:12).

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 9:27

The Bride of Christ

A selection *taken out of His Body*...(the most intimate subset of the Body): Eve taken out of Adam (Gen 2:21-23); Eleazar's selection of Isaac's bride *from among his own people* (Gen 24:4).

*Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for **the fine linen is the righteousness of saints**. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

Revelation 19:7,9

Wedding Preparations

“Wash...anoint thee...put thy raiment upon thee...” (Ruth 3:3).

- “Wash” (Eph 5:25,26;1 Jn 1:9).
- “Anoint”: extra oil (5 virgins only).

Holy Spirit given in response to obedience: Rebekah, alighted and put *her* veil upon *herself* (Gen 24:64,65).

Preparation: Arrayed *herself* with righteous acts (Rev 19:7,8):

- *We are to keep our own garments* (Rev 16:15; 1 Jn 2:28; Titus 3:8; 2 Jn 1:8).
- Wedding garments are expensive (Rev 3:18; Rom 12:1,2).
- Only the selected may attend (Mt 22:1-14).

Mystery of Iniquity

*For the **mystery of iniquity** doth already work: only he who now letteth will let, until he be taken out of the way. **And then shall that Wicked One be revealed**, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

2 Thessalonians 2:7-8

Mystery Babylon: The False Bride

*And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the **mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.***

Revelation 17:5-7

Mystery of the Consummation

*Having made known unto us the **mystery** of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*

Ephesians 1:9-10

The great predicament in the Cosmos is that there is more than one will in the Universe. Sin started with Satan and an alternative will; that's what man inherited, a selfish will.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

1 Corinthians 15:27, 28

And hath raised us up together; and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Ephesians 2:6-7

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Revelation 10:7

- 26] 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:

After “the fullness of the Gentiles” the partial hardening of Israel will be removed and “all Israel will be saved,” that is, “delivered” (in the OT “saved” often means “delivered”) from the terrible Tribulation by the Messiah, “the Deliverer.”

To confirm this, Paul quoted from Isaiah 59:20-21 and 27:9. The statement, “All Israel will be saved” does not mean that every Jew living at Christ’s return will be regenerated. Many of them will not be saved, as seen by the fact that the judgment of Israel, to follow soon after the Lord’s return, will include the removal of Jewish rebels (Ezek 20:34-38). National Israel: 75 ref’s in 73 verses...

- 27] For this is my covenant unto them, when I shall take away their sins.

Following this judgment God will then remove godlessness and sins from the nation as He establishes His New Covenant with regenerate Israel (cf. Jer 31:33-34).

- 28] As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers’ sakes.

Here Paul summarized God’s dealings with Israel and with the Gentiles: In order for God to bring “the gospel” to Gentiles He had to deal with Israel corporately as “enemies.” But in relation to God’s *selection* of Abraham and His covenant with him and the patriarchs, Israel is beloved.

Because God chose Abraham, Isaac, and Jacob (cf. Rom 9:6-13), He loves the nation and will carry through on His promises. This is another reason Israel’s hardening must be temporary (cf. Rom 11:15, 22-25) and she must finally be saved corporately: God chose her.

- 29] For the gifts and calling of God *are* without repentance.

“Without repentance” = irrevocable. He does not revoke what He has given or whom He has chosen. [What about apostasy? 2 Peter & Jude...]

- 30] For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

The Gentiles to whom Paul wrote were at one time disobedient to God, but in this Age of Grace Gentiles (you) have now received mercy. When Adam disobeyed (Rom 5:19) all were constituted sinners because all humanity sinned in Adam (Rom 5:12). (Cf. “disobedient” in Eph 2:2; 5:6; and “disobedience” in Heb 4:6, 11.)

- 31] Even so have these also now not believed, that through your mercy they also may obtain mercy.

Israel (they) is now corporately disobedient to God so that when God’s mercy to the Gentiles (you) reaches its full number (Rom 11:25), Israel will again receive mercy (cf. vv. 26-27).

- 32] For God hath concluded them all in unbelief, that he might have mercy upon all.

“Concluded”: συγκλείω *sugkleio*: to shut up together, enclose (of a shoal of fishes in a net); to shut up on all sides, shut up completely.

God’s ultimate purpose is to have mercy on...all. To do so justly God has “enclosed, shut in on all sides” all men over to disobedience. “All have sinned and fall short of the glory of God” (Rom 3:23). “Jews and Gentiles alike are all under sin” (Rom 3:9), so that “there is no difference” (Rom 3:22).

When the Gentiles rejected God and disobeyed Him (Rom 1:17-21), God chose Abraham and his descendants as His special people. Now the disobedience of the Jews enables God to show mercy to the Gentiles. Then, when that purpose is achieved, He will again show mercy to Israel corporately.

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!

Having concluded his discourse on God's righteousness in His sovereign choices, he bursts out with praise.

"Unsearchable" = translates the one word ἀνεξερεύνητος *anexereunetos*, which means "incapable of being traced by footprints." In Ephesians 3:8, its only other use in the New Testament refers to the riches of Christ.

34] For who hath known the mind of the Lord? or who hath been his counsellor?

The apostle then quoted Isaiah 40:13, which shows that God is the sole Designer of His wise plan.

35] Or who hath first given to him, and it shall be recompensed unto him again?

A free quotation from Job 41:11, which testifies to God's sole responsibility for His acts. God is indeed the Sovereign of all things, the One to whom all creatures are accountable and whom all should glorify. He is under no obligation to repay anyone, for no one has ever given Him anything.

36] For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

God is the first Cause, the effective Cause, and the final Cause of everything. His deep ways are beyond man's discovering (Rom 11:33); beyond man's knowing (v. 34a), beyond man's counseling (v. 34b), and beyond man's giving (v. 35).

"All things" come from Him and by means of Him (Jn 1:3; Col 1:16a; Rev 4:11) and are for Him and His glory (Col 1:16b). God is the only proper One to magnify (1 Cor 1:31; cf. Rom 15:6; 16:27; 1 Pet 4:11; Rev 5:12-13).

The danger among believers today: a pride of race; a pride of face; a pride of grace. Paul said he had nothing to glory in. If *he* had none, then certainly we have none! Seek righteousness—and meekness. [Do *you*?]

Next Session

We begin the final (practical) section of the three major sections of the Epistle to the Romans: Romans 12 - 16. The "So what?" question for you and me! *Our most incredible adventure lies ahead!*

The Book of Romans Session 20 What About Us? Romans 12

The "So What" question: *What has all this to do with you and me?*

Romans Outline

Chapters 1 - 8 **FAITH** *Doctrinal*

- 1-3 Sin (the most complete diagnosis)
- 4-5 Salvation
- 6-8 Sanctification

Chapters 9 - 11 **HOPE** *Dispensational*

- 9 Israel - Past
- 10 Israel - Present
- 11 Israel - Future

Chapters 12 - 16 **LOVE** *Practical*

In the first part of Romans, we saw the helmet of salvation and the shield of faith displayed. But in this last section, our feet are to be shod with the preparation of the gospel of peace: we are to *stand* in the battle; we are to *walk* in our life; we are to *run* in the race.

Shift of Gears

Under "sanctification" we were dealing with Christian *character*; in this section we will be dealing with Christian *conduct*.

There it was the *inner* man; here it is the *outward* man. There it was the *condition* of the Christian; here it is the *consecration* of the Christian. There it was who the Christian *is*; here it is what he *does*. We have seen the *privileges* of grace; we now consider the *precepts* of grace.

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. 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. 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. What shall we then say to these things? If God be for us, who can be against us? He

that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. 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 shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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.

Romans 8:28-37

The Helmet of my Salvation—we need to know where we stand. Just owning the helmet isn't enough. We have to wear it!

Introduction to Chapter 12

Verses 1 & 2 can be the two verses in the Bible that will change your life more than ever imagined. This is the challenge that begins to answer “So What?”

- 1] I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

“Therefore...” as a response to all the foregoing.

“...mercies” = οἰκτιρμός *oiktirmos* rendered “compassion” in 2 Cor 1:3; Phil 2:1; Col 3:12, and “mercy” in Heb 10:28). God’s compassion has been described in detail in the first 11 chapters of Romans.

“...present” = “yield” (Rom 6:13, 16, 19).

“...your bodies”: A Christian’s body is the temple of the Holy Spirit (1 Cor 6:19-20). (7X in NT. Cf. Temple model in *King’s High Way Series*.)

“Living sacrifice” (in contrast to the OT sacrifices). Christians are believer-priests, identified with the great High Priest, the Lord Jesus Christ (cf. Heb 7:23-28; 1 Pet 2:5, 9; Rev 1:6). A believer’s offering of his total life as a sacrifice to God is therefore a sacred service.

Such an offering represents *a complete change in lifestyle*, involving both a negative and a positive aspect (Cf. Gen 2:24: leaving as well as cleaving...).

- 2] And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

“Stop being conformed to this [age].”

“Conformed” = pressed into a mold. Modern media has placed incredible technology in Satan’s hands. The export of depravity is unprecedented... Advertising exploitation of basest desires. The underlying presuppositions of the entertainment industry is anti-godly.

“...keep on being transformed”: present tense. passive voice, imperative mood.

“...transformed” = μεταμορφουῖσθαι *metamorphousthe*, is seen in the English word “metamorphosis,” a total change from inside out (cf. 2 Cor 3:18). The key to this change is the “mind” (*noos*), the control center of one’s attitudes, thoughts, feelings, and actions.

That ye put off concerning the former conversation [manner of life] the old man [self], which is [being] corrupt[ed] according to the deceitful lusts; And be renewed in the spirit of your mind;

Ephesians 4:22-23

Again, continuous action; passive voice: “And constantly allow the spirit of your mind to be renewed.”

And that ye put on the new man [self], which after God is created in righteousness and true holiness.

Ephesians 4:24

“former conversation” → “former manner of life”

“old man” → “old self”

For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

2 Corinthians 10:3-6

Responsibilities from Gifts

There are only two world views:

- 1) We’re product of random chance with no destiny;
- 2) We’re the result of a deliberate and purposeful Creation...

And every answer to every question in life will derive from our world view: Who am I? Where did I come from? Where am I going? To whom am I accountable?

Conformity = consensus thinking. Leave your convictions outside of the meeting room. “Relationships” rather than truth.

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience:

Ephesians 2:2

We know that we are of God, and the whole world lies in the power of the evil one.

1 John 5:19 (NAS)

Our Armory: Ephesians 6—The Most Advanced Weapons Technology in the Universe

Our Cosmic Warfare

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Ephesians 6:12

Daniel 10: A Glimpse of the Dark Side

Daniel fasts for 21 days. An angel is sent, but is withstood for 21 days by “The Prince of the Kingdom of Persia,” until assisted by “Michael, the Chief Prince.” After giving Daniel the subsequent vision (Chapters 11 & 12) he will then have to deal with “The Prince of the Power of Greece.”

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore

sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

2 Kings 6:8-17

Our Imperative

Finally, my brethren, be strong in the Lord, and in the power of His might.

Ephesians 6:10

Imperative Mood: *This is a command.*

Present Tense: *Be continually strong.*

Passive Voice: *You receive the action.*

Focus is on the problem-solver, not the problem

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Ephesians 6:11

Be *completely* armed *before* the battle begins...

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand..

Ephesians 6:13

Seven Elements of Armor

*Stand therefore, having your loins girt about with **truth**, and having on the **breastplate of righteousness**; And your feet shod with the **preparation of the gospel of peace**; Above all, taking the **shield of faith**, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the **helmet of salvation**, and the **sword of the Spirit**, which is the word of God: **Praying always** with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

Ephesians 6:14-18

- 1) Girded with Truth
- 2) Breastplate of Righteousness
- 3) Feet shod with preparation
- 4) Shield of Faith
- 5) Helmet of Salvation
- 6) Sword of the Spirit
- 7) Our Heavy Artillery: Prayer

- 3] For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Interesting introduction to spiritual gifts: the need for humility! It is an invariable sign of spiritual maturity. It begins with understanding grace... It's all from Him.

The proud look heads the list of the “Big 7” (Prov 6:16-19).

Body Life

Self-esteem? Prov 11:2: *When pride cometh, then cometh shame: but with the lowly is wisdom.*

By his involved word play on various forms of the verb φρονέω *phroneo*, “to think,” Paul emphasized that human pride is wrong (cf. Rom 3:27; 11:18, 20) partly because all natural abilities and spiritual gifts are from God.

Every believer has a measure of faith; perfect for the plan He has for each of us (1 Tim 3:6; 5:22; Prov 16:18, 19; 29:23; Jn 3:27; Mt 20:25-28).

“It’s amazing what can be accomplished when you don’t care who gets the credit.”

- 4] For as we have many members in one body, and all members have not the same office [function]:

We all need each other. When you don’t exercise your spiritual gift, you are disenfranchising the Body (Cf. 1 Cor 12:12-27; Eph 4:11-12, 15-16). We all have *different* gifts: “not all have the same function” (cf. 1 Cor 12:4). The Greek text is much more abrupt than any English translation; “let us” is supplied for smoother English (Heb 10:23-25).

- 5] So we, *being* many, are one body in Christ, and [individually] every one members one of another.

[Have you experienced the growth that occurs within the *home* Bible studies?]

- 6] Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

Spiritual Gifts

One’s “prophesying” is to be done “according to the proportion of faith”: A better translation would be “in agreement to the faith.” That is, prophesying—communicating God’s message, to strengthen, encourage, and comfort (1 Cor 14:3) is to be in right relationship to the body of truth already revealed

- “Faith” as doctrine (Gal 1:23; Jude 3, 20).
- Spiritual gifts don’t eliminate the need for preparation.
- “Exhortation”: παράκλησις *paraklesis* calling near, comfort; encouragement.
- Contributing to people’s needs is to be done with generosity, not skimpily (2 Cor 8:2; 9:11,13).
- “God loveth a cheerful giver.” (2 Cor 9:7). Cheerful = ἡλάρος *hilaros*, hilarious.

- 7] Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

Spiritual gifts don’t eliminate the need for preparation...

- 8] Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity [liberality]; he that ruleth [leads], with diligence; he that sheweth mercy, with cheerfulness.

“Exhortation”: from the Greek root meaning “encouragement.”

Seven Gifts

- Prophets, Teachers, Administration (listed in 1 Cor 12:28).
- Prophets and Pastor-Teachers (listed in Eph 4:11).
- Administering and Serving (listed in 1 Peter 4:10-11).

Whatever one’s gift, he should exercise it faithfully as a stewardship from God. A danger with “gifts:” *don’t seek experiences*, seek God, and seek Him in His Word. We are to be fruit-inspectors, not gift-inspectors.

- 9] *Let* love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good.

ἀνυπόκριτος *anupokritos* unfeigned, undisguised, sincere. Also used of love (2 Cor 6:6; 1 Peter 1:22); of faith (1 Tim 1:5; 2 Tim 1:5); of wisdom (James 3:17). Sincere: “without wax”; speaking of a common way to hide cracks, defects.

ἀγάπη *Agape* is the signature of the Holy Spirit's presence (Phil 4:8-9).

- 10] *Be* kindly affectioned [devoted] one to another with brotherly love; in honour preferring one another;

φιλαδελφία *philadelphia*, brotherly love.

“Honor” = to respect someone on a true evaluation of their worth.

Philippians 2:4: *Look not every man on his own things, but every man also on the things of others.*

These exhortations are at the *end* of this epistle: they rely on the foundation that has been set: they can only be produced by the Holy Spirit. They cannot be produced in the flesh.

- 11] Not slothful in business; fervent in spirit; serving the Lord;

ὀκνηρός *okneros* sluggish, backward. “Not lagging behind in diligence” (NAS). Diligence is essential in any serious endeavor. Note: Joshua 1:8: “...then *thou* shalt make thy way prosperous, and then thou shalt have good success.” It doesn't happen by itself.

The Secret of Success

*This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for **then** thou shalt make thy way prosperous, and **then** thou shalt have good success.*

Joshua 1:8

- 12] Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Hope is prophetic awareness. It is the goal of maturity (Cf. Rom 5:4; 8:20-25).

“He who has no hope in eternity has no hold on time.” – Carlyle

“...patient in” = “persevering in” tribulation. “May the lessons not be wasted.”

“...instant in prayer” = faithful in, devoted to, prayer.

- 13] Distributing to the necessity of saints; given to hospitality.

“Distributing”: Different than the “giving” of v.8: “contributing to fellow believers;” entering into the *fellowship* of others needs; as our opportunity to help.

“...fellowship” κοινωνέω *koinoneo*: 1) to come into communion or fellowship with, to become a sharer, be made a partner; 2) to enter into fellowship, join one's self to an associate, make one's self a sharer or partner; a fiduciary (cf. Prov 19:17; Lk 6:38).

[This attitude characterized the Jerusalem church (Acts 2:44-45; 4:32, 34-37). This concern also motivated the church in Antioch (Acts 11:27-30) and the Apostle Paul (1 Cor 16:1-4; 2 Cor 8-9; Rom 15:25-27) to give to the church in Jerusalem.]

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Hebrews 13:2

Gen 18 (& 19); Rom 16:1, 23ff.

- 14] Bless them which persecute you: bless, and curse not.

This can only be done in the Spirit, rarely in the flesh (Mt 5: 44-47; Lk 23:34). Paul probably also remembered Stephen (Acts 7:59-60).

- 15] Rejoice with them that do rejoice, and weep with them that weep.

Envy has no place in this. Enter into the fellowship of others: (vs. Job's friends...)

- 16] *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

No class distinctions in the Body of Christ.

- 17] Recompense to no man evil for evil. Provide things honest in the sight of all men.

Ethics don't come automatically: it takes training, commitment, and discipline. A most serious lack in the Body...(1 Cor 9:19-23).

- 18] If it be possible, as much as lieth in you, live peaceably with all men.

Thanks for the “if!”

- 19] Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

["Living well is the best revenge."?]

(NAS, NIV): "*Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord.*"

(Deut 32:35; cf. Heb 10:30.)

David's refusal to kill Saul on two occasions when it seemed that God had delivered Saul into David's hands is a classic Biblical example of this principle.

- 20] Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Quotation from Proverbs 25:21-22. [The coals on the head may refer to a ritual in Egypt in which a person showed his repentance by carrying a pan of burning charcoal on his head. Helping rather than cursing an enemy may cause him to be ashamed and penitent.]

- 21] Be not overcome of evil, but overcome evil with good.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
John 15:5

Branches look like the vine; but it is the sap from the vine that produces the fruit...

Next Session

Romans 13: Four basic Divine institutions. 1) Freedom of Choice; 2) Marriage; 3) Family; 4) Government.

The Book of Romans Session 21 Civil Responsibilities: Romans 13

Romans "Section 3": Chapters 12-16

- Romans 12 Responsibilities from Gifts
- **Romans 13** **Civil Responsibilities**
- Romans 14 Christian Maturity
- Romans 15 Unity within the Body
- Romans 16 Personal Greetings

General Background

Chapter 13 explores the relationship between the Christian and his government. This subject is often misquoted and misunderstood:

- "Must we obey a government that is corrupt?"
- "How do we, as Christians, relate to a government that is a representative republic?"
- "Do we have a dual citizenship?"

Fundamental Institutions: Genesis 1-11

1. Personal Volition: Free Will

The freedom to choose our own destiny. The framers of the American Constitution reflect a profound understanding of this: "We hold these truths to be self-evident." God didn't want robots. Volition is a prerequisite to love.

2. Marriage: Model of Intimacy

Divine order in the human race (Gen 2:24). This involves men and women: "Heterosexuals reproduce; Homosexuals recruit" (Rom 1:20ff). Man = head of the household. There are only two rules for happiness: Eph 5:22ff.

3. Family: Most Important Segment of Society

The responsibility for authority over the children lies with the parents, not the state. They must teach their children to respect law and order and how to relate to one another—otherwise chaos ensues.

4. Human Government (Romans 13:1-7)

There were no jails in ancient Israel; no “graduate school” for crime called a penitentiary: stealing required restitution five-fold and habitual criminals were stoned. Cities of Refuge were established; three east of the Jordan and three west. These were places of asylum for those accidentally killing someone.

Capital Punishment

After the flood, God announced the principles of government:

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Genesis 9:5, 6

This “everlasting covenant” with Noah is to endure “while the earth remaineth” (Gen 8:20-9:7). A thousand years later, under the Law of Moses, God reaffirmed the governmental duty of punishing murderers with death (Num 35:31, 33):

- The number of known man-killers alive in America outnumber the clergymen, the teachers in our schools, judges and magistrates, and even the policemen on duty.
- To claim that it is not “Christian” to execute murderers is to directly deny Paul’s plain word in Romans 13, that the magistrate “beareth not the sword in vain”; being “a minister of wrath to him that doeth evil”; and, one of whom evil-doers are commanded to be afraid.

It is therefore an appalling disservice to home, state, and nation to call that murder which God has commanded to be done: the execution of the shedders of human blood. It is a libel on Christianity to claim that the current anti-capital punishment cry is “Christian.” It’s not Christian, but a rebellion against the Word of God.

The Penitent thief cried out, “We suffer the due reward for our deeds!” And he cried out to Jesus, “Lord, remember me...” Our Lord’s answer, “Today thou shalt be with me in Paradise.” This demonstrates the fundamental truth: government in this world; salvation in the next. Only the ignorant confuse those two.

First World Leader: Nimrod (Gen 10:8-10)

“Cush” = black? (Nothing inferior here!) Cush was the progenitor of the southernmost peoples located in Africa; the descendants of Cush located around the southern parts of the Nile (“Ethiopia”). Nimrod established his capital at Bab-El = Babylon and built an astrological temple (Gen 11:1-4 6). Nimrod = “Mighty hunter in defiance of the Lord.”

Apostasy Begins

“Then men began to profane [“call themselves by”] the name of the Lord” (Gen 4:26 KJV)

- “...desisted from praying in the name” —Targum of Onkelos;
- “...surnamed their idols in the name” —Targum of Jonathan;
- Commentators such as Kimchi, Rashi, Jerome, et al. ascribe the origin of idolatry to the days of Enosh —Maimonides, *Commentary on the Mishna*, 1168.

One world government leads to a satanic tyranny; the degree of evil was unlimited (Gen 11:6; 1 Jn 5:19). Satan, through socialism, is attacking all four basic institutions! Onslaughts by Feminism; the Rise (and condoning of) Homosexuality; Relativism; and Consensus Thinking...

- 1] Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
- 2] Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation [judgement; condemnation].

“...damnation” = judgment; condemnation.

A Believer’s Relationship to Government

- Exception: Acts 4:18-21
- Know the law: Acts 23: 1-5; 11; 28:19

Peter and John chose to ignore this edict from their governing council. We have a different situation, one not anticipated in the express terms of the Scripture. Our officials are actually our employees! The Bible does not seem to deal directly with the responsibilities of a democracy in which officials are elected and laws are drafted by elected officials and we have authority over the officials.

We are committed to the rule of law, not a specific ruler. Submission in our Republic is primarily to laws and constitutional processes and not to persons.

Biblical submission is a readiness to obey law and uphold the legal order, not an approval or endorsement of all lawmakers or even all laws absolutely. Christ's absolute supremacy over our lives qualifies the absoluteness of human law. John the Baptist's preaching is an example of a proper indictment of present government authority.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Matthew 11:11

That's what Jesus said of John the Baptist! But at that moment, John was in prison for publicly indicting the ruling king! Opposition to a leader's behavior, public criticism of it, and declaration of moral unfitness for office is not necessarily inconsistent with a submissive spirit to governing authorities.

- 3] For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Contrast with the rebellious Jews against Roman law. Claudius expelled all Jews from Rome. Problem: what is to be done when the "rulers are a terror to good works"?

Our Stewardship

Our Unique Mandate: A government of the people, by the people, and for the people. *I believe you and I will be held accountable for this mandate that has come to us at such a high price.*

The Illiteracy of the Electorate: What is our biggest problem: Ignorance or Apathy? "I don't know and I don't care!"

Our first priority: Knowing the truth about our leadership. This is the critical role of a free press.

It is an abomination for kings to commit wicked acts, For a throne is established on righteousness.

Proverbs 16:12

The abandonment of righteousness weakens the seat of government and the stability and security of the nation. The abandonment of truth and loyalty to covenants undermines the leadership of a ruler (Prov 20:28).

Bribery is a root issue of private truthfulness (Prov 29:4). Acting on principle rather than driven by expediency. Thus, when integrity is forsaken justice is overthrown. The minimizing of truthfulness corrupts others so that the entire government becomes corrupt (Prov 29:12). Private morality has vast public implications.

In the forthcoming election, this is not about political or economic philosophy, it is about moral law, which will outlive this republic...

The Left never uses the terms "litmus test," or "big tent": they have never insulted their constituencies. Is any "tent" big enough to embrace the corruption they are committed to?

- Big enough to embrace those who would murder children during delivery?
- Big enough to endorse & subsidize sexual perversion,
- Big enough to promote incurable diseases, and
- Big enough to destroy the concept of the family which God ordained?
- Where is the shame? Where is the outrage?

A wise man's heart directs him toward the right, but the foolish man's heart directs him toward the left.

Ecclesiastes 10:2 NASB

This coming election is not about political views, it is about character; it is about morality; it is about keeping oaths before the Throne of God...

The Congress and Senate take oaths. Are they relevant? Are they accountable? They are: before the Throne of God. A mandate and commitment to preserve and defend God-given rights embodied in the Constitution. Our duty is to stand for what is right. The Victory is the Lord's, should He chose to bless.

The poll that can't be ignored has only one vote! There is an election coming which has your name on the ballot. It will involve a "ballot box" which will receive only one relevant vote: God's. The results will not be determined by rhetoric. What has your voting record been?

There is something far more powerful than even the ballot box: it is the prayer closet.

Pray

1. Pray for the President's repentance and renewal in faith and honesty and purity of heart and body. Pray for *Office* of the Presidency, that its moral leadership might be reinstated.
2. Pray for all of our leaders: For discernment and wisdom in their decisions; for courage in times of crisis; for repentance where their behavior so requires; and for the exaltation of God in our land, whose ways and Word have been ignored and despised.
3. Inform those in governing positions of your views and values. Email addresses may be found on the web at www.senate.gov or / www.house.gov.
4. Actively support candidates of profound personal integrity.
5. Hold all elected representatives accountable. If you care about your children and grandchildren, that should be your consuming commitment.
- 4] For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Pray for our law enforcement officers; they daily put their life on the line to maintain order. Likewise, our armed forces...Highest profession:

Greater love hath no man than this, that a man lay down his life for his friends.

John 15:13

Compromises (social engineering experiments) may destine our present establishments for failure in future challenges...

- 5] Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- Be a law-abiding citizen, as long as the laws are not in conflict with the law of God.
- 6] For for this cause pay ye tribute [taxes] also: for they are God's ministers, attending continually upon this very thing.

Excessive taxes are a penalty for poor planning. Example: prior to 1913, the U.S. survived without any income tax.

- 7] Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

We need to recognize that the laws are the result of our efforts. They are not imposed upon us by Caesar; rather, by the people we elected to office. It's our fault if our laws aren't what they should be.

- 8] Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- "Stop owing anything to anyone except..." the debt of love and the real meaning of the law to the Christian = something higher.
- 9] For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
 - 10] Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

Neighbor [fellow citizens], not necessarily brothers. (Romans 6, 7 & 8 dealt with relationships within the body.)

The goal of the Christian life (vs. The Law): 1 Tim 1:5, *Now the end of the commandment is charity **out of a pure heart**, and of a good conscience, and of faith unfeigned:*

Good conscience: 1 John 1:9. Sincere faith: taking God at His Word. (1 Tim 1:6-14). Walking according to the Spirit converts a duty to a delight. "Walking" involves a moment-by-moment, incremental, trusting... (Gal 5:13ff. Cf. 5:22-23).

- 11] And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

καίρως *kairos* (vs. *chronos*, chronological) = special segment of time; season.

"Salvation" = glorification; salvation in the future sense:

- Past tense: **justification**; delivery from the penalty of sin.
- Present tense: **sanctification**; delivery from the power of sin.
- Future tense: **glorification**; delivery from the presence of sin.

Three Principles

- 1) The Law of Liberty: everything not expressly forbidden is permitted.
 - 2) The Law of Expediency (re: the non-believer): all things are lawful, but not all things are expedient (1 Cor 9:19-23). Voluntary restraint for the advance of the Gospel.
 - 3) The Law of Love (re: Brethren).
- 12] The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Ephesians 6:10-18 details this.

- 13] Let us walk honestly, as in the day; not in rioting [orgies] and drunkenness, not in chambering [sexual promiscuity] and wantonness [debauchery], not in strife [dissension] and envying [jealousy].
- 14] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts *thereof*.

How: by confessing all known sin and walking moment-by-moment, taking every thought captive, taking a step at a time, trusting in Him...being transformed by the [continual] renewing of your mind...Cf, Gal 5:13ff.

James Abram Garfield

After serving in Congress 18 years, Garfield was elected as a Senator from Ohio. Garfield was asked to give the nomination speech for John Sherman at the opening of the Republican Convention in 1880. His speech received such a standing ovation, that the convention decided to nominate him instead of John Sherman. He was elected President in 1881.

Now more than ever before, the people are responsible for the character of their Congress. If that body be ignorant, reckless, and corrupt, it is because the people tolerate ignorance, recklessness, and corruption. If it be intelligent, brave, and pure, it is because the people demand these high qualities to represent them in the national legislature...

If the next centennial does not find us a great nation... it will be because those who represent the enterprise, the culture, and the morality of the nation do not aid in controlling the political forces.

[by James Abram Garfield, 1876, in a speech commemorating the centennial of the Declaration of Independence, "A Century of Congress," published in *Atlantic*, July 1877.]

I tremble for my country when I reflect that God is just; that His justice cannot sleep forever.

Thomas Jefferson, 1781,
Notes on the State of Virginia

A democracy cannot exist as a permanent form of government. It can only exist until the voters discover that they can vote themselves largesse...from the public treasury...

Attributed to Alexander Tyler, 1750

“The average age of the world’s greatest civilizations has been 200 years. These nations have progressed through this sequence:

- from bondage to spiritual faith;
- from spiritual faith to great courage;
- from courage to liberty;
- from liberty to abundance;
- from abundance to complacency;
- from complacency to apathy;
- from apathy to dependency;
- from dependence back again into bondage.”

Attributed to Alexander Tyler, 1750

If you love wealth more than liberty, and if you prefer the tranquility of servitude rather than the animated contest of freedom, then go home in peace. We seek neither your counsel nor your arms. But bend down and lick the hands that feed you; and may your chains rest lightly upon you. And may posterity forget that you were our countryman.

Samuel Adams

Joe Wright's Prayer

When minister Joe Wright was asked to open a new session of the Kansas State legislature, everyone was expecting the usual politically correct generalities, but what they heard instead was a stirring prayer, passionately calling our country to repentance and righteousness.

The response was immediate: A number of the Legislature walked out during the prayer in protest. In six short weeks, the Central Christian Church had logged more than 5,000 responding calls, with only 47 of those calls responding negatively. The church received requests for copies of the prayer from India, Africa and Korea:

Heavenly Father, we come before you today and ask Your forgiveness and to seek Your direction and guidance. We know Your Word says, "Woe on those who call evil good," but that's exactly what we have done. We have

lost our spiritual equilibrium and reversed our values. We confess that: We have ridiculed the absolute truth of Your Word and called it pluralism. We have worshiped other gods and called it multiculturalism. We have endorsed perversion and called it alternative lifestyle. We have exploited the poor and called it the lottery. We have neglected the needy and called it self-preservation. We have rewarded laziness and called it welfare. We have killed our unborn and called it choice. We have shot abortionists and called it justifiable. We have neglected to discipline our children and called it building self-esteem. We have abused power and called it political savvy. We have coveted our neighbor's possessions and called it ambition. We have polluted the air with profanity and pornography and called it freedom of expression. We have ridiculed the time-honored values of our forefathers and called it enlightenment.

Search us, O God, and know our hearts today; cleanse us from every sin and set us free. Guide and bless these men and women who have been sent to direct us to the center of your will. I ask it in the name of Your Son, the Living Savior, Jesus Christ. Amen.

Joe Wright

Next Session

Read Romans 14. Should Christians keep the Sabbath? Why was Paul so paranoid about the possibility of “being a castaway”? Should we be concerned about the “Judgment Seat of Christ”?

The Book of Romans Session 22 Christian Maturity: Romans 14

Romans “Section 3”: Chapters 12-16

- Romans 12 Responsibilities from Gifts
- Romans 13 Civil Responsibilities
- **Romans 14** **Christian Maturity**
- Romans 15 Unity within the Body
- Romans 16 Personal Greetings

- 1] Him that is weak in the faith receive ye, *but* not to doubtful disputations.

“Receive ye” = present tense, middle imperative, “keep on taking to yourselves but not for the purpose of passing judgment on his opinions..” (Rom 15:7).

Dietary Restrictions?

- 2] For one believeth that he may eat all things: another, who is weak, eateth herbs.

Notice who is “weak”: the one burdened with (external) rules!

- 3] Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Possibly to insure against eating meat offered to idols? (1 Cor 8; 10:23-30).

- 4] Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

“Servant”: οἰκέτης *oiketes*, one who lives in the same house as another; spoken of all who are under the authority of one and the same householder; thus, a servant, a domestic (not the usual word, *doulos*, a slave).

Self-righteous pride of some people is a stumbling block to many. Mahatma Gandhi, when asked “What is the biggest obstacle to Christianity in India?” He answered: “Christians.”

- 5] One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

Cf. Rom 14:14, 22. [Seventh Day Adventists: Please note.]

- 6] He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

What About the “Sabbath Day?”

“The Sabbath is an Israeli thing.” Really? *Remember the Sabbath Day...holy* (Ex 20:8). The Sabbath shows up before the Law was given (Ex 16:23-30). The Sabbath Day was ordained in Eden (Gen 2:3).

We have lost sight of what the Sabbath was all about: God wanted a day that was for their (our) benefit; and it was the seventh day of the week, not the first.

Sabbath in the New Testament

Jesus' custom was to attend the synagogue on the Sabbath (Lk 4:16; Mk 1:21; 3:1; Lk 13:10). Jesus taught the authority and validity of the

OT Law (Mt 5:17-20; 15:1-6; 19:16-19; 22:35-40; Lk 16:17). His emphasis was not on the external observance of the law, but on the spontaneous performance of the will of God which underlay the law (Mt 5:21-48; 19:3-9).

Six Conflicts

- 1) He defended His disciples for plucking grain on the Sabbath by alluding to the time when David and his men ate the bread of the Presence (Mt 12:1-4; Mk 2:23-26; Lk 6:1-4). In so doing, Jesus placed the Sabbath commandment in the same class as the ceremonial law. Human need had precedence over the ceremonial requirements.
- 2) He also reminded His critics that the priests in the Temple profaned the Sabbath and were held guiltless (Mt 12:5).
- 3) He referred to circumcising a male on the Sabbath day (Lev 12:3; Jn 7:22, 23).
- 4) Jesus expressed anger over those at Capernaum who showed more concern for the punctilious observance of the Sabbath than for a human being who was deprived of the use of a hand (Mk 3:1-5; Mt 12:8-14).
- 5) Likewise, Jesus rebuked the ruler of the synagogue, who became indignant when He healed a woman who had a spirit of infirmity for 18 years (Lk 13:10-17).
- 6) Jesus asserted His lordship over the Sabbath (Mt 12:8; Mk 2:28; Lk 6:5).

The Sabbath was made for man; not man for the Sabbath (Mk 2:27). Jesus is Lord of the Sabbath (Mt 12:8).

What about the “Christian?” Are we to keep the Ten Commandments? Paul makes it clear we are not bound by the Law (Rom 7). Jesus primarily preached on the Sabbath and seven times He heals on the Sabbath, to make the point the Sabbath was made for man...

Seven Healings on the Sabbath

- | | |
|--|----------------------|
| 1) Demoniac, in Capernaum | Mk 1:21-27 |
| 2) Peter’s mother-in-law, in Capernaum | Mk 1:29-31 |
| 3) Impotent Man, in Jerusalem | Jn 5:1-9 |
| 4) Man with withered hand | Mk 3:1-6; Mt 12:8-14 |

- | | |
|-------------------------|-------------|
| 5) Woman bowed together | Lk 13:10-17 |
| 6) Man with Dropsy | Lk 14:1-6 |
| 7) Man born blind | Jn 9:1-14 |

Not *all* healings were on the Sabbath: There was a healing on Sunday, after the Sabbath (Mk 1:32). In all of these instances, Jesus showed that He placed human need above mere external ceremonial observance of the Sabbath. *Yet, He never did or said anything to suggest that He intended to take away from man the privileges afforded by such a day of rest.*

It was not God’s intent to prevent us from doing good on the Sabbath Day. He relegated the Sabbath into “Ceremonial Law”: Jesus used the example of David and his men invading the temple and eating.

“We keep the Sabbath on Sunday”: Where did that come from in the Scriptures? Sunday is the first day of the week not seventh. There are all kinds of views; it is not simple to sort out! None of these things are worthy of dividing the fellowship over; Christians are not under the Law!

Paul and the Sabbath

The law was a yoke of bondage from which the Christian had been set free (Gal 3:2, 3; 5:1; et al.). Paul made no distinction between moral and ceremonial law: It was all part of that Old Covenant, which was done away in Christ (2 Cor 3:14): It was “nailed to the cross” (Col 2:14).

The Sabbath and festivals, are declared to be “only a shadow of what is to come” (Col 2:16, 17). To “observe days, and months, and seasons, and years” is to be slaves to “the weak and beggarly elemental spirits” (Gal 4:9, 10; Col 2:20). The observance of days is a characteristic of “the man who is weak in faith” (Rom 14:1-6). If it was important for us to worship on Saturday, Paul would have said so! (Col 2:16-17).

Indeed, the Sabbath Day itself is also a prophetic idiom as is amplified in Hebrews 4. It is intended to teach some lessons about entering into God’s rest.

Prophetic Implications

The Sabbath will be honored in Ezekiel’s Temple: The gate to the inner court will be closed six days, but opened on the Sabbath and the day of the new moon (Ezek 46:1 ff). There will be memorial sacrifices also.

Sabbaths will continue as a basis for worship in the Millennium (Isa 66:22, 23). The Sabbath is an intrinsic part of the creation, specifically for man (Gen 2:2, 3).

Our Personal Resolution

From Friday sundown to Saturday sundown, we attempt set aside the time for study, meditation, and a departure from our normal routines. We have resolved to do whatever we do *deliberately* and *together*. There are no other “rules”...

We don’t make it a burden: we simply attempt to avail ourselves of His intended blessing. We attempt in an informal but deliberate way, to study and reflect on His Word and find ways to praise Him...***We see the Seventh Day as a clear way to please Him...***

- 7] For none of us liveth to himself, and no man dieth to himself.

All things belong to the Lord and are sanctioned by Him (1 Cor 10:25-27; 1 Tim 4:3-5).

- 8] For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.

A believer’s individual accountability to the Lord in every area and experience of life is paramount. Every Christian in both life and death is seen by the Lord, and is accountable to Him, not to other Christians. So whether we live or die, we belong to the Lord.

- 9] For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

In these verses Paul stated the theological basis for his exhortation for Christians to desist from and to resist judging one another. One of the reasons for the Lord Jesus’ redemptive death and resurrection is to be the Lord of both the dead and the living.

- 10] But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Note the “we” that Paul uses here (Cf. 2 Cor 5:10).

“...judgment seat” = *bema* seat.

βῆμα **Bema Seat**

- Pilate judging Christ Matthew 27:19
- Herod (smitten by worms) Acts 12:21
- Gallio sentencing Paul Acts 18:16,17
- Festus: trial, sentencing Acts 25:6,10,17
- Judgment Seat of Christ Romans 14:10

This is hardly limited to “athletic rewards”... (mistranslation of 1 Cor 4:1-5: “each man” not “every man.”)

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God’s husbandry; ye are God’s building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 Corinthians 3:8-15

The issue here is rewards, not salvation: gold, silver, precious stones—right foundation: reward; wood, hay, stubble—burned up and suffers loss (but still saved!).

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 9:26, 27

Paul was “paranoid” about “being a castaway”?! Why?

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1 John 2:28

Inheritance

Jesus achieved His inheritance by perseverance in suffering (Heb 2:10,11; Phil 2:9-11). His companions (“Partakers”: Greek *metochoi*) will inherit the same way:

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.

Romans 8:17

Perseverance of the Saints

And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Hebrews 6:11, 12

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

Hebrews 3:14

μέτοχοι *metochoi*: those who share in, companions, comrades; partners (in a work, office, or dignity). All Christians will be in the kingdom, but not all will be co-heirs there.

Inheritance

Inheritance: *kleronomeo* = A reward for a life of faithfulness. The verb form is used 4X in Hebrews: 1:4; 1:14; 6:12; 12:17. Inheritance rights of the firstborn *can be lost*. Inheritance can be *forfeited* because of disobedience (as in the case of Esau cf. Heb 12:17) and it is only obtained by persevering—“faith and patience” (Heb 6:12).

There are at least two kinds of inheritance in Old Testament. There are portions of your inheritance you *cannot* lose: You will always be a son, therefore an heir, but not necessarily a “joint heir” (firstborn status). Being an heir is unconditional; being a “joint heir” is conditioned upon perseverance.

Are we all going to be “joint heirs” with Christ? Only if we “suffer with Him” (Rom 8:17). If you are saved, you are guaranteed *entry* into heaven. Justification is a free gift of God, there is nothing we did to earn it.

But entry is not ownership. There is a difference between entering into heaven and your role once you get there.

- 11] For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- 12] So then every one of us shall give account of himself to God.

Paul affirmed the certainty of this event by quoting Isaiah 45:23, pertaining to everyone standing before Christ and confessing Him as Lord (cf. Phil

2:10-11): Each believer’s life of service will be under review; some loss will be experienced, but he will be rewarded for what he endures.

- 13] Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.

“Therefore, let us stop passing judgment on one another” κρίνωμεν *krinomen*: Subjunctive, present tense, active, 1st person plural.

A Christian should judge *himself* and his actions, so that he does not put:

- πρόσκομμα *proskomma*, lit., “something a person trips over”;
- σκάνδαλον *scandalon*, lit., “trap, snare,” and hence “anything that leads another to sin.”

- 14] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

No food (lit., “nothing”) is unclean (κοινὸν *koinon*, “common”) in itself; cf. Acts 10:15; Rom. 14:20; 1 Cor 8:8.

- 15] But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

In Christian love, one ought to forgo his liberty in Christ to avoid being a spiritual hindrance to his spiritual brother.

Wine with meals? If a Christian persists in exercising his liberty so that his brother is distressed (λυπείται *lypeitai*, “grieved, hurt”), Paul concluded that exercising his liberty is no longer acting (lit., “walking”) in love.

- 16] Let not then your good be evil spoken of:
- 17] For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
- 18] For he that in these things serveth Christ *is* acceptable to God, and approved of men.
- 19] Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- 20] For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

To Paul, food and one’s personal convictions about it were not so important as the spiritual health of a fellow Christian and the work of God. Therefore, it is wrong to insist on one’s personal freedom in Christ concerning food (all food is clean; no food is unclean); cf. Rom 14:14.

- 21] *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

1 Corinthians 10:23

The one living under the self-imposed rules is the weaker in faith.

- 22] Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

So whatever you believe about these things (lit., “The faith that you have,” or “Do you have faith?”) keep *between yourself and God*. A Christian must not insist on influencing a believer with tighter scruples to change his ways.

- 23] And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

But, a Christian who has doubts is condemned (perf. pass. verb, “stands condemned”) if he eats. If a Christian eats food or does anything when he has doubts in his own mind as to whether it is right or wrong before God (one who is “weak” in faith, vv. 1-2), His action does not spring from (*ek*, “out of”) his faith or trust in God and is therefore wrong. As Paul generalized, Everything that does not come from (*ek*, “out of”) faith is sin.

The principle is, “When in doubt, don’t.” The “strong” Christian (15:1) is wrong if he causes a weaker brother to sin (by doing something while doubting, 14:20), and a weaker brother (vv. 1-2) who goes against what he doubts also sins (v. 23).

Therefore to him that knoweth to do good, and doeth it not, to him it is sin..

James 4:17

Sins of Omission

What’s the key? It is not the rules. . . Are *you* walking moment by moment by the Spirit of God? Go back and review first 7 chapters of Romans.

Next Session

Read Romans 15: The Unity in the Body and the Unity in His Word.

The Book of Romans Session 23

Unity Within the Body: Romans 15

Romans “Section 3”: Chapters 12-16

- Romans 12 Responsibilities from Gifts
- Romans 13 Civil Responsibilities
- Romans 14 Christian Maturity
- **Romans 15** **Unity within the Body**
- Romans 16 Personal Greetings

Chapter 14 Review

Differences between a strong and a weak believer: The stronger believer understands his liberty in Christ, and that spiritual maturity is not measured by what we give up. The weaker believer is still oriented to external rules and law.

The weaker Christian is still under rules; the stronger Christian is sensitive to three different rules or principles.

- 1) The Rule of Liberty: anything not expressly prohibited is permitted.
- 2) The Rule of Expediency: our liberty should not cause the **unsaved** to stumble (1 Cor 9:19-23).
- 3) The Rule of Love: our liberty should not cause the **weaker** brother to stumble.

These are internal, motivational rules with the attitude of the heart. Paul also taught in Chapter 14 that we are not to judge.

Importance of Unity

The more mature are to bear the weaknesses of those who are less mature. Earlier, Paul wrote that Christians should not despise or condemn others (Rom 14:1-12), nor should they hinder the conduct of other Christians (Rom 14:13-23).

In Chapter 15 he will introduce an additional principle to observe when dealing with fellow Christians: he is to follow the example of our Lord Jesus Christ. Jesus was supremely the Person who ministered on behalf of others, not for Himself. So, it is fitting that those who take the name of Jesus should imitate Him by serving others.

- 1] We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Paul summarized the previous discussion in chapter 14 by saying, “We who are strong” (obviously in convictions and conscience) “ought” (pres. tense, emphasizing continuing obligation; its first position in the sentence underscores its importance) “to bear with the infirmities of the weak (lit., “non-strong”): The strong ought not despise the weak; they ought to bear with them. Our liberty in Christ is constrained by love for others.

- 2] Let every one of us please *his* neighbour for *his* good to edification.

Everything we do should be directed to the spiritual growth (edification) of our neighbor. A Christian should not be self-centered, but should be concerned about the spiritual welfare of others. Pleasing others, however, is not an end in itself, but is for their good, to build them up (lit., “unto edification”; cf. “edification”; cf. Rom 14:19). How long has it been since you have encouraged a brother? Or your pastor?

- 3] For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Paul quotes from the prophecy from Psalm 69:9. In that same spirit, we should be able to set aside our differences as a basis for unity in worship: “As it is written” = formula used frequently: there are at least 7 quotes in this chapter (which exemplifies verse 4):

Key Verse

- 4] For whatsoever things were written aforetime were written for our learning, that we through patience [perseverance] and comfort [encouragement] of the scriptures might have hope.

Every detail in Scripture is there by deliberate design. The heroes and failures of the Old Testament are there for *our* instruction! Ordinary men doing extraordinary things. No cover-ups here; we see their warts and all...

“Patience”: ὑπομονή *hupomone*: Perseverance

“Comfort”: παράκλησις *paraklesis*: Encouragement

The How and Why

The precision of the Scriptures demonstrate their supernatural origin. Once you discover that for yourself it changes your entire attitude toward their reliability and your own destiny...This is too important to delegate to others.

“Hope” = faith about the future. [*He who has no hope of eternity has no purpose in time* – Thomas Carlyle.] Where is there hope outside of the Word of God? The antidote for fear is Christ’s Love: “I will be with you, for that’s who I am . . .”

- 5] Now the God of patience [perseverance] and consolation [encouragement] grant you to be likeminded one toward another according to Christ Jesus:

“God of” = objective genitive: “God who gives.”

“Patience” = ὑπομονή *hupomone*: perseverance; continually bearing up under a burden, as a slave carrying a heavy burden. Enduring forever; steadfastness in the face of adversities.

Johnny Wooden, UCLA Basketball coach: “*When the going gets tough, the tough get going.*” We can apply that to our lives *by the Holy Spirit*, not some “macho” attitude of the flesh. Our optimism is based on God’s Truth, not of the flesh. Christian leadership uniquely have the truth. Dr. Edward Teller: “The pessimist is the one with more information.” [*No! The Christian optimist is the one that has more information!*]

- 6] That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

The ultimate purpose of this unity was that with one mind and mouth (a unity of inward feeling and outward expression) they would glorify (pres. tense, “keep on glorifying”) “the God and Father of our Lord Jesus Christ” (cf. 2 Cor 1:3; Eph 1:3; 1 Peter 1:3). This is the final purpose of Christians individually and of the church corporately (cf. Rom 15:7; 1 Cor 6:20; 2 Thess 1:12).

- 7] Wherefore receive ye one another, as Christ also received us to the glory of God.

Present tense, imperative mood: “keep on accepting or receiving one another.” Significantly, the same command Paul gave the strong Christians when he opened this entire discussion (Rom 14:1). What did Jesus have to accept in us?

The model of acceptance for Christians is, however, the Lord Jesus, who accepted us, when we were: “powerless” (Rom 5:6); “ungodly” (Rom 5:6); “sinners” (Rom 5:8); and “enemies” (Rom 5:10).

Certainly Christians can receive others who differ with them on nonessential matters. We can learn to love anybody if we are at the foot of the cross. Fishermen clean the fish *after* they’re caught . . .

- 8] Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

This summarizes Chapters 9, 10, 11 and is the ultimate example of Rom 15:4.

“...minister”: His mission was to be a “servant of the circumcision”; “deacon” comes from this Greek noun *διάκονος diakonos*; perfect tense: Something past with results that continue: Jews have not been “cast off.” Not rejected, but fulfilled the truth of God

“...to confirm”: perfect tense; completed in the past with results that continue forever; cannot be revoked [vs. reconstructionist heresies].

‘...but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance.

Romans 11:28-29

“without repentance” = irrevocable.

- 9] And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

God had two objectives to accomplish through Jesus’ ministry:

- 1) The first was to confirm the promises made to the patriarchs (Rom 9:4-5).
- 2) God’s second objective in Christ’s ministry was that the Gentiles may glorify God for His mercy (Rom 15:6).

God had made covenants only with Israel (Rom 9:4), not with the Gentiles, So God had no covenantal promises to confirm with the Gentiles (Eph 2:12). Any spiritual blessings that come to the Gentiles spring solely from the mercy of God. God eternally purposed to bless the Gentiles spiritually through the Lord Jesus as their Messiah and through His covenants with Israel (Gen 12:3; Jn 4:22).

In Light of Christ’s Ministry

God’s two purposes in the ministry of Christ are being achieved now while Israel nationally has been set aside (Rom 11:1-31) and the church is being formed of both Jews and Gentiles (Eph 2:14-22). It will be achieved in the future when Israel is restored to her place as head of the nations and becomes a means of blessing to everyone (Deut 30:1-10).

We, as Gentiles, didn’t have such promises: our benefits derive from *theirs*. God used their failure for our opportunity. To validate his statement concerning the ministry of Christ and its purposes, particularly the one relating to Gentiles, Paul quotes four Old Testament passages, again introducing the series with the formula, “As it is written” (perfect tense, “it stands written”).

These quotations are taken from all three divisions of the Old Testament: “Law of Moses, Prophets, and the Psalms” (Lk 24:44) and from three Jewish heroes: Moses, David, and Isaiah.

- The first quotation (Rom 15:9) is from David’s song of deliverance (2 Sam 22:50; Ps 18:49):

Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

Psalms 18:49

- 10] And again he saith, Rejoice, ye Gentiles, with his people.

- The second quote (Rom 15:10) is from Moses’ valedictory song to the people of Israel (Deut 32:43):

Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Deuteronomy 32:43

- 11] And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

- The third quote is from both the shortest and the middle chapter of the Bible (Ps 117:1,2):

O praise the LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

Psalms 117:1,2

- 12] And again, Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

- The fourth quote is from Isaiah’s Messianic prophecy (Isa 11:10,11):

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his

hand again **the second time** to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Isaiah 11:10, 11

Gentiles Rejoice

A progression of thought can be traced through these four quotations:

- In the 1st, David praised God “among the Gentiles” (Rom 15:9);
- In the 2nd, Moses exhorted the Gentiles, “Rejoice . . . with His people” (Rom 15:10);
- In the 3rd, the Psalmist commanded the Gentiles to “praise the Lord” (Rom 15:11; cf. v. 7);
- In the 4th, Isaiah predicted that “the Gentiles will live under the rule of the Root of Jesse and they will hope in Him” (Rom 15:12).

Prayer

- 13] Now [may] the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

All these references emphasize: “*Praise*.” “Worship” is not a performance, or for entertaining ourselves—it is to *Praise Him* and the objective is *hope*, through the Holy Spirit.

“Abound” ...and this should *dominate* every priority in our lives! We need a “near-death experience” to transform *our* perspectives . . .

- 14] And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Perfect tense: “having been filled with all knowledge”: Not in the absolute sense, but in the sense that they had an understanding of the full scope of Christian truth. Paul considered the Roman Christians spiritually informed and spiritually mature. We, too, should be able to admonish one another.

- 15] Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
- 16] That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- 17] I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

- 18] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

“Obedience” is a synonym for coming to Christ (Rom 1:5; 1 Pet 1:2; Rom 16:26) for God “commands all men everywhere to repent” (Acts 17:30).

- 19] Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Signs, wonders, and miracles authenticated the work of the apostles (2 Cor 12:12; Heb 2:3-4).

Signs: σημεῖον *semeion* miracles by which God authenticates the men are sent by him, or by which men prove that the cause they are pleading is God’s; **miracles** that signify theological truths; and **wonders:** τέρας *teras* miracles that produce awe and astonishment.

Paul’s Methodology

Luke referred to a miracle God performed through Paul at Cyprus (Acts 13:11, making Elymas blind), “signs and wonders” at Iconium (Acts 14:3; cf. Acts 15:12) and miracles at Lystra (Acts 14:8-10, 19-20), Ephesus (Acts 19:11-12), Troas (Acts 20:9-12), and Malta (Acts 28:1-8).

Paul’s visit to Illyricum is not mentioned elsewhere in the New Testament. This area, also known as Dalmatia, corresponds approximately to modern-day Yugoslavia. It was west and north of Greece. At one time Titus went to Dalmatia (2 Tim 4:10). A logical suggestion is that Paul went into Illyricum from Macedonia while waiting for a response to 2 Corinthians before going on to Corinth (Acts 20:1-3; 2 Cor. 13:1-2, 10). This visit may have been fresh in his mind since Corinth was the city where he wrote Romans.

- 20] Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation:

Seeking virgin territory, on the edge of danger.

- 21] But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Paraphrased from: Isa 52:15 and Isa 65:1.

22] For which cause also I have been much hindered from coming to you.

Up to this time Paul had always found new areas for ministry in Asia Minor and the Grecian Peninsula so that he had not yet felt free to look beyond to Rome and Spain.

23] But now having no more place in these parts, and having a great desire these many years to come unto you;

24] Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

At the beginning of this epistle he had expressed this desire to visit them (Rom 1:10-11, 13). Think about the logistic challenge! Spain was a Roman colony where many Jews lived; it was the western limit of the empire.

25] But now I go unto Jerusalem to minister unto the saints.

26] For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

Paul's visit to Jerusalem was to deliver the voluntary offering (Acts 24:17; 1 Cor 16:1-4; 2 Cor 8:13-14; 9:12-13; Gal 2:10).

“Contribution”=κοινωνία *koinonian* fellowship, participation, sharing in; partnership; contribution, gift.

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.

Cf. Rom 11:11-12, 17-18; 15:12; Gal 3:14; Eph 3:6.

28] When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

Paul got to Rome, but not when or in the manner he anticipated! He came to Rome in chains (Remember Rom 8:28: He appealed to Caesar and the government paid for his trip...he even witnessed to “Caesar’s household” (Phil 4:22).

Christians should plan ahead, but be flexible. Paul, confident of God’s provision, promised his visit would be a spiritual blessing to the Roman Christians.

29] And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

He ultimately did go to Spain after being released...and yet, as an activist by nature, can you imagine his frustrations by the extended imprisonment ...yet he gave us the precious “prison epistles”: Ephesians, Philippians, Colossians, and Philemon.

So teach us to number our days, that we may apply our hearts unto wisdom..

Psalm 90:12

How many “weekends” do you have left? 1000 (20 years)?

30] Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

The Apostle Paul recognized his need for intercessory prayer support from his readers and asked for it again and again (Eph 6:19-20; Col 4:3-4; 1 Thess 5:25; 2 Thess 3:1-2; Philemon 22).

You can participate in the global struggle for the Gospel in your own prayer closet...Judea was dangerous. Religious fanatics are dangerous—especially when they are wrong.

31] That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32] That I may come unto you with joy by the will of God, and may with you be refreshed.

33] Now the God of peace *be* with you all. Amen.

“Amen”: This is the third benediction in this chapter (Rom 15:5, 13).

Final Session

Chapter 16 : The Value of Personal Relationships.

The Book of Romans Session 24 Personal Greetings: Romans 16

Romans “Section 3”: Chapters 12-16

- Romans 12 Responsibilities from Gifts
- Romans 13 Civil Responsibilities

- Romans 14 Christian Maturity
- Romans 15 Unity within the Body
- **Romans 16 Personal Greetings**

General Review

Paul is not writing the “Church” at Rome. He wrote to the believers in Rome—he had never been there. We take travel for granted (i.e., cars, planes, etc.). This ancient culture traveled by foot, horseback—even sailing was an ordeal, with the threat of shipwrecks (cf. Acts 27). Contrast with today: travel at the speed of sound; communicate at the speed of light...

Overview

Rome was the capital of the Empire, a magnet that drew people from all over the empire. It’s not really surprising that Paul would close his letter by addressing lots of old friends, but this book has longest list of personal comments of all his letters.

Paul’s travels to many major population centers, such as Jerusalem, Syrian Antioch, Philippi, Athens, Corinth, and Ephesus brought him into contact with the more mobile segments of Roman society.

This final chapter will emphasize the importance of relationships: in 24 verses he named 33 people, and referred to many others (Rom 16:5, 10-11, 13-15).

Lessons

- 1) Shows Paul’s concern and care for individuals and gives us an insight into Paul’s prayer list . . .
- 2) Shows Paul’s regard for women, in contrast with prevailing culture: A number of women are included in the list: Priscilla (v. 3), Mary (v. 6), Tryphena and Tryphosa (v. 12), Persis (v. 12), Rufus’ mother (v. 13), and Nereus’ sister (v. 15). Two others are possibly women: Junias and Julia (v. 7, 15).
- 3) It evidences the great influence Paul had. He had many friends there, even though *he had never been there*. He knew their name, activities, progress, etc.

- 4) It reflects the Lamb’s Book of Life: Many callings, many strata, from slaves to royalty...

- 1] I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Phoebe (which means “bright, radiant”) was Paul’s emissary to hand-carry this letter.

“Servant”: *διάκονος diakonon*, is used for the office of deacon (Phil 1:1; 1 Tim 3:8, 10, 12) as well as used generally (Rom 15:8; 1 Cor 3:5)...“of the church” strongly suggests some recognized position, as appropriate for a person serving as Paul’s emissary.

Cenchrea: A seaport nine miles from Corinth (Act 18:18).

- 2] That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer [helper] of many, and of myself also.

Phoebe is assumed to be a business woman. Paul is saying, “Whatever she needs, put it on my bill.”

- 3] Greet Priscilla and Aquila my helpers in Christ Jesus:

Paul first met Priscilla and Aquila when he arrived in Corinth on his second missionary journey (Acts 18:2) and worked with them at their trade of tentmaking. They had come to Corinth from Rome because of Claudius’ decree that all Jews must leave Rome. They accompanied Paul when he left Corinth (Acts 18:18), but stayed in Ephesus when the party stopped briefly (Acts 18:19). There they ministered to Apollos (Acts 18:26) and undoubtedly to Paul during his stay in Ephesus on his third journey, because they sent greetings to the Corinthian Christians (1 Cor. 16:19). Shortly after that, they must have moved back to Rome and still later returned to Ephesus (2 Tim 4:19). They are always mentioned together as a team . . .

- 4] Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

The Lord’s “Secret Service.” It was rough to be a Christian in those days. And still is, in most of the world. And we, too, may see them again as Biblical Christianity increasingly becomes “politically incorrect” in America . . .

- 5] Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

This couple had a house church in Ephesus (1 Cor 16:19) and probably wherever they lived. Other churches in homes are mentioned in Colossians 4:15 and Philemon 2.

Greatest spiritual period; yet no church “buildings . . .” *Home Churches*. Taught, prayed, worshiped, had accountability, fellowship . . . That’s where the actions was back then . . . And still is!

If Epænetus was the first convert in Achaia, he may have been Paul’s jailer! Paul reached Asia, the western portion of modern-day Turkey, on his third missionary journey (Acts 19:10), after having been prevented from going there on his second journey (Acts 16:6).

- 6] Greet Mary, who bestowed much labour on us.

Some Greek manuscripts read Mariam, the Hebrew form, which probably identifies that this woman was Jewish.

- 7] Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

(Junias can be either masculine or feminine; could be Andronicus’ wife.) Kinsmen? Probably tribal: of Benjamin (cf. 9:3). He also mentioned four other “kinsmen” (Rom 16:11, 21).

Fellowprisoners . . . Apostles . . . probably used here in the broader, general sense in which Barnabas, Silas, and others were called apostles (Acts 14:14; 1 Thess 2:7)

Greek: perfect tense, “they came to be and still are” in Christ before I was. They knew Christ *before* Paul; ostensibly about the time of Stephen’s martyrdom. So they had been believers for about 25 years. (Probably prayed for him during his persecution of Christians!)

- 8] Greet Ampliatus my beloved in the Lord.

“Beloved”: Ἀμπλίᾱς Special relationship. In the Domitilla Cemetery, among the catacombs of Rome, there is an ornate grave with the single name, Ampliatus, an apparent slave, yet the ornateness indicates he was held in high regard. Some scholars believe that this is the same person mentioned by Paul. [KJV: Amplias; NAS: Ampliatus; Greek Ἀμπλιᾱτον]

- 9] Salute Urbane, our helper in Christ, and Stachys my beloved.

- 10] Salute Apelles approved in Christ. Salute them which are of Aristobulus’ household.

“Approved”: τὸν δόκιμον *ton dokimon*, “the one approved through testing; had been put to the test (of coins, and coin dealers). [Wouldn’t you like to have that said of *you*?]

The Greek simply has “those out of, belonging to Aristobulus”; cf. v.11. Why not Aristobulus? Not a believer? (Maybe just his slaves; slaves were known by their household.)

Aristobulus may have been the grandson of King Herod the Great, who lived in Rome. He was behind the scenes politically, but was a close friend of Emperor Claudius. When Aristobulus died, his household, that is, his servants and slaves, became the property of the emperor but it was still known as the household of Aristobulus.

- 11] Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

My kinsman? Herodion: a relative of Herod. Again, *slaves* of Narcissus (vs. their owner); Narcissus we know from Roman history was a former slave who became the personal secretary of the Emperor Claudius. He gained much wealth since he was in charge of the emperor’s correspondence and his palm would have to be greased before a letter could get through to the emperor. When Claudius was murdered, Nero took over and shortly forced the suicide of Narcissus.

The Gospel was spread from slaves to the royal family; from the catacombs to the court ... In just two decades, Rome became the largest Gentile church, founded by those who had been visiting Jerusalem at Pentecost (Acts 2); just “average believers...”

- 12] Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

(Some believe they were sisters, possibly even twins. Their names mean “Dainty” and “Delicate”—Paul must have had a smile on his face when he commended them for their labour!)

- 13] Salute Rufus chosen in the Lord, and his mother and mine.

This is possibly the same Rufus mentioned by Mark (Mark 15:21). He mentions Alexander and Rufus and presumes that his audience would have known who these gentlemen were:

A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.

Mark 15:21

If so, then he, as a son of Simon of Cyrene, was a North African. [Mark also mentions the high priest without naming him. (cf. Mk 14:60-63). According to the other writers, the high priest at the time of Jesus' public ministry was Caiaphas (cf. Mt 26:57). Caiaphas was high priest from A.D. 18-37. This presumes that Mark's audience would have automatically known to which high priest he was alluding to, affirming that the tradition that this gospel is very early, possibly no later than A.D. 40. Interestingly, church tradition suggests that Mark composed his Gospel in Rome. Paul's letter to the Romans is dated approximately at A.D. 57.]

Many commentators suspect that Paul was sheltered in the home of Rufus and received motherly care while a young student in Jerusalem; he apparently returned after his conversion to lead them to Christ.

- 14] Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

Another home church?

- 15] Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

Leaders of another home church?

Philologus = "lover of the Word." [Believers were given a new name when they were born again. Sha'ul ("praying one") became Paul ("little" or "least.")]

Julia may have been the wife of Philologus. Two other husband-wife teams were Priscilla and Aquila (v. 3) and (possibly) Andronicus and Junias (v. 7).

Nereus may have been the housekeeper of a prominent Roman citizen named Flavius Clemens, later to become the Consul of Rome, the highest political office in the city, who, in A.D. 95, was condemned to death by the Emperor Domitian because he was a Christian. His wife, Domatilla, also a Christian, was banished by the emperor.

- 16] Salute one another with an holy kiss. The churches of Christ salute you.

Admonitory Insert

Yet watch out for those who destroy relationships:

- 17] Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

"Mark" = "Keep your eye on." "Avoid them." Greek present imperative, "keep on turning away."

A Most Painful Sin

What sin has probably caused the more pain than any other? Gossip! It is, in its most formal form, a violation of Exodus 20:16: "Thou shalt not bear false witness against thy neighbour."

However, in its more subtle forms, gossip is probably accountable for more personal pain and suffering than most of us have any appreciation of. Gossip is a form of betrayal!

Common, casual, yet hurtful beyond our imagining. Quietly, behind the flurry of daily priorities, its venom does its silent work, undermining confidences, betraying relationships, spreading unseen injustices...

The tongue is a ready and willing instrument to talk about our neighbor behind his back (Cf. Rom 1:30; 2 Cor 12:20; James 4:11).

Personal

Our own personal troubles at the turn of the decade—1988-1991—included bankruptcy, earthquakes, relocating from our family roots... But the most pain—that still endures from the traumas of those difficult years—is from the libel and slander that was promoted (or tolerated) by a few of our "Christian" friends.

Most of us can probably relate to similar experiences. It is disturbing to note how many of us have been injured—deeply—by gossip and by those who accept, without checking, negative or derogatory innuendos whispered behind our backs.

What an opportunity! ...to display loyalty, love, and, by assuming the most charitable construction—in advance—demonstrate the foundation

of a relationship! An occasion devoutly to be wished. And there are numerous Scriptures that we acknowledge as our ultimate guide:

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord.
Leviticus 19:16

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
Proverbs 11:13

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.
Proverbs 18:8

He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.
Proverbs 20:19

Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.
Proverbs 26:20

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.
Proverbs 26:21

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.
Proverbs 26:22

Our Lord's example: "Let him who is without sin cast the first stone..." (John 8:7).

The "Christian" Approach?(!)

"I don't want to gossip. However, in order that you might pray more specifically for _____, let me tell you the latest . . ."

What is true friendship? One who doesn't require explanations. One who always gives the benefit of the doubt. One who is loyal and shuns any form of betrayal. A fiduciary, partner: κοινωνόν, *koinonon* (Phil 1:17).

A Poem: "I Hear It Said..."

Last night my friend—he says he is my friend—
Came in and questioned me.
"I hear it said you have done this and that.

I come to ask are these things true?"
A glint was in his eye of small distrust.
His words were crisp and hot.
He measured me with anger,
and flung down a little heap of facts had come to him.
"I hear it said you have done this and that."

Suppose I have? And are you not my friend?
And are you not my friend enough to say,
"If it were true, there would be reason in it.
And if I cannot know the how and why,
Still I can trust you, waiting for a word,
Or for no word, if no word ever come!"

Is friendship just a thing of afternoons,
Of pleasuring one's friend and one's dear self—
Greed for sedate approval of his pace,
Suspicion if he take one little turn
Upon the road, one flight into the air,
And has not sought you for your Yea or Nay!

No. Friendship is not so. I am my own.
And howsoever near my friend may draw
Unto my soul, there is a legend hung
Above a certain straight and narrow way
Says "Dear my friend, ye may not enter here!"

I would the time has come—as it has not—
When men shall rise and say, "He is my friend.
He has done this? And what is that to me!
Think you I have a check upon his head,
Or cast a guiding rein across his neck?
I am his friend. And for that cause I walk
Not overclose beside him, leaving still
Space for his silences, and space for mine."

—Barbara Young

I, of course, know that none of *you* are guilty of such things; but these suggestions are offered to help you counsel your needy friends...Let's become "Gossip Stoppers."

* * *

- 18] For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Slaves of their own appetites rather than of Christ. There are ministries which make their income by “accusing the brethren.” I know where their doctrine comes from.

- 19] For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

Even in that ancient world, reputations were widespread...

“Wise unto that which is good”: σοφός *sophos*: wise; skilled, expert: of artificers; skilled in letters, cultivated, learned (of the Greek philosophers and orators; of Jewish theologians; of Christian teachers); forming the best plans and using the best means for their execution.

“Simple concerning evil”: ἀκέραιος *akeraios*: 1) unmixed, pure as in wines or metals; uncontaminated; 2) of the mind, without a mixture of evil, free from guile, innocent.

- 20] And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

Be cool, Dude: Let the Lord handle it . . . [Cf. Psalm 105:15, et al.]

- 21] Timothy my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

Once again these men were not members of Paul’s family, but fellow countrymen (cf. vv. 7, 10). These may be the men of the same names mentioned elsewhere (Acts 13:1; 17:5-9; 20:4; cf. 2 Cor 9:4).

- 22] I, Tertius, who wrote *this* epistle, salute you in the Lord.

Who Wrote the Epistle to the Romans?

We take for granted the ease with which we can make copies of documents today. Even before the revolution of our copiers and fax machines, it was the invention of Johannes Gutenberg’s movable type in 1454 that ushered in the printing techniques that we also have come to take so for granted today. In the ancient world, all copies had to be accomplished painstakingly *by hand*. Thus, the term *manuscript*, “manu-script.”

Professional Secretaries

It was quite natural that these manual methods would also be accompanied with special shortcuts, aids, and techniques to facilitate the drudgery that they were faced with. And, like all the Greeks and Romans of the period, the Christian authors and their scribes employed trained secretaries or *amanuenses*, trusted helpers who were well-versed in contemporary literary techniques and scribal methods.

As we have here, some of them are mentioned by name in the New Testament. Highly qualified assistants are mentioned elsewhere in the New Testament:

- 1 Corinthians 1:1 (“Paul ... and Sosthenes”);
- 2 Corinthians 1:1 (“Paul ... and Timothy”);
- Philippians 1:1 (“Paul and Timothy”);
- Colossians 1:1 (“From Paul ... and ... Timothy”);
- 2 Thessalonians 1:1 (“Paul, Silvanus and Timothy”); and
- Philemon 1:1 (“From Paul ... and from our brother Timothy”).
- 1 Peter 5:12: “By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.”

These were more than ordinary scribes; they were trained professional editors, comparable to the modern-day political speech writer. The contrast between the polished Greek of 1 Peter and the gritty, Hebraic style of 2 Peter was due to Silvanus, an experienced secretary who had already proved his worth in Paul’s 1st and 2nd letters to the Thessalonians.

To assuage any doubts about the final editorial authenticity, Paul would frequently add his personal signature in his own handwriting (1 Cor 16:21; Gal 6:11; Col 4:18; 2 Thess 3:17; Phile 19).

It may come as a surprise to many of our readers that one of the common, virtually obligatory, qualifications among the professionals in the Graeco-Roman world was that of a *tachygráphos*, or shorthand writer.³²

[Among the disciples, Matthew, a former customs official, would also likely have had a working knowledge of *tachygraphy*, and thus may have been able to transcribe the Sermon on the Mount verbatim, just as Tertius and others were able to transcribe Paul’s more verbose utterances.]

Even in the Old Testament, in Psalm 45:1, the Hebrew, סופר מלח [the “ready writer (KJV),” or “skillful writer” (NIV)], is translated in the Greek Septuagint, ὀξυγράφος *oxygràphos*, a synonym for *tachygràphos*, or shorthand writer. The technical term must have been common enough among Greek-speaking Jews in the 3rd century B.C. for its use in the Septuagint to have any purpose.

Paul also mentions a technical term, *membranae*, a Latin word transcribed into Greek, referring to a parchment notebook (2 Tim 4:13). This was apparently a predecessor to the *codex*, or “book” that we know today. They were written on both sides of the sheet, small and often pocket-sized, they were easy to handle, to skip through for reference, and to store, and thus led to the ultimate departure from the traditional scrolls.

Salutations

- 23] Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

Gaius was Paul’s host in Corinth, who apparently had a church meeting in his home. This Gaius was probably not the same Gaius who was from Macedonia and traveled with Paul (Acts 19:29) nor the Gaius who was from Derbe (Acts 20:4). The Gaius mentioned here in Romans was probably Paul’s convert whom he baptized (1 Cor. 1:14).

The city treasurer Erastus: a 1929 excavation in Corinth unearthed a pavement inscribed with these words:

ERASTVS PRO:AED:P:STRAVIT:

(“Erastus, curator of public buildings, laid this pavement at his own expense.”)

- 24] The grace of our Lord Jesus Christ *be* with you all. Amen.
25] Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

“My gospel”: This letter to the Romans is Paul’s longest and most complete statement of the message he proclaimed, what some call, “the Gospel according to Paul.” (cf. 2:16; 2 Tim 2:8)

- 26] But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Paul said that aspects of this message (e.g., Rom 11:25; 1 Cor 15:51; Eph 5:32) and in a sense the total message (cf. Eph 3:3-9; Col 1:26-27) are the mystery hidden for long ages past, but now revealed and made known. The message of the gospel of Christ was “hidden” in the Old Testament, but is revealed in the New.

In the prophetic writings (of the OT; cf. Rom 1:2), given by the command of the eternal God (1 Tim 1:17), Christ was referred to (Lk 24:44-45), but even the prophets themselves were not fully aware of all they wrote (1 Pet 1:10-12). But now in the Church Age their writings are understood.

The goal of this “revelation of the mystery” (Rom 16:25) is that people of all nations might believe and obey Christ (cf. 1:5; 15:18; 1 Peter 1:2).

Paul’s concern for the geographical spread of the gospel is evident here (cf. Mt 28:19), appropriate in view of his writing to the believers at the empire’s capital city.

- 27] To God only wise, *be* glory through Jesus Christ for ever. Amen. [*Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.*]

Some Perspectives of the Early Church

- 1) They were not “on their own.” They had a real sense of community. “Ye are not your own; ye are bought with a price,” (1 Cor 6:19, 20).
- 2) Life is a battle; a battle to the death!
- 3) They had need for rest and leisure, but only to better prepare them for the battle.
- 4) They understood that the gifts of the Spirit opened up a ministry for every single believer. (Those that were not exercising their gifts were defrauding the Body.)

God has not called us to a picnic ground, but to a battleground!

Next Session?

Having finished our review of Romans, you might complete your review of the trilogy on Habakkuk 2:4. Each of these are the pivotal guide books of the New Testament Epistles:

The Just	Romans	Rom 1:17
Shall Live	Galatians	Gal 3:11
By Faith	Hebrews	Heb 10:38

Bibliography

Epistle to the Romans

- Anderson, Sir Robert, *The Coming Prince*, Hodder & Stoughton, London, 1894.
- Barnhouse, Donald Grey, *Romans*, (10 vols), Wm B. Eerdmans Publishing Co., Grand Rapids MI 1964.
- Breese, David, *Seven Men Who Ruled the World From the Grave*, Moody Press, Chicago, IL, 1990.
- Bullinger, E.W., *The Companion Bible*, Zondervan Bible Publishers, Grand Rapids, MI, 1958.
- Eastman, M. E. and Chuck Smith, *The Search for Messiah*, T.W.F.T. Publishing, Costa Mesa CA 1993.
- Gitt, Werner, *In the Beginning Was Information*, Christliche Literatur-Verbreitung e.V., Postfach Bielefeld, Germany, 1997. (Translation of *Am Anfang war die Information*, Hänssler, Neuhausen-Stuttgart, Germany, 1994.)
- Henry, Matthew and Thomas Scott, *Commentary on the Holy Bible*, Thomas Nelson Publishing Company, NY, 1979.
- Ironside, H. A., *Romans*, Loizeaux Brothers, Neptune NJ, 1928.
- Jamieson, Rev. Robert, Rev. A.R. Fausset and Rev. David Brown, *A Commentary Critical, Experimental, and Practical on the Old and New Testaments*, vol. IV, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1948.
- Lindsey, Hal, *Combat Faith*, Bantam Books, NY, 1986.
- Lindsey, Hal, *The Road to Holocaust*, Bantam Books, NY, 1989. (Written in Chuck's Balboa Bay Club apartment.)
- Lindsey, Hal, *Romans*, 40 audio tape cassettes, Hal Lindsey Ministries.
- Lloyd-Jones, D. Martyn, *Romans*, Zondervan Publishing House, Grand Rapids MI 1972.
- Luther, Martin, *Commentary on Romans*, Kregel Publications, Grand Rapids MI 1967.
- McDowell, Josh, *Evidence that Demands a Verdict*, Campus Crusade for Christ, CA, 1972.

- Murray, John, *The Epistle to the Romans*, (2 Vols), Wm. B. Eerdmans Publishing Co., Grand Rapids MI 1965.
- Newell, William R., *Romans*, Moody Press, Chicago IL, 1938.
- Robertson, A.T., *Word Pictures in the New Testament*. Nashville: Broadman Press, 1943.
- Scofield, C.I., *The New Scofield Study Bible*, (KJV) Oxford University Press, New York, 1967.
- Seekins, Frank, Living Word Pictures, 3346 E. Charter Oak, Phoenix, AZ, 85032.
- Spence, H.D.M. and Joseph S. Exell (editors), *The Pulpit Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1961.
- Stedman, Ray C., *From Guilt to Glory*, (2 Vols), Word Books, Waco TX 1978.
- Wiersbe, Warren, *The Bible Exposition Commentary*, vol. 2, Victor Books, Wheaton, IL, 1989.
- Wise, Michael and James Tabor, "How We Got The Bible," *Biblical Archaeological Review*, December 1992.
- Also *Encyclopedia Judaica*, *Encyclopedia Britannica*, the *Babylonian Talmud*, and other various encyclopedias, dictionaries, and other reference materials as noted.

Creation

- Behe, Michael J., *Darwin's Black Box*, Simon and Schuster, New York, NY, 1996.
- Denton, Michael, *Evolution A Theory in Crisis*, Adler and Adler, Bethesda, MD, 1986.
- Johnson, Phillip E., *Darwin on Trial*, InterVarsity Press, Downers Grove, IL, 1993.

Israel/Prophecy

- Barnhouse, Donald Gray, *The Invisible War*, Zondervan Publishing House, Grand Rapids MI 1965.
- Cleveland, William L.: *A History of the Modern Middle East*. Simon Frazer University. Westview Press, Boulder, Colorado, 1994.
- Collins, Larry & LaPierre, Dominique: *O Jerusalem!* Simon and Schuster, New York, New York, 1972.

Encyclopedia Judaica, Keter Publishing House, Jerusalem, Israel.

Evans, Mike, *Jerusalem Betrayed*, Word Publishing, Dallas TX 1997.

Fruchtenbaum, Arnold G., *Israelology: The Missing Link in Systematic Theology*, Ariel Ministries Press, Tustin CA 1993.

Fruchtenbaum, Arnold G. *Footsteps of the Messiah*, Ariel Ministries, Tustin CA 2003.

Goodman, Phillip, *The Sequence of End Time Events*, Prophecy Watch Books, Tulsa OK 1993.

Herzog, Chaim: *The Arab-Israel Wars: War and Peace in the Middle East*. Vintage Books, Random House. New York, New York, 1982.

Hunt, Dave, *A Cup of Trembling*, Harvest House, Eugene OR, 1996.

Lewis, David Allen, *Can Israel Survive in a Hostile World?* New Leaf Press, Green Forest AR 1993.

Loftus, John, and Mark Aarons, *The Secret War Against the Jews: How Western Espionage Betrayed the Jewish People*, St Martin's Press, New York, 1994.

Missler, Chuck, *The Next Holocaust and the Refuge in Edom* Briefing Package.

Netanyahu, Benjamin, *A Place Among the Nations*, Bantam Books, New York, 1993, pp.154-159. (The subtitles and Scripture reference has been added.)A "Must Read" by the one who subsequently became the Prime Minister of Israel.

Payne, J. Barton, *Encyclopedia of Biblical Prophecy*, Harper & Row Publishers, NY 1973.

Pentecost, J. Dwight, *Things to Come*, Zondervan Publishing House, Grand Rapids MI 1958.

Peters, Joan, *From Time Immemorial: The Origins of the Arab-Jewish Conflict Over Palestine*, Harper and Row, New York, 1984. A definitive study revealing the truth behind the myths.

Shirer, William, *The Rise and Fall of the Third Reich: A History of Nazi Germany*, Ballantine, New York, 1950.

Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, Wheaton, Illinois: Scripture Press Publications, Inc., 1983, 1985.

Walvoord, John F., *The Prophecy Knowledge Handbook*, Chariot Victor Publishing, Colorado Springs CO 1990.

Doctrinal Supplements

Chafer, Lewis Sperry, *Systematic Theology*, (8 vols), Dallas Seminary Press, Dallas, TX, 1946.

Chitwood, Arlen L., *The Judgment Seat of Christ*, The Lamp Broadcast, Norman OK 2001.

Dillow, Joseph C., *The Reign of the Servant Kings*, Schoettle Publishing Co, Hayesville NC, 1992.

Koerselman, Bernard, *What the Bible Says About A Saving Faith*, Berean Publishers, Chandler AZ 1992.

Lang, G. H., *Ideals and Realities*, Schoettle Publishing Co., Hayesville NC 1988.

Lindsey, Hal, see above listings.

Panton, D. M., *The Judgment Seat of Christ*, Schoettle Publishing Co., Hayesville NC 1993.

Pink, Arthur W., *The Redeemer's Return*, Revival Literature, Ashville NC 1918.

Schmitt, John W., & Laney, J. Carl, *Messiah's Coming Temple*, Kregel Publications, Grand Rapids MI 1997.

Stanley, Charles, *Eternal Security*, Walker & Co, NY 1990.

Walvoord, John, *The Millennial Kingdom*, Zondervan Publishing House, Grand Rapids MI 1959.

Wilson, A Edwin, *Selected Writings*, Schoettle Publishing Co., Hayesville NC 1996.

The Sabbath

Halley's Bible Handbook, Zondervan Publishing House, Grand Rapids MI 1959.

Tenny, Merrill C., ed., *Zondervan Pictorial Encyclopedia*, 5 Vols, Zondervan Publishing Co., Grand Rapids MI 1976.

Missler, Chuck - Related Briefing Packs:

The Kingdom of Blood (A shocking history of the church.)

The Prodigal Heirs (A contrast between Israel and the church)

The Feasts of Israel (The prophetic implications of the Mosaic feast days)

About The Cover Design

(on the tape cassette volumes)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



Koinonia House

P.O. Box D

Coeur d'Alene Idaho

83816-0347

(208) 773-6310

www.khouse.org

ISBN 978-1-57821-391-7