

COUNTRY BIBLE CHURCH

ROMANS NOTES

Pastor Mike Smith

June 18, 2020 – February 13, 2025

LESSON 1 (6-18-20)

Introduction

This study of the book of Romans will include a Socio-Rhetorical perspective taken from various sources but mainly from Benn Witherington III (NT 332 A Social-Rhetorical Commentary on Paul's Letter to the Romans). There will also be **exegesis**, i.e. - a critical interpretation of scripture and **exposition**, i.e. - discourse that conveys information that may be difficult to understand.

Understanding the social setting and the culture of first century Rome will help us understand the strategy the Apostle Paul used in writing this epistle and will bring to light issues that were relevant at the time of writing that will enable us to get a better picture of what he had to deal with.

[The book of Romans] is the most copied, most edited, most commented on, and most debated, dialogued about, or discussed document in the NT both before the Protestant Reformation and after.

First, we need to answer the question, "What is a socio-rhetorical study?" It has to do with the fact that people do things differently in foreign countries and especially over various periods of history.

The social reality of the ancient world was certainly different from ours. *For example, fifty percent of the labor force was literally slave labor—very different from the structure of our economy. The structure of families was different; individual families had slaves.*

The structure of religion was also different. The essence of ancient religion was—whether it's Graeco-Roman religion, ancient Near Eastern religion, even OT religion—was priests, temples, and literal sacrifices. That was the essence of ancient religion. You will not find religions today for whom that is the literal character of them.

So, the study of the ordinary structures of societies and cultures and families and religions and how they developed over time and space is what social history is about; social history as opposed to, say, military history, which is usually the history of wars. Though the Bible, particularly the OT, has things to say about war, its main focus is not on wars. Its main focus is on social history.

So, the study of social history is a study of the reality of the ancient social world. It is fact-driven and draws a picture of family, life, and society.

*Ancient social history is the history of oratory—the history of oral proclamations—which was known as “**rhetoric**.” It is unfortunate that this word has a negative connotation today. We think about politicians full of sound and fury and signifying very little or nothing. But that is not the way rhetoric is used here. However, the ancient Greco-Roman rhetoric was about public speaking and persuasion, which was a major part of ancient social history because these were all oral cultures. The vast majority of people did not read and write; and*

therefore, oral communication was primary, and textual communication was secondary.

The literacy rate in these ancient cultures was about ten to twenty percent in the NT era. That is, the vast majority of people in this era were not literate. They could not read detailed documents and certainly could not read documents where you had run together umpteen words with no punctuation, no separation of words, no separation of sentences, no separation of paragraphs.

THISISANEXAMPLEOFWHATTHEANCIENTGREEK SWOULDHAVEINORDERTOLEARNHOWTOREADT HEYUSEDALLCAPITALLETTERSANDNOSPACESBET WEENWORDSORSENTENCESORPARAGRAPHSWHA TDOYOUTHINKABOUTTHATITISVERYHARDONTH EEYES

Chapters and verses were not introduced into the Bible until Archbishop Stephen Langton in the early Middle Ages, with far too much time on his hands in Canterbury, decided to go through and give chapters and verses to the whole Bible. That's actually where

it came from. It was not an original part of any biblical manuscript.

Jesus didn't say, "Let those with eyes read." He said, "**Matthew 11:15 - He who has ears to hear, let him hear!**" This is because the orality of the culture was dominant.

The NT texts, as they are composed, were meant to be read out loud. They have oral and aural (from aura) features and devices. They have assonance (rhyming sounds e.g., game & shame), alliteration (a word group that starts with the same letter e.g., bent, dent, went), rhythm, and rhyme. They are oral texts. No, that is not an oxymoron. They were oral texts.

So, the term "socio-rhetorical" refers to analysis of the Bible *in terms of categories that existed in antiquity and were used by the ancients, including by the biblical writers.* Studying the Bible this way reduces the danger of using anachronisms—that is, *the reading of later ideas, later models, later categories, back into the biblical texts that do not reflect the actual thought patterns and content of that era.*

This method of study enhances the isagogical aspect of the text. i.e. - It takes into consideration the historical context of what is being studied.

Ancient Writing, Education, and Libraries

The Original Paper - papyrus from the papyrus plant taken from the Nile Delta. Later parchment came from—scraped animal skin used to write a document on.

Ancient Secretaries - secretaries and scribes were called amanuenses. They were both male and female and the females were more in demand because they had a fairer hand.

Ancient Pens and Inkwells - pens were called a stylus and were usually made of bronze. Inkwells were made out of precious stones because they were meant to endure. Ink was simply water with charcoal soot in it.

Ancient Education - Education was not primarily done by the parents. The elite would have their children educated by a teacher known as a *paedagogus* from which we get the word "pedagogue." The child might

also have a slave who would monitor and tutor the child.

Ancient Libraries - They were huge buildings that housed large wooden cases with scrolls inside them. Each scroll would have a little tag, which were called "syllabi"—singular "syllabus;" plural "syllabi." They were put at the very end of the document to identify what the document was, and it would be a very brief description.

People didn't lend out scrolls from libraries in antiquity. They were reading libraries. You would come; you would read there. If you wanted to copy something on your own separate piece of papyrus, you could do that, but you couldn't take the documents away.

Making scrolls was laborious and it was expensive, and it tells us that the high end of the early Christian movement was notably elite and socially upward and literate. Otherwise, we wouldn't have twenty-seven NT documents—a very remarkable fact that we had that many documents from just the first century AD—produced by the earliest Christians.

Ancient Professional Readers

Lectors and the New Testament - there was a whole guild of professional readers of ancient documents, and they were necessary because of the scriptum continuum, the continuous flow of Greek letters without punctuation, in these ancient documents.

There are two references to professional readers in the NT. ***Rev 1:3*** "Blessed is the one who reads the words of this prophecy out loud, and blessed are those who hear it and take to heart what is written in it, because the time is near."

These professional readers were called ***lectors***. They would read with proper emphasis—proper separation of single words, lines, and paragraphs—to the audience.

Mark 13:14 "But when you see the abomination of desolation standing where it should not be (let the reader understand), then let those who are in Judea flee to the mountains.

This is an insertion from the Gospel writer himself (Mark) to the professional reader, and what it says in the parenthesis is "Let the reader understand." That's not "Let the hearers understand" but "Let the reader understand." Why? Because it's the professional reader who would be counted on to explain what the phrase "abomination that makes desolate" means. So, there would be little clues in parenthesis to the professional reader to help the audience along with the more difficult parts of the document.

So, lectors were supposed to be able to read, understand, and even interpret the document for those who were merely listeners.

How Social Networking Happened in Early Christianity

One of the important parts of social history in understanding the setting of a book like Romans is understanding how social networks worked in early Christianity. So, let's think about that for a minute. We're talking about BC here—by which I mean before cell phone; before computers—in an age before the Internet. How did social networking

happen without texting and tweeting and all those different things?

For the earliest Christians in a largely oral culture, it mainly happened by word of mouth, coupled with the use of most traveled members of the group. So, communication happened through the itinerant members of the group—the apostles, their coworkers, itinerant prophets, or teachers. That's how communication between the groups happened. And, of course, as a last resort, by means of documents, they preferred the oral communication face-to-face; but if necessary, they would send documents, like letters and like Romans.

LESSON 2 (6-23-20)

Now documents, of course (such as letters or the Gospels), were used, but they were seen as secondary as a means of networking; and mainly, they supported the oral networking, not the other way around. The problem for us is [that] almost all that we have from antiquity is the literary residue, the resulting texts, or inscriptions from earliest

Christianity. We don't have early Christians to interview orally about what the experience was like.

Key Factors of Social Networks in Early Christianity

Faith Family - *Christians called each other brothers and sisters, and they were encouraged to think of their primary family as being their faith family, and what- ever physical family they had was a secondary family, not the other way around. In the first century AD, if they talked about a family—ekklēsia or assembly, a family church—what they meant by that is a church that is a family, not a church [that primarily] supports nuclear, physical families.*

The Second-Century Change in Social Networking - *Why did the social networks change to some extent going in the second century AD? Well, first of all, you have to envision the fact that, originally, all followers of Jesus were Jews, but over the course of the first century AD the Twelve died out. The original eyewitnesses of the resurrection died out and the social makeup of early*

Christianity moved from largely Jewish to largely Gentile by the second century AD.

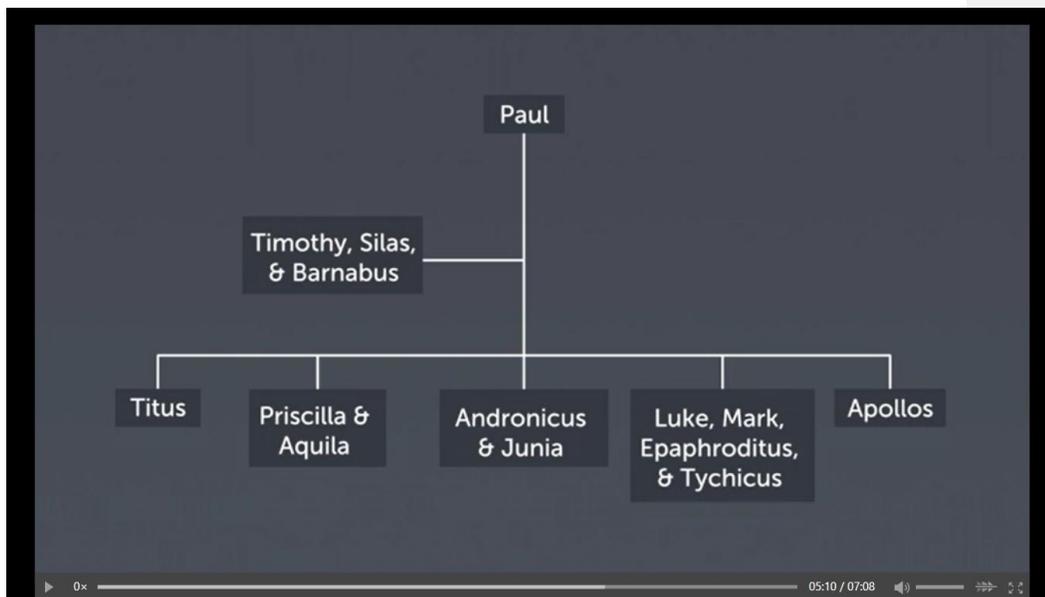
The Importance of Written Documents - *When the eyewitnesses die out, even in an oral culture, if you want to preserve the memories, you don't just rely on oral memory; you write things down. So, all of the documents that we have in the first century AD that were written by Christians were written in the second half of the first century AD. We don't really have any documents written from before AD 50. This is why we have twenty-seven Christian documents written in the second half of the first century AD? Romans was written about AD 57.*

Social Networking and Gender Categories - *Overwhelmingly, the culture of the first century AD was a patriarchal culture—it was a man's, man's, man's world, and this was especially true also of early Judaism. So, not surprisingly, the Twelve were all men. What is surprising is that Jesus also picked some women to be His disciples [a pupil, student,*

follower] —*Mary Magdalene and others as mentioned in Luke 8:1-3.*

The people who had the most to gain from Christianity responded most vigorously to the gospel (women, slaves, and minors), and the people who had the most to lose by becoming Christians (namely, male heads of family) were the least likely to respond. Paul's strategy seems to have been that if he could find it, he would try to convert a socially elite male who had a household where Christians could actually meet. Women, slaves, and minors couldn't just walk up to someone and give them the gospel because it would be socially improper, especially if it was a man.

The Pauline Social Network



The point is that Paul was not a lone ranger; he did not do this alone. He had coworkers whom he relied on and who were the deliverers, readers, and explainers of his letters.

The Social Structure of the Graeco-Roman World

It would be a mistake to assume the social world of ancient Christians to be a class structure much like ours. The Graeco-Roman world didn't have classes; they had sort of two major groups of people: the patricians and the plebeians.

The patricians were socially on the top of the heap. They made up the upper five to eight percent of Roman society, and everybody else was a plebeian.

The Evolution of the Roman World

The Rise of Roman Citizenship - If we go back to the Roman Republic, there were basically two groups of people: patricians and plebeians. Those terms do not correspond to the rich and the poor, although the former group (patricians) would be much more likely to have wealth than the latter group.

When Rome conquered many countries, they wanted to distinguish Romans from those they conquered to give them status and standing and that is when the institution of Roman citizenship was adopted.

The Roman Empire allowed kings they conquered to remain in power, but they were clients of Rome. Positions of authority in Rome came essentially from the Patricians.

Roman citizenship meant that you were considered a citizen of the city state of Rome, even if you

were from a different country. Citizenship was given based on what you could offer Rome. Paul was a Roman citizen because he was born in Tarsus, whose people were considered Roman citizens because they supplied the Roman legions with goat skins for their tents.

Roman citizens had the right to live by the laws of the city of Rome. This meant that they had a "get out of jail" card. If the local authorities tried to incarcerate them, they could remind them that they were subject only to Roman law and demand to be tried in a Roman court. The local authorities knew that if they did not leave a Roman citizen alone, they would be in danger of being punished by the Romans.

Giving conquered people Roman citizenship would be a deterrent to civil war and rebellion. The various conquered countries could keep their culture, language, customs, and religion and as long as they would honor the emperor and pay their taxes, Rome would leave them alone.

Eventually, money became the standard of one's class, especially among the non-Roman people. There was a difference between "rank" - the old Patrician / Plebian status and "social status" - which could be improved by education or wealth. If you had both a good education and a Roman citizenship like Paul then you would have two tickets to advance up the social ladder.

Jews and Christians in the Greco-Roman World -
Jews had an obstacle to be socially accepted because they were monotheistic in a polytheistic world. They were called atheists because they did not believe in the Greco-Roman gods. Since Christians were also mono- theistic, they were considered atheists also. This was a hindrance for Jews and Christians efforts to evangelize.

By the 4th century, Hellenization was becoming the dominant culture. Hellenization was the process of the infiltration of Greek culture into all kinds of societies. An interesting question is what degree of Hellenization did the earliest Jewish Christians adopt? Consider this, some Jewish men would have

their circumcision reversed in order to participate nude at the ancient Olympic Games which was the custom at that time.

The fact that Paul was highly educated, spoke several languages, and was a Roman citizen was certainly a plus, however the fact that he was a Jew who declared that a Jew who earned a living by manual labor rose from the dead was a deal breaker for many Gentiles. His apostle ship gave him great status within Christians, but it meant nothing to the Gentile world.

The Roman Attitude toward Jews - *We have plenty of evidence that the most frequent Roman attitude toward Jews was they were anti-Semitic. That is, they had a prejudice against Jews because they wouldn't cooperate; they wouldn't participate in the Graeco-Roman festivals, in the religious parades, in the worshiping of various ancient Graeco-Roman gods, and certainly not the worship of the emperor. They were actually called atheists.*

The Issue of Paul's Social Status - So how would a person like Paul, a devout Jew, a Pharisee of Pharisees, who is brought into the Christian faith through a remarkable experience on the Damascus Road—how would he present his Jewishness? Would he even try to hide his Jewishness or overcome his Jewishness in order to be all things for all people and bring people to Christ?

On the one hand, Paul had higher status due to his education and literacy in several languages. His Roman citizenship also gave him high status. On the other hand, he is a Jew, and part of a marginal sect of Jews at that, that believed in a crucified Jewish manual worker named Jesus and that He had risen from the dead. This is a deal breaker for many Gentiles in the Graeco-Roman world, not to mention many Jews as well.

His apostolic status was of no value to him whatsoever in public. Gentiles saw him as the ringleader of a strange sect that was monotheistic.

Work and Status in the Greco-Roman World -
Gentile Patricians considered manual labor to be below them and had little respect for those who worked with their hands. They thought it lowered one's status to that of a slave.

Slavery in the Roman world was not racially based, ethnically based, or educationally based. Many slaves came from conquered nations who were skilled or had high positions in their own country. Therefore, it was very different than African slavery in the 18th and 19th centuries.

LESSON 3 (6-25-20)

It was estimated that over half of the population of the city of Rome of over a million were slaves. The economy ran on slave labor. Up to 40% of government workers were slaves. Believe it or not, there were some wealthy slaves. They were people who were enterprising enough to become wealthy slaves.

In many cases slaves could request to be freed from their slavery and would continue to work for their masters as a freedman or a freedwoman.

But, of course, that was entirely in the owners' hands. The slave could not force manumission of themselves.

COUNTRY BIBLE CHURCH

AN ADD-ON TO the INTRODUCTION of the BOOK of ROMANS

By Pastor Mike Smith

June 23, 2020

The subject of slavery came up in the introduction of the book of Romans so considering that slavery is prominent issue in the news recently, we are studying the notes on slavery from a series entitled *Deception or Doctrine* that was given back in January 20, 2004.

The following is Part Two of the 'Deception or Doctrine' series that deals with the issue of slavery. The complete series of Deception or Doctrine is located on our website's (www.countrybiblechurch.us) homepage on the right-hand side under Previous Series.

Part 2

EXPOSING MYTHS ABOUT SLAVERY - 139 years after the South's War for Independence, Americans still struggle with racial issues, and tensions still exist because ignorance yet prevails about the issue of slavery. *"No subject [slavery] has been more generally misunderstood or more persistently misrepresented"* - Jefferson Davis

9 A. A litany of contemporary ills:

1. Segregation, integration, forced bussing, civil rights movement, race riots of the 60's, the Rodney King incident, and the O.J. Simpson trial.
2. Government housing projects, affirmative action, NAACP, the Black Caucus, and reparations.

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123. H.R. 891 is a bill before congress right now that would establish a commission to study the issue of reparations.
4. In 1995, the Southern Baptist Convention passed the infamous Racial Reconciliation. Resolution which desecrated the good name and honor of deceased Southern Christians for their supposed "sins" of slavery and racism.
5. The popular trend today is to lay the ills of black people on "the legacy of slavery." These ills include
- a) the fact that there are more black males in prison than in college,
 - b) 68% – 80% of black babies are born out of wedlock
 - c) the leading cause of death among black males is murder by other black males.
5. Because ignorance concerning slavery still abides, a distorted view of the South has developed which demands that everything Southern, flags, heroes, monuments, plantations, and holidays, are subject to condemnation.
6. No longer are Southern armies characterized as fighting to defend home and family from an invader. Now they are depicted as fighting to promote slavery.
7. The incessant drum beat proclaiming that slavery was a vicious evil and a damnable sin has caused many if not most blacks to acquire a sense of entitlement, thinking of themselves as victims deserving special treatment.
8. If anyone dare question the radical abolitionists' politically correct view that slavery is an evil and a vicious sin, he would immediately be branded as a racist bigot and receive the wrath of the media, academia, and churches throughout America.
10. Americans have received such a steady diet of fiction concerning slavery that these lies are now considered truth. "Uncle Tom's Cabin" and "Roots" are fiction. What we need are facts if we are to be on the right side of this issue.

Facts:

1. Enslaving innocent people against their will is a result of the fall of man and has existed in the world since that time.
 - a) *“The idea of slavery was so deeply ingrained in man that no one questioned its propriety. All nations either endured or enjoyed it.” - A.O. Sherrard, Freedom From Fear*
 - b) Historically, whenever one society conquered another society, the captives were considered trophies of war and disposed of as slaves.
2. Slavery carried little or no moral revulsion in the ancient world. Slavery was never confined to one race. Vikings enslaved Europeans, Romans enslaved Germans and Greeks, the English enslaved the Scots and Irish, Moslems enslaved Christians, and Christians enslaved Moslems.
3. Arabs enslaved Negroes, white men enslaved Indians, Indians enslaved white men, Indians enslaved Indians, Negroes enslaved Negroes, and on and on it went, *ad infinitum*. Africans in Africa sold fellow blacks to Europeans, and thousands of blacks owned slaves during the entire course of slavery in America.
 4. Slavery also was practiced by people who held divergent religious beliefs including the Puritans, Quakers, Catholics, and Christians.
 5. According to the Oxford World Dictionary, the English word “slave” is derived from the word “Slav,” a Caucasian ethnic group. These people were so often taken into slavery by conquering armies of the Ottoman Empire that from the name “Slav” grew the word “slave.”
 6. Slavery existed in New York 117 years before slaves were sold in the South. Slavery was not an invention of the South, in fact, the first attempt to bring about the abolition of slavery was instituted in 1817 with the founding of the American Colonization Society which was organized by slaveholders in the South.
 7. The majority of people from both the North and the South believed that emancipation of slaves could not be accomplished without deporting the Africans after they were set free. The

prevalent view of society at large was that the blacks were racially inferior.

8. The driving force behind slavery was an economic imperative, not racial bias. There was a great demand for manpower to carve nations out of the wilderness of the Western Hemisphere.
9. From 1640 to 1820, more than four times as many Africans as Europeans were brought to the Western Hemisphere and of this total, only 6% were brought to the United States. 94% were taken to Cuba, Brazil, and islands of the Caribbean.
5. Slavery existed in America for a period of 244 years (1641 – 1865). 135 years of that period were under the rule of Great Britain (1641 – 1776), and 89 years were under the rule of the United States (1776-1885).
6. There are three separate areas in the Constitution of the United States, which recognized slavery and allowed it to continue to flourish.

ARTICLE I, Section 2 – Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons.

ARTICLE I, Section 9 – The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by Congress prior to the Year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.

ARTICLE IV, Section 2 – No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour is due.

C. Slavery and the Bible

1. God desires all men and nations to be free but allows slavery to exist as an expression of man's negative volition toward His revealed Word. When God gave the law to Moses, slavery was already a part of the human experience, so the Mosaic Law addressed the issue. But this does not mean that slavery was God's original intention.
2. God's Word deals with issues such as freedom and slavery, marriage, and divorce, so that man will have divine instruction to handle such issues. Slavery is no more a sin than divorce is, as long as those involved follow God's laws concerning it.

3. **Four types of slavery:**

- 1) **Personal Slavery** – The ownership of one person over another.
* (Biblically allowed)
 - a. ***Temporary Voluntary Servitude**, indentured servants
- a way to aid the poor and give them an opportunity to get back on their feet, **Ex. 21:2-4, Lev. 25:35-43, Deut. 15:12-18.**
 - b. * **Permanent Voluntary Servitude** - for those who choose security rather than freedom, **Ex. 21:3-6, Deut. 15:16-18**
 - c. * **Enslaving Foreigners** - Israelites could acquire slaves from pagan countries and from foreigners residing in Israel, **Lev. 25:44-46.**
 - d. **Involuntary Slavery** - enslaving innocent people against their will for profit is against God's will and is unbiblical.

Ex. 21:16 - Anyone who kidnaps another and either sells him or still has him when he is caught must be put to death.

Deut. 24:7 - If a man is caught kidnapping one of his brother Israelites and deals with him violently, or sells him, the kidnapper must die.

Deut. 23:15-16 - If a slave has taken refuge with you, do not hand him over to his master. 16) Let him live among you wherever he likes and in whatever town he chooses. Do not oppress him.

Lev. 19:33-34 - When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as a native among you, and you shall love him as yourself; for you were aliens in the land of Egypt: I am the Lord your God.

- 2) **Civil Slavery** - the reduction of an individual's liberty by an abusive government.
- 3) **Political Slavery** - the denial by one nation of another nation's right of self-government.
- 4) **Addiction Slavery** - a condition that exists when a person's will is subordinated to his addiction.
 1. Slaves were protected under the Mosaic Law as seen through the specific rights listed below:
 - a. Hebrew slaves had to be set free on Sabbatical years, meaning every seventh year, without any demand for payment, **Ex. 21:2, Deut. 15:12.**
 - b. When a Hebrew slave was set free, he was not to leave empty-handed, **Deut. 15:13,14 & 18.**
 - c. Slaves could be punished by striking with a rod, but not excessively. If a slave lost an eye or a tooth because of excessive punishment, he could go free, **Ex. 21:26-27.**
 - d. Slaves who died from excessive punishment were avenged, the one who was responsible for the death would be liable to the avenger of blood, **Ex. 21:20-21.**

LESSON 4 (6-30-20)

- e. Slaves had the right to be circumcised and then eat of the Passover meal, **Gen. 17:12-13, Ex. 12:43-44.**
- f. One who was not of the priestly tribe, sojourners, nor hired hands, could eat of
- g. the sacrifices, but the slave of a priest could, **Lev. 22:11.**

- i. Slaves had some rights and position in the home and could share in the inheritance,

Genesis 24:2 - Abraham said to his servant, the oldest of his household, who had charge of all that he owned...

- j. Slaves were to rest on the Sabbath like everyone else as the 4th Commandment applied to everyone, **Ex. 20:8-11**.
- k. **Ex. 21:7-11** covers laws designed to protect Hebrew females who were sold into slavery by their family because they were unable to provide for them.

- l. Runaway slaves could not be forced to return to their masters, **Deut. 23:15-16**

5. The New Testament also gave instructions regarding slaves:

- a. Commands are given to both slaves and masters in **Col. 3:22 – 4:1**.

Colossians 4:1 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

- b. Proper conduct for slaves is found in **I Tim. 6:1-2, Titus 2:9-10**.

1 Timothy 6:1 All who are under their own masters as worthy of All honor...

Titus 2:9-10 Urge bond-slaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, 10) not pilfering, but showing all good faith...

- c. Believers in the Church Age are slaves to Christ **Eph. 6:5-9, I Cor. 7:20-24, Rom. 1:1**.

- d. All of these verses use the Greek word DOULOS which refers to a slave and not merely a hired hand or servant.
- e. Paul was not endorsing the involuntary slavery of the Roman slave system but was addressing the attitudes, actions, and matters of the heart for Christians who found themselves slave owners or in slavery themselves.

6. Politically correct spin-meisters have done their job well because most Americans today have bought the lie that our forebears, especially those in the south, are not worthy of honor and should be condemned because they either tolerated or participated in slavery.

Southerners are depicted as being sadistic maniacs who ruled over their slaves with chains, whips, and brutality. No doubt, there are some deserving of condemnation just as there are husbands today who deserve condemnation because they abuse their wives and children. The following facts are presented to reveal truths that are seldom, if ever, heard. They are not brought out to defend the institution of slavery or to minimize the suffering that some slaves endured.

- a. It was King George III of England that suppressed every legislative attempt by both Northern and Southern colonies to prohibit or restrain the slave trade.

Quote from Benjamin Franklin 1773 - "A disposition to abolish slavery prevails in North America, that many of Pennsylvanians have set their slaves at liberty, and that even the Virginia Assembly have petitioned the King for permission to make a law for preventing the importation of more into that colony. This request, however, will probably not be granted as their former laws of that kind have always been rejected."

- b. In that day, slavery was part of the social, political, and economical landscape. Most people had the same attitude as Patrick Henry who said, *"As much as I deplore slavery, I see that prudence forbids its abolition."*

Slavery could not be eradicated by mandate without calamity falling on everyone, free and slave alike. Gradually, over a period of time, it would be eliminated when it became economically unfeasible to continue.

- c. By the early 1860s, slaves were found mostly in the South, and even there, only about 10% of the population owned slaves. Is it fair to condemn the other 90% who did not own slaves?
- d. People today have been led to believe that slavery is a racial issue, but as was noted earlier, all races were involved in slave

trade and ownership. This means that it is not fair to single out one race and hold it accountable for the institution of slavery.

- e. Letters, tombstones, and interviews with former slaves reveal how the slaves were really treated. Many former slaves voluntarily stayed with their masters even after the war. Example, Ezra Adams said the following after the war:

“De slaves on our plantation didn’t stop workin’ for old mastah, even when dey was told dat dey was free. Us didn’t want no more freedom than us was gittin’ on our plantation already. Us knowed too well dat us was well took care of, wid plenty of vittles to eat and tigh log and board houses to live in. De slave, where I lived, knowed after de war dat they had abundance of dat somethin’ called freedom, what they could not eat, wear, and sleep in. Yes, sir, they soon found out dat freedom ain’t nothin’ less you is got somethin’ to live on and a place to call home. Dis livin’ on liberty is lak young folks livin’ on love after they gits married. It just don’t work.”

Former slave Simon Phillips of Alabama -

“People has the wrong idea of slave days. We was treated good. My Massa never laid a hand on me the whole time I was wid him . . . Sometime we loaned the massa money when he was hard pushed.”

Epitaph on the tombstone of an old faithful slave reads:

John – A Faithful Servant and True Friend; Kindly, and considerate; Loyal, and Affectionate; The Family He Served Honors Him In Death; But in Life, They Gave Him Love; For He Was One of Them.

- f. Rather than condemning our honorable ancestors who lived in the South for alleged crimes and brutality against slaves, there should be an outcry against the slavery that does exist today in the form of chattel slavery in Africa, child labor slaves in the sweat shops of India and China, and female sex slaves of Southeast Asia.
7. The slavery issue was addressed in 1700 when an anti-slavery tract was circulated in Massachusetts by Judge Samuel Sewell entitled, **The Selling of Joseph, a Memorial**.

In 1701 Judge John Saffin, who was a slave holder in Massachusetts and a member of the same court as Judge Sewell, wrote a reply. Both used the Bible to support their position as to whether slavery is a sin. That question was a hot topic of debate then as it still is today. Below is a summary of their published tracts.

1. **Judge Sewell assertion** - If it was wrong for Joseph's brothers to sell him into slavery, then it is wrong for Americans to sell Negroes into slavery.

Judge Saffin's reply - It was against the Mosaic Law (which came later) for any Israelite to sell their brethren. Furthermore, it was not unlawful for Abram to have both bond men and bond women who were either bought with money or born in his house :

Gen. 14:14 – Abram took 318 of his bond men to rescue lot who had been Kidnapped.

Gen. 21:10, Gal. 4:22 – Hagar was one of Abraham's bond women.

Ex. 21:16 – Cited to prove that Abraham bought his slaves legitimately (no kidnapping).

Lev. 25:44-46 – Cited to prove that it was lawful to acquire slaves from other nations.

Josh. 9:23 – Joshua made slaves of the Gibeonites for their deception.

2. **Judge Sewell assertion** - All men are sons of Adam and have an equal right to liberty.

Judge Saffin's reply - 1 Cor. 12:13 - *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

He then refers to the next 13 verses to demonstrate that there are different offices and statuses of believers, and that all were of use but not all equal.

WHY ARE WE STUDYING ABOUT SLAVERY?

1. You need to think for yourself and not succumb to the mindless propaganda that pervades our society.

Your first line of defense is truth.

Once you have learned the truth, you must be on the alert for opportunities to communicate the truth with others. This is done with discernment and the F/HS. Our purpose is not to go out and win arguments but to give others the chance to respond to the truth just as we have.

Most of the time, people reject the truth and resort to ridicule and intimidation to wear you down.

- a. If they reject the truth, that is their problem. You are not responsible for their negative volition. ***Matt 10:14 - If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town.***
- b. You must be aware of people who are not interested in the truth or when they are inflexible so that you can know when to change the subject or to end the conversation.

1. We must remember that the poles may show that they are in the majority, and they may have, politicians, and preachers on their side; but we have truth and God is on our side.

Is slavery wrong? Ask others if that question applies to our times. If so, then of course it is wrong. It is against the law. However, if that question pertains to the time when slavery did legally exist in this country, the answer would have to depend on the circumstances.

- a. If one is speaking of kidnapping innocent people and importing them into involuntary servitude, then the answer is absolutely yes, it is wrong.

However, if one is speaking of owning slaves, then it would depend on whether they adhered to the Biblical principles that deal with slavery or not. It would be like asking "Is divorce wrong?" It depends on the circumstances.

Continuing with the Judge's assertions:

- 3. Judge Sewell assertion** - Since it is a sin to buy and keep Negro slaves, owners should set them free without any compensation or reimbursement.

Judge Saffin's reply - If a law could be passed that would require slaveholders to free their slaves and they would be fully compensated from the public treasury, which would take nothing less than a miracle, then the Negroes would have to be sent out of the country or else the remedy would be worse than the disease. If there is not some strict course taken with them by authority, they will be a plague to this country.

4. **Judge Sewell assertion** – Ex. 21:16 "**Anyone who kidnaps another and either sells him or still has him when he is caught must be put to death.** Judge Sewell's implication was that anyone who bought or sold slaves should be put to death.

Judge Saffin's reply - He pointed out that God gave rules for owning slaves in that same chapter. The implication is that if it is wrong to buy and sell slaves, God would not be giving rules governing the ownership of slaves.

NOTE: Ex. 21:16 is referring to involuntary forcible servitude whereas Ex. 21:1-11 refers to indentured servitude which is temporary and voluntary.

Blacks are the posterity of Ham and therefore under the curse of slavery, Gen. 9:25-27.

Judge Swell's Answer - There is no commission from God authorizing others to execute the wrath of God on the descendants of Ham. Even if there was, how would anyone know if it would still be in effect today? Furthermore, the curse was on Canaan and Negroes are the descendants of Cush, not Canaan.

Judge Saffin's reply - Whether Negroes are descendants of Ham or not does not change the fact that any captives of heathen nations could be acquired lawfully.

Negroes are brought out of pagan countries into places where the gospel is preached.

Judge Sewell's Answer - We must not do evil so that good can come of it.

Judge Saffin's reply - That is no evil thing to bring them out of their own heathen country so that they may have the knowledge of the true God, be converted, and eternally saved.

Africans have wars one with another, and slave ships bring lawful captives that were taken in those wars.

Judge Sewell's Answer - He compares the African wars with the enmity between Joseph and his brothers (a domestic dispute). He also stated that slaves could be taken by unjust victors in war, but to buy those slaves would make one a party to wrongdoing. An unlawful war cannot make lawful captives.

Judge Saffin's reply - It is impossible to know the circumstance and the rightness behind the taking of spoils of war, including slaves, in distant lands.

LESSON 5 (7-2-20)

Abraham acquired slaves without contracting any guilt.

Judge Sewell's Answer - Until the circumstances of Abraham's purchase was recorded, no argument can be drawn from it. Lev. 25:46 is quoted to demonstrate that it was strictly forbidden for Israelites to buy and sell one another for slaves. Furthermore, we are to love our neighbors and apply the golden rule of Matt. 7:12.

Judge Saffin's reply - If we knew the circumstances of Abraham's purchase to be lawful and good, then we must conclude from your argument that it would be legal and right to buy and own slaves. Lev. 25:46 has no bearing on the buying and selling of infidels from a heathen country. Moreover, being good and respectful to others does not mean that we are to love and respect all men alike. I may love my servant well but my son better. I may see a neighbor in need, but that does not mean that I must also give him much of my estate in order to make him equal with me. A slave owner obeyed, Matt. 7:1-2 by treating his slaves in a fair and respectful manner.

*There were several reasons why the “Civil War” occurred; conflicting economic interests, cultural differences, religious disparity, disputes over slavery, but the main reason centered on “states’ rights.”

*a. Northern folks were partial to centralizing power in the federal government but the Southern folk wanted to keep the states sovereign. The South, and some in the North, believed the states had the right to secede and nullify federal laws they considered to be unconstitutional.

*b. Most people these days think the Civil War was solely about slavery. The North fought to end slavery and the South fought to keep it. That is simply not true.

“The Northern onslaught upon slavery was no more than a piece of specious humbug designed to conceal its desire for economic control of the Southern states.” Charles Dickens

“The truth remains intact and incontrovertible, that the existence of African servitude was in no wise the cause of the conflict... to whatever extent the question of slavery may have served, it was far from being the cause.” Jefferson Davis

Abraham Lincoln’s intention was to preserve the Union, not to free the slaves. He said, “*My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery.*”

*c. One of the most onerous controversies centered on the enactment of federal tariff laws of 1828 and 1832.

The South comprised less than one-fifth of the nation’s population, yet it paid approximately 83% of the tariff revenue.

During 1860, the imports of the South were valued at \$331 million; those of the North were \$31 million. The federal laws caused the South to carry a tax burden that was 10 times heavier than the North’s.

Those “a bondable” tariffs were possibly the last straw that motivated the South to secede. But the North had grown accustomed to this unfair advantage and feared that if the South succeeded, they would no longer pay the tariffs which the North had come to rely on, so their economy would be devastated. But the South couldn’t survive if they continued to pay such unreasonable tariffs.

Do states have the right to secede?

1 The Southern states seceded from the Union in the same manner that they had acceded to it which was by the action of a convention of the people of those states. The right to alter or abolish the form of government they lived under was never surrendered by the people of the states that acceded to the new Union.

*a. The Articles of Confederation (1781-1789) acknowledged the states sovereignty and recognized their right to remain or not remain in the union.

*b. The right of the states to secede was understood by all. New York, Rhode Island, and Virginia included it as a condition of ratifying the Constitution.

*c. The Constitution neither forbids states to secede nor authorizes the federal government to prevent their secession.

*e. Any people anywhere, being inclined and having the power, have the right to rise up and shake off the existing government and form a new one that suits them better. This is a most valuable and sacred right. Abraham Lincoln

Thirteen years later, when the Southern states wanted to secede, he called it treason.

2. The terms "Revolution," "Rebellion," and "Rebels" should not be associated with the Southern states that seceded from the union of sovereign states known as "these United States of America." They had as much right to dissolve the political band that connected them to a tyrannical government as their ancestors did in 1776. The Declaration of Independence says, "it is their right, it their duty to throw off such government." It also states, "that whenever any Form of Government becomes destructive of these ends [rights of life, liberty, and the pursuit of happiness], it is the Right of the People to alter or to abolish it, and to institute new government..."

3. There is one major difference between the secessionists of 1776 and 1861: The Confederacy's secession of 1861 formed a government that categorically denied any additional importation of African slaves into the new nation being formed whereas the founder's secession continued to allow it.

4. As long as the people retain the right to alter or abolish their government, they remain free. When that right is withdrawn, they are no longer free. When Abraham Lincoln demanded the use of troops to enforce the "rights" of the Federal government, he, in effect, destroyed the very foundation of American civil liberties, government by the consent of the governed. Conquest has replaced Consent as the foundation of American government.

The U.S. Supreme Court, in 1869, in the case of Texas vs. White, declared secession unconstitutional.

Quote from Andrew Lytle, The Virginia Quarterly Review, 1931, *“If Lincoln loved the Union, he was responsible, more than any man, for its destruction, for he consciously violated the Constitution. The war was not a war of slavery versus freedom; it was a war between those who preferred a Federated Nation to those who preferred a Confederation of Sovereign States. Slavery was the ink thrown into the pool to confuse the issue.”*

6. A Confederation, in political terminology, is a union of sovereign states, each of which is free to act independently. It is distinguished from a Federation in which the individual states are subordinate to the central government. The New England Confederation, formed in 1643 and lasting for more than 40 years, is the earliest example of confederation in America.

During the American War for Independence, the former colonies set up a confederation and stated its purposes in the Articles of Confederation.

7. President James Buchanan, in the last days of his administration (1857-1861), declared that the federal government would not forcibly prevent any secessions. However, Lincoln, in his inaugural address on March 4, 1861, rejected the right of secession.

8. Before Abraham Lincoln became president, he acknowledged that slavery within any state was legal and that the rights to property of the slaveholders would be respected. A clash developed over whether slavery would be allowed in the new states entering the Union. His position was that the Federal government had the authority to decide that issue, whereas the leaders of the South saw the people of the states as the ones who should make that decision.

In Cincinnati, Ohio in 1845, two Presbyterian pastors had a debate that is very informative to us today. They debated over the issue, “Is Slaveholding in Itself Sinful, and the Relation Between Master and Slave a Sinful Relation?”

Rev. J. Blanchard took the position that it was, and Dr. N. L. Rice took the position that it was not. It should be noted that this debate took place 145 years after the two judges in 1701 addressed these issues in the tracts we just studied. It must be remembered that the theme of the debate was not about sinful acts that took place within the system of slavery. It was about whether slavery in itself and the relationship between slave and master is a sin.

Dr. Rice maintained that American slavery ought never to have existed, but the slave-holding States did inherit that evil, and the important and difficult question was, “how shall the evil be removed?” How far were individuals required to go to restore slaves to freedom under the circumstances that existed then? Should people be bound to enrich a man who was reduced to poverty by others?

Rev. Blanchard began the debate with a 40-minute diatribe about the cruelties and unjust treatment of slaves from the Roman Empire era to the present. Then, Dr. Rice made two important distinctions:

- 1) There is a vast difference between owning slaves and the abduction of innocent people into forced servitude by slave traders. One is sinful and one is not.
- 2) One should not condemn an institution or a relationship as being sinful because there are those who abuse it. The question is not how much men can sin in a relationship, but whether the relationship is in itself sinful and whether a man is to be denounced as a heinous sinner simply because he is a master.

“Magnifying the sins committed in this institution does not change the fact that this relation may exist, and does, in multitudes of instances where cruelty and oppression do not exist.

Consequently, the sin is not in the relation itself. In denying that slave-holding is in itself sinful, I do not defend slavery as an institution that ought to be perpetuated.”

Dr Rice also pointed out that rehashing accounts of slave abuse will no more prove that slavery is a sin than rehashing accounts of wife abuse proves that marriage is slavery. There are many good Biblical reasons for Christians to be opposed to slavery, but that is not what the debate was about. Dr. Rice freely said that he was opposed to slavery. The question being debated: “Is slavery itself a sin?”

We, like Dr. Rice, must always go to the Bible for answers. The Bible cannot be legitimately used to defend slavery or to prove that slavery is a sin. It regulates, and therefore ameliorates (corrects) the evils associated with it. God cannot associate with sin. Therefore, His regulations for slavery proves that it is not a sin. Defending the truth about slavery is not the same as defending slavery. The problem is that man-made philosophies have become the standard of morality rather than the Word of God. “He who discards this criterion [the Bible], makes man a reasonless brute and the world an atheistic chaos.” Rev. Danby 1879

The father of President Woodrow Wilson, Rev. Joseph K Hopkins, and many others recognized that those who denounce slavery as a sin and vilify slaveholders do what the apostles never did.

Being a legalistic self-righteous person who takes on a superior attitude and emotionally calls something a sin, which the Bible does not, can cause great harm. The politically correct liberals of today are the modern-day radical abolitionists of the past. The ones who are hurt the most are the ones that they claim to help. The supposed "legacy of slavery" is presented as a legitimate reason to receive preferential treatment or to receive something for nothing. This is a lie resulting in enmity between the races and leaving those who believe it in perpetual poverty.

To their shame the 150th assembly of the Southern Baptist Convention in 1995 passed the infamous Racial Reconciliation Resolution which defamed and slandered the good name of Southern Baptists for the past 150 years. The duped delegates regurgitated on cue the liberal, politically correct propaganda about the institution of African servitude and life in the Old South.

ERROR #1 - "Our relationship to African-Americans has been hindered from the beginning by the role that slavery played in the formation of the Southern Baptist Convention."

TRUTH #1 - From the very beginning, Baptist churches in the South, both black and white Christians, have worked and worshiped together much closer than anywhere else in the world. According to historian Francis Butler Simkins, true Christian love was displayed more often during the times of slavery than in modern times of freedom.

ERROR #2 - The resolution charged that Southern slavery was "particularly inhumane."

TRUTH #2 - Dr. Robert W. Fogel's work on slavery in the Old South was so complete and impressive that it won him the Nobel Peace Prize of 1994. In his book, *Time On The Cross*, he demonstrated that nowhere in the Western Hemisphere were slaves better treated and cared for than in the South.

What is more shocking is that he showed that slaves of the South were treated better than were the free blacks of the North.

ERROR #3 - "Racism has led to discrimination, oppression, injustice, and violence."

TRUTH #3 - Of course, the above statement is true but not in the context it was presented which leveled racism only on those of fair complexion. The Southern Baptists' "admission" to the guilt of racism and slavery did not promote good will, however it did promote the demand for more minority set-asides, affirmative action, and reparations by the likes of "Rev." Jesse Jackson, "Rev." Al Sharpton, and "Rev." Louis Farrakhan.

The only result of kowtowing to black militants and other liberals is the further decline of any positive relationship between the two cultures.

ERROR #4 (a Biblical error) - According to the resolution, slavery denies the existence of the absolute equality of humankind, and therefore, slavery must be a sin. According to this logic it follows that no one should complain when he or she is ordered by the government to pay his fair share for the horrors of that most sinful of institutions.

TRUTH #4 - Only God in His Word defines what is a sin and what is not. If slavery is such a diabolical sin, it should be easy to find a clear-cut, "thus saith the Lord" repudiation of it in the Bible. No one in the Southern Baptist Convention or anywhere else is able to do that because there is none. What is easy to find in the Bible are numerous laws pertaining to the treatment of slaves for their protection. Rules of conduct for both master and slaves abound in scripture as well as in the Tenth Commandment where slaves are listed along with other property.

The 10th Commandment:

Exodus 20:17 You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant (slave) or his female servant (slave) or his ox or his donkey or anything that belongs to your neighbor."

Now back to our Romans Introduction:

LESSON 6 (7-7-20)

First Century Family Values Part 1

Honor and Shame were at the very top of the list of the values. People would do nearly anything to maintain their honor and the honor of their family. Shame was to be avoided at all costs.

It was the job of the male head of the household to establish the honor of the family, and it was the job of the female or wife in the household to avoid shame. This led, actually, to a sexual double standard. The wife had to protect the virtue of the inner circle of the family, including, especially, her virtue. And so, while the males were able to go out and fraternize with women other than their wives in the Graeco-Roman world—not in the Jewish world but in the Graeco-Roman world—the wives were not allowed to do that. There was a sexual double standard.

People would rather die than to be publicly shamed (ex. Judas). At the top of the list of values in America is life or death, not honor or shame. People would rather lie than die or to be shamed than die. Paul put dying on a cross for the sins of others as the most honorable and great

thing that ever happened in human history. Most people in antiquity would have said, "The most shameful way to die in the first-century days is on a cross by far."

*Group identity was more important to people than individual identity. Notice, people in the Gospels don't have last names. They were identified by **G**eography, **G**ender, and **G**eneration - that is, where they came from, who their daddy was, and what indeed was their gender; were they male or not. I am trusting you know that "Christ" was not Jesus' last name, or "Magdalene" was not Mary's last name, and so "Pilate" was not Pontius' last name, and so on.*

"He was probably connected with the Roman family of the Ponti, and called "Pilate" from the Latin pileatus, i.e., "wearing the pileus," which was the "cap or badge of a manumitted slave," as indicating that he was a "freedman," or the descendant of one." M. G. Easton, Easton's Bible Dictionary (New York: Harper & Brothers, 1893).

The primary identity was the group identity. The secondary identity was their individual identity, not the other way around.

When Paul talked about his identity said, "I am a Hebrew of Hebrews of the tribe of Benjamin, a Pharisee of Pharisees," etc. In other words, he lists, at the top of his descriptors of who he is, his group identities, not his individual identities. His individual identity was entirely secondary.

These societies were not into grace but into reciprocity. You do something for me and I will do something for you. If one failed to reciprocate, he would be shamed and that was the worst thing that could happen. Into this society, Paul brought the message of grace and it was like a stone being thrown through a glass window.

First Century Family Values Part 2

The people believed that there was limited resources and few had money to purchase goods, so they would barter for what they needed. They often had to do without. Into this mode of thinking, Paul brought the idea that God can do

exceedingly and abundantly more than we can ask or think.

Plus, if they believed the gospel, they would become a new creature and they have the same status as any other of the new creatures. They would all be one in Christ Jesus whether Jew or Gentile, male or female, free or slave (Galatians 3:28).

Christians were changing the paradigms about honor and shame and about group identity and about limited resources and about reciprocity and about patrons and clients.

Unit 2 Understanding the Rhetoric of the Romans

Rhetoric - the ancient art of persuasion. We may call it preaching and teaching. Debating or arguing over the verdict of some matter. There were **3 types** of ancient rhetoric.

Forensic - law courts, things done in the past, attack, and defense

Deliberative - public assembly, things done in the near future in order to change the future, advise and consent

Epideictic - oratory, things done in the present, praise, and blame. e.g. - "Friends, Romans, countrymen, lend me your ears. I am not here to praise Caesar but to bury Caesar, though Caesar was an honorable man."

The type of rhetoric used in Romans is definitely **Deliberative**. The believers in the Roman church were not Paul's converts so he was not as aggressive with them as he was with the Corinthian church. He didn't found the church in Rome so he has to address them as people he has not yet seen face-to-face; he has not yet met.

Paul said, frequently, in his letters, "I could command you to do x, y, or z" to his converts, "but I would rather do what? I would rather persuade you." That is the method of giving advice and consent—and it attempts to urge the Romans to change certain of their attitudes and practices in

regard to belief and behavior in the near future, hopefully even before Paul arrives.

Paul was smart to establish common ground, make them favorably disposed to what he was going to say next, and then he turned to the bone of contention, which he does beginning in Rom 9.

He had to address a problem that had manifested itself in this way: Jewish Christians and Gentile Christians do not seem to be meeting together. They didn't seem to get along, and Paul wanted some social mending and healing, in the body of Christ in Rome before he gets there. You will notice that he does not say, at the outset of Romans, "to the church in Rome," like he does in, say, Corinth, because there is no single gathering together of the assembly in Rome.

Paul's Rhetorical Strategy an Outline of Romans
Prescript 1:1-7 Postscript Chpt.16

We think of the epistles as letters but only the prescript (greeting) and the postscript (ending)

represent letters, the rest is a speech or teaching to be read to the congregations.

*Next is the **Exordium** used to develop a report 1:8-10. It could be called the sucking-up part of the epistle.*

*Next is the **Narration** 1:11-15 which is a narration that sets up the facts for the persuasion that follows.*

*Then comes the **Propositio** 1:16-17 which is the theme of the whole discourse. It is the righteousness of God and how man can have a righteousness standing before God.*

It is also called the Thesis Statement.

*Then come **the arguments**. The arguments for are found in 1:18 - 8:39 and the arguments against chapters 9-11*

Then in chapters 12 - 15 is the application of what he had said before.

The Arguments For

1. *The righteous wrath of God against all sin and iniquity*
1:18-32.
2. *Concerning the Jews 2:17-3:20. Restates his Thesis*
Statement 3:21-31.
3. *Regarding Abraham Chapter 4*
4. *Consequences of all these 3 arguments for the Christian faith? 5:1-11*
5. *Comparison 5:12-21*
6. *Sin, death, and the law (Chapters 6 & 7).*
7. *Life in the Spirit 7:1-17*
8. *Life in Christ 8:18-39*
- The Arguments Against*
9. *Chapters 9-11*
10. *Unifying Jews and Gentiles 12:1-21*
11. *Submit to governing authorities Chapter 13*
12. *Peroration 15:14-21*
13. *Epistolary features & conclusion 15:22-16:16*

Interpreting Romans

Exegesis - *The science of interpreting ancient texts in their original context and socio-rhetorical dimensions to understand the original meaning of the text.*

Hermeneutics *is the post interpretation and application of the text. The attempting to transfer meaning from back then to a very different historical and cultural setting now is what hermeneutics is really all about.*

Sometimes hermeneutics is wrongly defined as "determining a text's meaning for today," but a text means what it has always meant. What the text originally meant when the inspired author wrote it is still what the text means today, though it may have a different significance for us; or it may be applied differently now, or we may indeed derive a significance from it that it didn't originally have.

LESSON 7 (7-9-20)

"The book of Romans is the story of the Adjustment to the Justice of God in all of its facets, in all of its aspects. The book of Romans was written for the purpose of getting your attention . . . to get your UNDIVIDED attention and FULL concentration. It is a book teaching you, the reader, how to become grace oriented and how to function as a grace oriented person in life.

When you become adjusted to the justice of God, everything else in life will fall into line. The book of Romans explains to us that it is God's justice that provides the mechanics of all blessings, and discipline toward mankind [the Grace Pipeline]. If we don't adjust to the justice of God, then it will adjust to us.

The important doctrines to master from this book are:

- * Adjustment to the Justice of God*
- * The Grace of God*
- * The Essence of God*

The book of Romans, along with the book of Proverbs are books teaching common sense. Finally, the last half of Romans teaches us to apply doctrines to our experiences in life.

The Beginning of the Letter (Rom 1:1-17)

The Prescript 1:1-7

The customary formula for letters in ancient times included (a) naming and identifying the author, (b) naming and identifying the recipient, and (c) a word of salutation.

The same formula is used in all the New Testament letters except Hebrews and 1 John. Paul followed this formula in his letter to the Romans despite the lengthy digression of five verses which was precipitated by the word "gospel." Paul went off on a rabbit trail when he wrote "the gospel of God" in verse one.

Usually the prescript is short but Paul doesn't get around to naming the recipient of the letter until he gets to verse seven.

Romans 1:1-7 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, 2) which He promised beforehand through His prophets in the holy Scriptures, 3) concerning His Son, who was born of a

descendant of David according to the flesh, 4) who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, 5) through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake, 6) among whom you also are the called of Jesus Christ; 7) to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ. 1

sentence, 133 words

** **Romans 1:1** Paul, a bond-servant (doulos - slave) of Christ Jesus, called as an apostle, set apart (part. rp) for the gospel of God,*

***bond-servant** "Although in Gr. culture [a bond-servant] was most often referred to as the involuntary, permanent service of a slave; Paul elevates this word by using it in its Heb. sense to describe a servant who willingly commits himself to serve a master he loves and respects (Ex. 21:5-6). John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1691.*

***called as an apostle** - The Lord chose Paul; he certainly did not choose the Lord.*

apostle APOSTLE, ἀπόστολος, n. nsm; ② of messengers with extraordinary status, especially of God's. One of a group of highly honored believers with a special function as God's envoys.

Acts 9:15 The Lord said that he (Paul) is a chosen instrument of Mine to bear My name before the Gentiles

One of the requirements to be an apostle was to have personally seen the risen Jesus Christ. All the apostles had seen the risen Christ before He ascended and Paul saw the risen Christ after He had ascended (Acts 9:3-5 & 17, 23:11, 26:15-16, 1 Cor. 9:1-2, 15:8, Gal. 1:11-18).

set apart - APHORIZO, ἀφορίζω; part. rp, ② to select a person out of a group for a purpose, set apart, appoint.

Acts 13:2-3 And while they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." 3) Then, when

they had fasted and prayed and laid their hands on them, they sent them away.

Romans 1:2-3 which He (GF) promised beforehand through His prophets in the holy Scriptures, 3) concerning His Son, who was born of a descendant of David according to the flesh (humanity),

The Gospel is not a new message; it was promulgated in the Old Testament, beginning in *Genesis 3:15*. The salvation we enjoy today was promised by the prophets, though they did not fully understand all that they were preaching and writing. (Read: *1 Peter 1:10-12*)

The miraculous event of the substitutionary death and victorious resurrection constituted the Gospel that Paul preached and that we use to evangelize.

the holy Scriptures - Of course this refers to the O.T. Scriptures. We must remember that all Scripture is God breathed and is profitable for doctrine... ***2 Tim. 3:16***.

* **2) which He** (GF) **promised beforehand** (eternity past) **through His prophets in the** (O.T.) **holy Scriptures**

LESSON 8 (7-14-20)

3) concerning His Son, who was born of a descendant of David according to the flesh,

concerning His Son - The word "concerning" is the little Greek preposition "*peri*" — used also in *periscope* and

perimeter—and means "that which encircles." The gospel is all about [surrounded and centered upon] Jesus Christ and what He has done. J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 647.

who was born - Jesus was conceived in a virgin's womb by the Holy Spirit (*Luke 1:35; Is. 7:14*) and was delivered normally. The word "born" emphasizes that He is an actual historical figure. Many well-known ancient writers, including the Roman historian Tacitus (*Annals 15.44*), the familiar Jewish historian Josephus (*Antiquities, 2.18.3*), and Pliny the Younger (*Letters 10.96, 97*) verify Jesus' **historicity**. John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1691.

of a descendant of David - Jesus Christ was born into the royal family of King David. As eternal God, Jesus Christ is royalty—equal with the Father and with the Holy Spirit who are His royal family. So, Christ on the cross was divine royalty and Jewish royalty, but after His victory on the cross, Satan was defeated. After His resurrection and ascension, He became a new type of royalty sitting on the right hand of God in heaven (*Mark 16:19*). Now we Church Age believers are His royal family through the baptism of the H.S.

The church in Rome was in a Gentile nation and Jesus being a descendent of David wouldn't mean much, but its congregation weren't all Gentile. There were a number of Jews in the congregation and they would certainly know the importance of the statement that Jesus was a descendant of David.

* ***3) concerning His Son, who was born*** (virgin birth) ***of a descendant of David*** (royal family) ***according to the flesh*** (humanity),

(NASV) *Romans 1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,*

(ESV) *Romans 1:4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,*

was declared HORIZO, ὁρίζω, part. ap; ② to make a determination about an entity, determine, appoint, fix, or set.

Jesus Christ was declared to be the Son of God with power by the divine decrees in eternity past.

Isa. 46:9-10

"The Greek word, from which the English word "horizon" means "to distinguish." Just as the horizon serves as a clear demarcation line, dividing earth and sky, the resurrection of Jesus Christ clearly divides Him from the rest of humanity, providing irrefutable evidence that He is the Son of God"

John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1691.

the Son of God - The "Good News" is all about Jesus Christ, **the Son of God** which is a title of Christ that expresses the voluntary submission of the Second Person of the Godhead to the First Person for the purpose of fulfilling the program of redemption established in eternity past. "**Son of God**" indicates full deity. "**Son of Man**" indicates true humanity.

The divine decrees in eternity past declared Jesus Christ to be the Son of God because of His ministry of the first advent. He wasn't called by that title in the O.T. The first time it is used in the N.T. is - Matt. 4:3 & 6 when Satan questioned the validity of His title by saying, "*If you are truly the Son of God...*"

with power - DUNAMIS, δύναμις, n. dsf; ① potential for functioning in some way, power, might, strength, force, capability

As stated above, **was declared** was in the aorist tense and passive voice; the humanity of Jesus received power from the H. S.

This is not the power of the direct work of Jesus Christ in His deity, it is the power of the Holy Spirit. All through the period of the incarnation it was ordained in eternity past that God the Holy Spirit would sustain the humanity of Christ and set up a pattern for the royal family in the Church Age. R. B. Thieme Jr., Romans Chapter 1, n.d.

according to the Spirit of holiness - This is a reference to God the Holy Spirit, the third person of the Trinity who in the divine decrees of eternity past was ordained to sustain the humanity of our Lord Jesus Christ.

This probably also refers to the Holy Spirit's role in Jesus' resurrection. All three Persons of the Trinity were involved in Jesus' resurrection. Galatians 1:1 says that the Father raised Jesus from the dead. First Peter 3:18 says that the Spirit raised Jesus from the dead (see also Romans 1:4, and note that Romans 8:11 clearly says that God will resurrect believers "through His Spirit").

Romans 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to

your mortal bodies through His Spirit who indwells you.

And in John 2:19 Jesus predicts that He will raise Himself from the dead (see also John 10:18).

So, when we answer the question of who resurrected Jesus, we can say God did. And by that we can mean it was the Father, the Son, and the Holy Spirit. <https://www.gotquestions.org/who-resurrected-Jesus.html>

LESSON 9 (7-16-20)

by the resurrection - the Resurrection did not make Jesus the Son of God; it simply revealed that He is the Son of God..

Although Jesus was a Man of Sorrows and acquainted with grief, when He was raised from the dead, everything changed. His resurrection proved that He was telling the truth when He said:

John 8:23 "... you are from beneath; I am from above: you are of this world; I am not of this world."

His resurrection proved:

1. The validity of His virgin birth

2. He is the Son of God
3. He completed His mission
4. His atonement satisfied the justice of G.F.
5. He will return to this earth to receive His Bride (the Church) and then (at the 2nd Advent) judge the world as He begins His wonderful reign over the earth as the King of kings and Lord of lords.

The resurrection not only demonstrated the efficacy of Christ's work on the cross but was the means of Christ's victory in the angelic conflict. R.

B. Thieme Jr., Romans Chapter 1, n.d.

from the dead - NEKROS, νεκρός, adj. gpm; ① one who is no longer physically alive, dead person, a dead body.

Notice "dead" is in the plural which refers to both the spiritual death and physical death of Christ on the cross.

* **Romans 1:4 and** (JC) **was declared** (by the divine decrees) **to be the Son of God in** (receiving) **power according to the Spirit of holiness** (the H.S.) **by**

his resurrection from the dead (deaths, which proved He was the Son of God), ***Jesus Christ our Lord,***

Romans 1:5 - through whom (JC) we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake,

we - Who is the "we"? Is Paul talking about "we" meaning himself and his audience? Have they received grace? Yes, all believers receive grace the moment they believe the gospel. But what about apostleship?

The word "apostleship" referred specifically to Paul and the others who were technically apostles, every believer is a "sent one." The word in the Greek is apostolē, meaning "a sending forth." Every believer should be a witness, one sent forth with a message. What are you doing to get the Word of God out in these days? That is the business of those who have received grace and apostleship. J.

Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 648.

Certainly there was a spiritual gift of apostleship that carried great authority but it also appears that the word could be used in a more generic way carrying the meaning of "being sent" or "one who is sent."

All believers are sent by God to witness to others and to live as His ambassadors in a way that sends a message of hope and grace through their works and behavior.

The word "angel," means "messenger," both in the Hebrew and Greek. It is used to denote an agent God sends forth to execute his purposes.

the obedience - ΗΥΡΑΚΟΕ, ὑπακοή, n. asf; ① a state of being in compliance, obedience (one listens and follows instructions). This is a compound word, HUP from HUPO = under (authority) and AKOE from AKOOUO = to listen or hear. Speaking is exercising authority, listening results in obedience to authority. No listening - no obedience.

of faith - ΠΙΣΤΙΣ, πίστις, n. gsf; ② state of believing on the basis of the reliability of the one trusted, trust, confidence, faith.

Some might think that the meaning here would be the third meaning of *pistis*. ③ that which is believed, body of faith/belief/teaching. It refers to the body of doctrine. It is used for the orthodox doctrine handed down in the local church and it should be translated "for the purpose of obedience to doctrine."

Paul uses the article "**the**" in the Greek when he is identifying faith in terms of the body of doctrine that is foundational to Christianity.

	εἰς/eis	ὑπακοή/hupakoe	
πίστις/pistis			
(NASV) to bring about		the obedience	of
faith			

	εἰς/eis	ὑπακοή/hupakoe	πίστις/pistis
(NKJV)	for	obedience of	the faith

Greek	εἰς/eis	ὑπακοή/hupakoe
πίστις/pistis		

for obedience faith

Notice there is no article "**the**" which means that "faith"

cannot refer to the body of doctrine that is foundational to Christianity.

Paul is not talking about "*obedience of the faith*" that has been given once for all to the saints, he is talking about "*obedience of faith*" regarding believing the gospel as in:

Acts 16:31 And they said, "Believe (v. aam) in the Lord Jesus, and you shall be saved, you and your household."

Notice that "**Believe**" is in the imperative mood meaning that it is a command. This explains what "**for the obedience of faith**" means.

Romans 10:16 says: "they did not all heed the good news (obeyed the gospel)." Believing the message is equivalent to obeying the gospel.

So, faith is obedience, but it is not a meritorious obedience which is somehow the idea of working or doing something righteous that God somehow

blesses us for; it is recognizing that the merit is all in Christ, not in me; God has commanded me to believe in Him but the value comes from the object of belief, not the act of belief.

1 John 3:23 And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

2 Thessalonians 1:7-8 ...when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, 8) dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

Romans 16:25-26 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery (C.A. doctrine) which has been kept secret for long ages past, 26) but now is manifested, and by the Scriptures of the prophets (*N.T. writers forth telling C.A. doctrine), according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;

Notice the context of the verse above; it has to do with giving and receiving the gospel (obeying the command to believe the gospel), not in this instance, being obedient to the body of doctrine used for spiritual growth.

** The foretelling of future events was not a necessary but only an incidental part of the prophetic office. The great task assigned to the prophets whom God raised up among the people was “to correct moral and religious abuses, to proclaim the great moral and religious truths.” M. G. Easton, Easton’s Bible Dictionary (New York: Harper & Brothers, 1893).*

There are two phrases that Paul stated in Rom. 1:2 & 5 that he restated at the very end of this epistle in Rom. 16: 26 in order to demonstrate God’s faithfulness.

Romans 1:2 ...[the gospel] which He promised beforehand through His prophets in the (OT) holy Scriptures

Romans 16:26 ...but now [the gospel] is manifested, and by the Scriptures of the (NT) prophets,

The gospel was promised in verse two was being manifested at the end of the epistle.

Romans 1:5 ...to bring about the obedience of faith among all the Gentiles

Romans 16:26 ...has been made known to all the nations, leading to obedience of faith;

Verse five shows that they had what they needed to take the gospel to the Gentiles and at the end of the letter the gospel was being presented to the Gentiles so they could receive it.

among all the Gentiles - Paul was the apostle who had a commission to take the gospel to the Gentiles.

for His name's sake,- The words “for His name’s sake” is indicating the character and reputation of someone. If you do something in the name of someone it is in reference to their authority, their character, their person. It is not just this nominalist idea that a name is just a label. The name in Scripture has something to do with the essence or character of a person, and it is with reference to the identity, the character, and the person of the Lord Jesus Christ.

* ***Romans 1:5 - through whom*** (JC) ***we*** (C.A. believers) ***have received*** (v. aai) ***grace and apostleship*** (not the office) ***to bring about the obedience of faith*** (obeying the command to believe the gospel) ***among all the Gentiles, for His*** (JC) ***name's sake*** (under His authority),

LESSON 10 (7-21-20)

Some wrongly believe that true saving faith always produces obedience and submission to the Lordship of Jesus Christ, Rom. 16:26, James 2:12-17. John

MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1691.

Romans 1:6 among whom you also are the called of Jesus Christ;

called - KLETOS, κλητός, adj. npm; to be invited, called.

This appears to be a generic gospel call to all the Gentiles of which included most of the people in the Church of Rome.

Romans 9:24 ...whom He also called (καλεο, καλέω v. αι), ***not from among Jews only, but also from among Gentiles.***

Romans 1:5-6 ...to bring about the obedience of faith (obeying the command to believe the gospel) **among all the Gentiles, for His (JC) name's sake *6) among whom** (Gentiles) **you** (the Church of Rome) **also are the called of Jesus Christ;**

SPECIAL TOPIC: CALLED

God always takes the initiative in calling, electing, and wooing [drawing] believers to Himself (John

6:44, 65; 15:16; 1 Cor. 1:12; Eph. 1:4-5, 11). The term "calling" is used in several theological senses:

- A. Sinners are called to salvation by the grace of God through the finished work of Christ and the conviction of the Spirit (i.e., *klētos*, cf. Rom. 1:6-7; 9:24, which is theologically similar to 1 Cor. 1:1-2 and 2 Tim. 1:9; 2 Pet. 1:10).
- B. Sinners call on the name of the Lord to be saved (i.e., *epikaleō*, cf. Acts 2:21; 22:16; Rom. 10:9-13). This statement is a Jewish worship idiom.
- C. Believers are called to live Christ-like lives (i.e., *klēsis*, cf. 1 Cor. 1:26; 7:20; Eph. 4:1; Phil. 3:14; 2 Thess. 1:11; 2 Tim. 1:9)
- D. Believers are called to ministry tasks (cf. Acts 13:2; 1 Cor. 12:4-7; Eph. 4:1).

Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5,

Study

Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro

1:6-7.

The book of Romans uses various words such as "called," "elected," "predestined," and "chosen" to

show us that God knew in eternity past from His foreknowledge, who would believe the gospel and be eternally saved.

Romans 8:29-30 For whom He ¹ foreknew, He also ² predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30) and whom He ² predestined, these He also ³ called; and whom He called, these He also ⁴ justified; and whom He justified, these He also ⁵ glorified.

****6) among whom (Gentiles) you (the Church of Rome) also are the called of Jesus Christ;***

LESSON 11 (7-23-20)

Now, Paul finally informs us to whom the letter is sent and his greeting to them.

Romans 1:7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Paul might have addressed his letter to "***all who are beloved of God in Rome***" to emphasize that it didn't matter whether you are a Jew or a Gentile,

you are loved by God, you are a saint, and you are part of the Church in Rome which included both Jews and Gentiles.

To be a Christian is to be part of the royal family of God, a community of believers, the body of Christ, and the Universal Church.

God has a common [unconditional] love to all men (Deut. 10:18; John 3:16; 1 Tim. 4:10; Titus 2:11; 3:4); a special [personal] love to believers (1 John 3:1; Jer. 31:3; Eph. 1:3-6; 2:4-8). This special love is seen in making them His people and blessing them as

such. Joseph S. Exell, *The Biblical Illustrator: Romans*, vol. 1 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 17.

God's common love is displayed in John 3:16:

*For God—The greatest Lover
so loved—The greatest degree
the world,—The greatest company
that he gave—The greatest act
his only begotten Son,—The greatest gift
that whosoever—The greatest opportunity
believeth—The greatest simplicity
in him—The greatest attraction*

*should not perish,—The greatest promise
but—The greatest difference
have—The greatest certainty
everlasting life—The greatest possession.*

R. Kent Hughes, *Romans: Righteousness from Heaven, Preaching the Word*
(Wheaton, IL:
Crossway Books, 1991), 20-21.

Only believers are called "*beloved of God*" but not because of anything that is attractive or loveable in us, but because of God's infinite capacity to love us.

The phrase, "*beloved of God*" is used of Jesus (*Matt. 3:17; 17:5*) and is also used of the church in Rome! This shows the depth of God's love for those who put their trust in His Son.

**LOVE IS NOT BASED ON EMOTIONS.
FEELINGS ARE NOT LOVE!**

**LOVE IS BASED ON TRUST, VIRTUE,
COMMITMENT, FAITHFULNESS, &
CHARACTER.**

THESE ARE NOT EMOTIONS!

There are two types of love:

Unconditional / Impersonal Love:

Love based on the character of the subject, the one who loves.

Personal Love: Love based on the appealing characteristics of the object, the one who is loved.

GOD LOVES YOU
SUBJECT OBJECT

IMPERSONAL / UNCONDITIONAL LOVE

GOD LOVES YOU
God loves us based on His character and His infinite capacity to love.

YOU LOVE GOD
SUBJECT OBJECT

PERSONAL / CONDITIONAL LOVE

YOU LOVE GOD

WE NEVER HAVE IMPERSONAL OR UNCONDITIONAL LOVE FOR GOD.

WHY?

Because our love for Him is always personal,
based on who and what He is which is perfect
in every way!

His love for us is sometimes unconditional and
sometimes personal, but always based on His
grace.

How does God express His love for us?
THROUGH GRACE!

Do we have to work for blessings? NO. WHY?

Because our blessings depend on who He is,
not who we are.

GOD'S
IMPERSONAL
UNCONDITIONAL LOVE
LOVE
EMPH. THE SUBJECT
OBJECT
UNCONDITIONAL
CONDITIONAL

GOD'S
PERSONAL
CONDITIONAL
EMPH. THE

EMPH. GOD'S INTEG.
IMPUTED +R

TO ALL UNBELIEVERS
BELIEVERS

TO NEG. BELIEVERS
BELIEVERS

EMPH.

TO ALL

TO POS.

GOD'S
IMPERSONAL
PERSONAL UNCONDITIONAL
CONDITIONAL
LOVE FOR ALL
FEW

GOD'S

LOVE FOR A

PHASE 1 ENTIRE HUMAN RACE
BELIEVERS

SALVATION Unlimited Atonement
+R

Imputed

PHASE 2 ALL BELIEVERS
BELS.

MATURE

TIME Logistical Grace
Grace

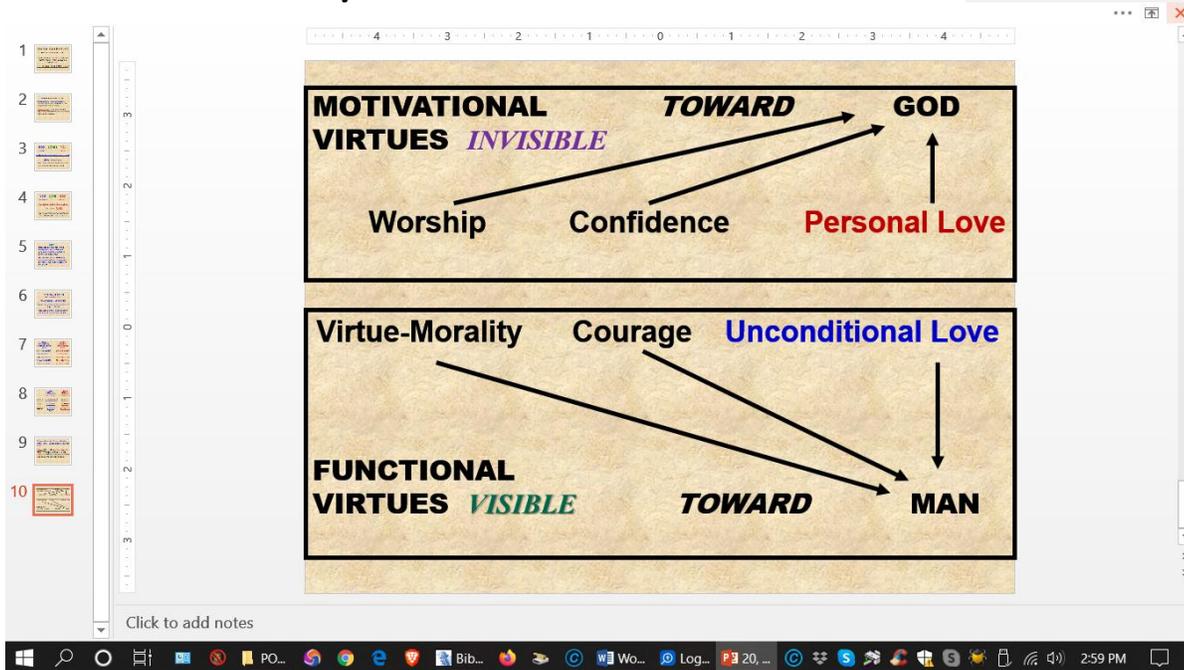
Super

PHASE 3 **ALL BELIEVERS** **MATURE**
BELS.

ETERNITY **Resurrection Bodies** **Eternal**
Rewards

Personal love for God motivates
impersonal / unconditional love for man.

1 John 5:2 . . . By this **[our love for God]** we know that we **love** the children of God when we **love** God and obey his commandments.



LESSON 12 (7-28-20)

Romans 1:7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

called as saints - "called" is the same Gr. word that is found in verse 6.

All Church Age believers are "called saints." The word "as" and "to be" NKJV are not found in the Greek text. "Saints" is a dative, plural, adjective and needs no modifiers. The English translations make "called" appear as a verb which it is not.

The term "saints" refers to the believers' position in Christ, not their sinlessness. We are not called because we are saints, but we are saints because we are called. We are called saints because we are set apart to God for blessings.

Sometimes "*hagios*" is translated "holy" instead of "saint."

Holy living is possible because believers are fully accepted and forgiven through Jesus' life and work

on the cross, and through the ministries of the Holy Spirit producing divine good in them.

This establishes a Positional reality and an Experiential potential:

1. being holy because of Christ's imputed righteousness
2. and called to live holy because of the presence of the Holy Spirit.

Paul referred to believers as saints twenty-nine times in eight of his epistles.

The greeting:

Grace to you and peace - The regular Greek greeting was "Rejoice!" (*chaire*), and the regular Jewish greeting was "Peace" (Hebrew *shalom*, Greek *eiriene*).

A saint is not one who has been exalted; a saint is one who exalts Jesus Christ. A person becomes a saint when Jesus Christ becomes his Savior. There are only two classes of people in the world: the

saints and the ain'ts. If you are not an ain't, then you're a saint. It is not your character that makes you a saint, it's your faith in Jesus Christ and the fact that you are set apart for Him. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 649.

We are recipients of "grace" and "peace." Paul says, "Grace and peace to you from God our Father and from the Lord Jesus Christ." Grace (charis) to you was a Gentile greeting and Peace to you (Shalom) was a Jewish greeting and Paul combined the two. However, the great majority of believers in Rome were Gentiles. But here, Paul combines grace and peace and of course, grace always precedes peace.

from God our Father and the Lord Jesus Christ
- The source of all of these things is "from God our Father, and the Lord Jesus Christ.

**** Romans 1:7 to all (both Jews and Gentiles) who are beloved of God in Rome, called (adj.) as saints (set apart ones) Grace to you and peace from God our Father and the Lord Jesus Christ.***

Now comes the Exordium (Verses 8-10), intended to establish a rapport with them so they would listen to

what he had to say. Verses 8-17 are the introduction to the rhetorical part (declarative part).

Romans 1:8 - First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

The first thing that Paul did is the first thing we all should do and that is to give thanks. He goes into his thanksgiving mode again in chapter 7, verse 25:

Romans 7:25 Thanks be to God through Jesus Christ our Lord.

I thank my God - EUCHARISTEO, εὐχαριστέω, v. pai; ② to express appreciation for benefits or blessings, give thanks, express thanks, render/return thanks

One of the first lessons a good leader must learn is the importance of setting priorities. People reveal by their priorities what is genuinely important in their lives.

Thanksgiving and praise to God were at the center of Paul's religious experience. Consequently, ten of his thirteen epistles open with some form of "I thank my God." His letter to the Galatians, whose defection from the true gospel caused him to dispense with any opening commendations (*Gal. 1:6-12*).

for you all - This use of "all," like v. 7, may reflect the jealousy and conflict between the believing Jewish leaders who fled Rome under Claudius (*Acts 18:2*), and the resultant believing Gentile leaders who had replaced them for a few years. Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 1:8.

your faith - ΠΙΣΤΙΣ, πίστις, n. nsf; ① that which evokes trust and faith, ② the state of being someone in whom confidence can be placed, faithfulness, reliability, fidelity, commitment.

The believers in the Church of Rome received a reputation of being faithful to the Lord by learning and then applying doctrine.

The capital city itself had not yet been evangelized because the church there was made up primarily of believers who had heard the gospel message elsewhere. But their faith was widely known. The growth of the church has always been contingent upon the openness of believers to express their faith.

Word had filtered out throughout the empire that many in Rome were turning to Christ—so much so that it disturbed the emperors. Later on, persecution began.

J. Vernon McGee, *Thru the Bible Commentary*, vol. 4 (Nashville: Thomas Nelson, 1997), 649.

The testimony of the church in Rome was so strong that in A.D. 49 the emperor Claudius expelled all the Jews because of their Christian influence (*Acts 18:2*).

Acts 18:2 There he (Paul) met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave Rome. He went to visit them...

is being proclaimed - ΚΑΤΑΓΓΕΛΛΟ, καταγγέλλω, v. ppi; to make known in public, with implication of broad dissemination. The passive voice - to receive acclamation.

throughout the whole world - The faithfulness of these Christians was talked about throughout the Roman Empire, which then constituted the whole world from the perspective of those living in the Mediterranean area.

****Romans 1:8 - First, (#1 priority) I thank my God through Jesus Christ for you all (Jews & Gentiles), because your faith (fidelity to doctrine) is being proclaimed (is receiving acclamation) throughout the whole world (the Roman Empire).***

This verse should inspire all churches to double their efforts to learn and apply God's Word. They accomplished this under pressure and persecution so churches today in America have no excuse to fulfill their duty as they did.

LESSON 13 (7-30-20)

Romans 1:9-10 For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make

mention of you, 10) always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

whom I serve - LATREUO, λατρεύω, v. pai; means to serve

This verb was used by the Greeks for service to the gods. But in the N.T. it refers to the priestly ministry of every believer.

The basic function of full-time Christian service is to take in Bible doctrine. *Latreuo* refers primarily to the believer's attitude toward Bible doctrine, his absorption and perception of doctrine, and the relationship of that to the Lord.

Latreuo is seen as offering service to God in Heb. 12:28.

Hebrews 12:28 *Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we **may offer** (v. pas) to God an acceptable **service** with reverence and awe;*

The word "service" is part of the phrase, "may offer."

The subjunctive mood means that service to God is only a potential.

Most believers are more interested in serving self than serving God. There are believers who are motivated to serve God by avoiding immorality and by doing good deeds, but it is done all done in the flesh, the Holy Spirit has nothing to do with it.

Furthermore, they have little or no doctrine so their effort to serve God is adulterated into human good which is totally unacceptable to God. He is not pleased or satisfied with believers who are deficient in doctrine yet attempt to serve Him.

Many have a misconception of full-time Christian service.

They think that it means only those who are pastors, missionaries, evangelists, seminary prophesiers, and chaplains are in full-time Christian service. They are unaware that the moment a believer is born again is the moment of entering into full-time Christian service.

The basic function of full-time Christian service operates through our ambassadorship in applying doctrine to our circumstances. That indeed, is a full-time job.

The active voice of *Latreuo* in our verse has Paul producing the action here as a mature believer, but all of us produce the action regardless of our status.

In the NT, this Gr. word for "serve" always refers to religious service, and is sometimes translated "worship." Paul had seen the shallow, hypocritical religion of the Pharisees and the superstitious hedonism of pagan idolatry. His spiritual service however, did not result from abject fear or legal obligation, but was genuine and sincere. John MacArthur Jr., ed., *The MacArthur Study Bible, electronic ed.* (Nashville, TN: Word Pub., 1997), 1692.

(NKJV) **Philippians 3:3** **For we are the circumcision, who *worship* God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,**

worship - LATREUO, λατρεύω, part. πα, The words, "in the" are not found in the Gr. and the capital S is not found in the Gr. either.

with my spirit - *"Paul's service was with his spirit. It was not that of religious drudgery, going through endless rituals and reciting prayers and liturgies by rote. It was service bathed in fervent prayers. It was willing, devoted, tireless service, fired by a spirit that loved the Lord Jesus."* William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed.

Paul carried out his mission from the Lord with *spoudazo* (zeal)!

in proclaiming the gospel of His Son - The word "proclaiming" is not in the Greek. Paul served the Lord in his spirit in giving the gospel to unbelievers. Paul was given the spiritual gift of apostleship to the Gentiles which required a maximum amount of doctrine.

(God) **is my witness** - MARTUS, μάρτυς, n. nsm; ② one who affirms or attests, testifier, witness. We get the word "martyr" from this Gr. word.

Paul was taking an oath in God's name (Rom. 9:1; 2 Cor. 1:23; 11:10-11, 31; 12:19; Gal. 1:20; 1 Thess. 2:5). Calling a deity to "witness" underlined the veracity of one's claim, since deities were expected to avenge false claims about them.

Only God has the right of vindication, only God is the true witness, and only God has all the facts.

We have the perfect witness, God the Father who sits in the supreme court of heaven is the Witness to the activities of every believer

Principle: What people think of you doesn't mean a thing. It is what God thinks of you that counts. What God thinks of us depends upon our attitude towards Him and His Word.

as to how unceasingly I make (v. pmi) mention of you -

unceasingly - ADISLEIPTOS, ἀδιαλείπτως, adverb; constantly, unceasingly. This was a figure of speech that indicated how often someone prays during the day for others.

****Romans 1:9 For God, whom I serve (v. pai, priestly function) in my spirit (human spirit) in the preaching of the gospel of His Son, is my witness (as an oath) as to how unceasingly I make (v. pmi) mention of you,***

The apostle Paul was just as zealous in his **priestly duties** (prayer, singing hymns, and learning doctrine) as he was in his **ambassador duties** (witnessing, teaching, and applying doctrine).

LESSON 14 (8-4-20)

****Romans 1:10 always in my prayers making (part. pm)***

2/request, if perhaps now at last by the will of God I

m/ay (v. fpi) succeed in coming to you.

"One thing a lot more of us have to pay attention to is the consistency and the frequency of our prayer life. This is not something that is a suggestion in Scripture, this is a mandate. We are, as **1 Thessalonians 5:17** says, to **pray** (v. pmm) **without ceasing**. That means that this is to be a continual thing in our life, and prayer really does make a difference. **James 4:2** says, "We have not because we ask not." Too often we succumb

to the strain of fatalism in our culture that things will just work out the way they are going to work out and God's will be done, and so we justify it that way and move on. We just don't take the time for prayer. Paul talks about the fact that he always makes mention of the Romans in his prayers, he consistently prays for them." Dr. Robert

Dean, NT-06-Romans

Notice that Paul was not pushing his own agenda even though his heart's desire was to be able to go to Rome and minister to the believers there.

[Romans 1:11](#) *For I long to see you so that I may impart some spiritual gift to you, that you may be established;*

Paul desired to go to Rome but he got sidetracked by going to Jerusalem first which didn't work out well for him at all.

[Romans 15:22-25](#) *For this reason I have often been prevented from coming to you; 23) but now, with no further place for me in these regions, and since I have had for many years a longing to come to you 24) whenever I go to Spain-- for I hope to see you in passing, and*

to be helped on my way there by you, when I have first enjoyed your company for a while-25) but now, I am going to Jerusalem serving the saints.

Acts 19:21 *Now after these things were finished, Paul purposed in the spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, "After I have been there, I must also see Rome."*

Acts 21:10-15

impart (v. aas) **some spiritual gift to you** - Paul was not suggesting that he would give them a spiritual gift as only the Holy Spirit can do that. He was referring to sharing his spiritual gift of teaching doctrine with them.

Paul intended to share doctrine by means of his spiritual communication gift.

may be established - STERIZO, στηρίζω, inf. ap;
② to cause to be inwardly firm or committed, confirm, establish, strengthen.

LESSON 15 (8-6-20)

*** Romans 1:11 For I long (v. pai) to see you so that I may ~~impart some spiritual gift to you~~ share (v. aas) doctrine with you from my spiritual gift of apostleship, that you may be established;**

Paul was complying with what Peter communicated to believers:

1 Peter 4:10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

12) that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine.

may be encouraged together with you -

SUMPARAKALEO, συμπαρκαλέω, inf. ap, encourage together. SUM = with, PARAKALEO = to call together, encourage

Spiritual gifts are designed to serve the Lord and also for the benefit and edification of believers.

1 Corinthians 12:7 But the manifestation of the Spirit is given to each one for the profit of all:

Paul clearly states his sense of apostolic authority, but also a community-wide sense of

helping and encouraging each other. Believers need one another!

Believers are encouraged by their fellow believers who attend church, sing hymns, fellowship together, and learn doctrine. They are inspired to join them; they don't want to be left out.

One mature believer who refuses to complain about the hardship he is experiencing but thanks God for providing everything necessary to get through it and praise Him for His faithfulness, can have a significant positive influence on the entire church.

Most people believe there are no absolutes so they are very unstable in their souls because they don't rely on anything immutable. They say that they have their truth and you have your truth because they reject the fact that there is only one truth which is found only in His Word. How can anyone have confidence in anything if nothing can be known for certain? Also, fear reigns supreme when certainty is unattainable.

Dogmatically expressing faith in God can instill confidence and courage in someone who is being neutralized by fear. Just about everyone in our country these days are afraid of something so to see someone who is not, catches their attention and gives them a sense of hope.

Notice the humility of Paul in including himself who required encouragement from others just as all of us need that kind of encouragement.

Paul knows about the reciprocal blessings of Christian fellowship and, although he is an apostle, he is not too proud to acknowledge his need for it. Happy is the modern missionary who goes to another country and culture in the same spirit of receptivity, anxious to receive as well as give, to learn as well as teach, to be encouraged as well as to encourage! And happy is the congregation who has a pastor of the same humble mind!

Kenneth Boa and William Kruidenier, Romans, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 28.

Romans 1:13 **And I do not want you to be unaware, brethren, that often I have planned to come to you and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.**

The first word in this verse is "ou" in the Gr. which is a negative particle meaning "not" which puts heavy emphasis on being unaware.

to be unaware, AGNOEO, ἀγνοέω, v. pai; ① to be uninformed about, not to know, be ignorant (of). The Eng. word "agnostic" comes from this Gr. word.

"This is an idiom which Paul uses often to introduce important statements (cf. 11:25; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 1 Thess. 4:13)." Robert James

Utey, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 1:13.

While the Church in Rome had demonstrated a great interest in doctrine and their faith had become famous, they had very definite gaps. They were saved but had failed to understand the grace mechanics behind salvation. One of the great

setbacks of believers today is to be saved and not understand the numerous spiritual Realities that occur when one puts his faith alone in Christ alone.

Therefore, they were ignorant of the various imputations, the baptism of the H.S., the dispensation of Israel, the significance of being In Christ, ambassadorship, priest- hood, the ministries of the H.S., eschatology, etc.

While Rome is now open Jerusalem is closed. Shortly after writing this letter, Paul must decide between Rome and Jerusalem, between doctrine and emotion. It was Paul's erroneous decision to go to Jerusalem which resulted in his reversionism. When you have a choice to make between doctrine and how you feel, never go by how you feel.

[\(and have been prevented thus far\)](#) - By what?

"Evangelism among the other Gentiles and Satanic opposition (1 Thess. 2:18). The daily pressure of his "concern for all the churches" (2 Cor. 11:28). Kenneth Boa and William Kruidenier, Romans, vol. 6, Holman

New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 28.

1 Thessalonians 2:17-18 *We, brethren, having been bereft of you for a short while in person, not in spirit were all the more eager with great desire to see your face. 18) For we wanted to come to you, I, Paul, more than once, and yet Satan thwarted us.*

2 Corinthians 11:28 *Apart from such external things, there is the daily pressure upon me of concern for all the churches.*

LESSON 16 (8-11-20)

I might obtain (v. aas) **some fruit among you also** –

There are 3 kinds of spiritual fruit: 1) spiritual attitudes that characterize a Spirit-led believer:

Galatians 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23) gentleness, self-control; against such things, there is no law.*

2) righteous actions :

Ephesians 2:10 *For we are His workmanship, created in Christ Jesus for good works, which*

God prepared beforehand, that we should walk in them.

Hebrews 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

Titus 2:1-10

3) new converts:

John 4:36 Already he who reaps is receiving wages and is gathering fruit for life eternal; that he who sows and he who reaps may rejoice together.

In light of (Phil. 4:22), it appears that Paul was referring to the third one—a desire that was eventually realized during his imprisonment in Rome.

Philippians 4:22 All the saints greet you, especially those of Caesar's household.

Part of the fruit (converts) Paul harvested included members of Caesar's household.

If we want to produce this kind of fruit (converts), we must not allow unbelievers to get us talking about things like tithing, divorce, capital punishment, etc. We need to make the gospel the issue, faith alone in Christ alone.

even as among the rest of the Gentiles. Paul was called to produce fruit (converts) among the Gentiles just as he sought to produce fruit (converts) among those whom he was writing.

****Romans 1:13 And I do not want you to be unaware*** (inf. pa), ***brethren, (that often I have planned to come to you and have been prevented thus far) in order that I might obtain some fruit*** (converts) ***among you also, even as*** (the converts) ***among the rest of the Gentiles.***

Paul's number one goal in his missionary journeys was to make converts by preaching the gospel. Teaching those converts to produce spiritual fruit was secondary.

Romans 1:14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

[under obligation](#) - OPHEILETES, ὀφειλέτης, n. nsm;

② one who is under obligation in a moral or social sense, one under obligation, one liable for.

1 Corinthians 1:17 For Christ did not send me to baptize, but to preach the gospel...

1 Corinthians 9:16-17 For if ^(3rd) I preach (v. pms) the gospel, I have (v. pai) nothing to boast of, for I am under (v. ppi) compulsion (God's mandate to preach the gospel); for woe is me if I do not preach (v. ams) the gospel. 17) For if I do (v. pai) this voluntarily, I have (v. pai) a reward; but if against my will, I have (v. rpi) a stewardship (responsibility) entrusted (v. rpi) to me.

If we give the gospel voluntarily we receive a reward. It has nothing to do with the number of souls you win, it is the actual witnessing that you do that is rewardable. **Soul-winning** is the work of the Holy Spirit. **Soul communicating** is our responsibility. Witnessing is communicating the gospel to lost souls. The reward has to do with the

crown of joy of Philippians 4:1 and 1 Thess. 2:19
which is the reward for soul communicating.

**Philippians 4:1 Therefore, my beloved brethren
whom I long to see, my joy and crown, so stand
firm in the Lord, my beloved.**

**1 Thessalonians 2:19-20 For who is our hope
or joy or crown of exultation? Is it not even
you, in the presence of our Lord Jesus at His
coming? 20) For you are our glory and joy.**

*"Paul's sense of obligation to carry the message
of Christ was not a burden. On the contrary, he
was "eager to preach" to those who were in
Rome. "Obligation to him who died produces an
obligation to those for whom he died." Obligation
needs not to be a joyless commitment to an
unpleasant task. Paul's eagerness grew out of his
own transforming experience on the Damascus
road coupled with the realization that he was
privileged to share the good news with others."*

Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville:
Broadman & Holman Publishers, 1995), 70.

LESSON 17 (8-13-20)

If we witness against our will (bullied by legalists into witnessing) the ongoing responsibility to give the gospel continues to be binding.

The gospel given by a believer who witnesses against his will would still be effective but the believer wouldn't be rewarded because he wouldn't be filled with the H.S. but operating from the flesh.

to Greeks and to barbarians – Alexander the Great and his followers had Hellenized the known world. The Romans had taken over and assimilated the Greek culture.

“People of many different nationalities embraced the Gr. language, culture, and education. They were the sophisticated elite of Paul's day. Because of their deep interest in Greek philosophy, they were considered “wise.” Because of this prevalence of Greek culture, Paul sometimes used this word to describe all

Gentiles.” John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1692.

The Greeks became the designated name of the Gentiles who accepted Hellenistic culture.

"Barbarians was a derisive term coined by the Greeks for all who had not been trained in Gr. language and culture. When someone spoke in another language, it sounded to the Greeks like "bar-bar-bar," or unintelligible chatter. Although in the narrowest sense "barbarian" referred to the uncultured, uneducated masses, it was often used to describe all non-Greeks—the unwise of the world. Ibid

both to the wise and to the foolish – Those who were considered Greek were considered ***the wise*** and those who were barbarians were considered ***the foolish***.

"Both the wise and the foolish" could be translated as

'Both the civilized and the uncivilized.'

The point is that God is no respecter of persons—the gospel must reach both the world's elite and its outcasts (*James 2:1-9*).

"The truth that all people are sinners before God levels the only ground of any eternal significance.

All come with the same need for forgiveness. Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 69.

Up to this point, the focus has been on the gospel with the next two verses being the climax of the discourse.

*Vs. 1 - set apart for the **gospel of God**,*

*Vs. 5 - **obedience of faith** among all the Gentiles*

*Vs. 9 - the **preaching of the gospel of His Son***

*Vs. 13 - I might **obtain some fruit** (converts) among you*

*Vs. 15 - I am **eager to preach the gospel** to you*

15) Thus, for my part, I am eager to preach the gospel to you also who are in Rome.

I am eager – PROTHUMOS, πρόθυμος, adj. nsn; to be eager to be of service, ready, willing, eager.

Paul was not only ready, willing, and able to preach the gospel in Rome, he looked forward to it.

"False teachers had already gotten to Rome and were seeking to poison the Christians against Paul (see Rom. 3:8). Some would accuse him of being anti-Law; others would say he was a traitor to the Jewish nation. Still, others would twist his teaching about grace and try to prove that he taught loose living. No wonder Paul was eager to get to Rome!"

Warren W. Wiersbe, The Bible Exposition Commentary, vol. 1 (Wheaton, IL: Victor Books, 1996), 516.

to preach the gospel – EUANGGELIZO, εὐαγγελίζω,
inf. am

proclaim the divine message of salvation, proclaim the gospel.

Unfortunately, most believers are not eager to give the gospel, they dread it! Why? Because most people reject the gospel and no one enjoys being rejected so it's easy to remedy that by simply not witnessing.

Fear is a factor as well. Believers are afraid that someone will ask a question they can't answer and

they will be embarrassed. They're afraid they will look stupid.

They feel awkward and afraid they are invading someone's privacy. Plus, there is a possibility of being mocked or laughed at. People might become angry or condescending.

So should any of the issues mentioned above be considered

a good reason for keeping the truth of the gospel away from a person who will spend eternity in the Lake of Fire?

God depends on us to give the gospel message to the world.

2 Corinthians 5:17-20 Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come. 18) Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, 19) namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of

reconciliation. 20) Therefore, we are ambassadors for Christ, **as though God were entreating through us**; we beg you on behalf of Christ, be reconciled to God.

Probably every believer would agree that giving the gospel to unbelievers is the right thing to do.

James 4:17 Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

Paul commanded the Corinthian believers to imitate him in not offending anyone so that they may be saved.

1 Corinthians 10:32 - 11:1 Give no offense either to Jews or to Greeks or to the church of God; just as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved. 11:1) Be imitators (v. pmm) of me, just as I also am of Christ.

We all must be careful that we don't argue or offend unbelievers about a non-essential which would make it the issue rather than the gospel.

Every believer should always be ready to explain his eternal security to anyone who asks him how he knows that he is going to heaven.

1 Peter 3:15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

Romans 1:16-17 is the Propositio which is the theme of the whole discourse. It is the righteousness of God and how man can have a righteousness standing before God. It is also called the Thesis Statement.

LESSON 18 (8-18-20)

Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

I am not ashamed – ΕΠΑΙΣΧΥΝΟΜΑΙ,
ἐπαισχύνομαι, v. ppi; to experience a painful feeling
or sense of loss of status because of some
particular event or activity, be ashamed.

"Paul had been imprisoned in Philippi (Acts 16:23, 24), chased out of Thessalonica (Acts 17:10), smuggled out of Berea (Acts 17:14), laughed at in Athens (Acts 17:32), regarded as a fool in Corinth (1 Cor. 1:18, 23), and stoned in Galatia (Acts 14:19), but he remained eager to preach the gospel in Rome—the seat of contemporary political power and pagan religion. Neither ridicule, criticism, nor physical persecution could curb his boldness." John MacArthur Jr., ed., *The MacArthur Study Bible, electronic ed.* (Nashville, TN: Word Pub., 1997), 1692.

The Romans looked down on anyone who worked with their hands as being inferior and despised anyone who was crucified as being a despicable criminal.

"They had no special appreciation for the Jews, and crucifixion was the lowest form of execution given a

criminal. Why put your faith in a Jew who was crucified? Rome was a proud city, and the Gospel came from Jerusalem, the capital city of one of the little nations that Rome had conquered. The Christians in that day were not among the elite of society; they were common people and even slaves. Rome had known many great philosophers and philosophies; why pay any attention to a fable about a Jew who arose from the dead?

Warren W. Wiersbe, The Bible Exposition Commentary, vol. 1 (Wheaton, IL: Victor Books, 1996), 516.

Any message that came from Caesar would immediately get the attention of the Romans, but the message of the Gospel which was from God (Rom. 1:1 the gospel of God) and about the very Son of God was mocked by many and ignored by nearly everyone. Not much has changed today.

Yet Paul wasn't ashamed of the gospel which rests on a carpenter who died on the cross.

2 Timothy 1:10-12 ...our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, 11) for

*which I was appointed a preacher and an apostle and a teacher. 12) For this reason, I also suffer these things, **but I am not ashamed**; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.*

Read: [1 Corinthians 1:18-25](#)

Believers saw each other as brothers and sisters who were all one in Christ Jesus which was offensive to Roman pride and dignity. To think of a little Jewish tentmaker, going to Rome to preach such a message, was almost humorous.

What did Jesus say to the Jews who were ashamed of the gospel?

Luke 9:26 or whoever is ashamed of Me and My words, of him, will the Son of Man be ashamed when He comes in His glory and the glory of the Father and of the holy angels.

When a person is ashamed of the Lord Jesus Christ, is afraid of being ridiculed, of being considered a little strange, he obviously doesn't

have enough Bible doctrine to know what it is all about.

[power of God](#) – DUNAMIS, δύναμις, n. nsf; ① potential for functioning in some way, power, might, strength, force, capability. Our Eng. word “dynamite” comes from this Gr. word.

“Although the message may sound foolish to some (1 Cor. 1:18), the gospel is effective because it carries with it the omnipotence of God (cf. Ex. 15:6; Deut. 32:39; Job 9:4; Psa. 33:8, 9; 89:13; 106:8, 9; Is. 26:4; 43:13; Jer. 10:12; 27:5; Matt. 28:18; Rom. 9:21). Only God's power can overcome man's sinful nature and give him new life (Rom. 5:6; 8:3; John 1:12; 1 Cor.

1:18, 23-25; 2:1-4; 4:20; 1 Pet. 1:23)” John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1692.

One of the ways that God's power works in the gospel is by what we call “**Common Grace**.” This is one of six grace ministries of the Holy Spirit. All unbelievers are spiritually dead and cannot understand spiritual phenomena. So, the Holy Spirit

makes the gospel (which is spiritual phenomena) clear and lucid to spiritually dead unbelievers.

Matthew 16:15-17 He (Jesus) said to them, "But who do you say that I am?" 16) And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17) And Jesus answered and said to him, "Blessed are you, Simon Barjona, because **flesh and blood did not reveal this to you, but My Father who is in heaven** (common grace).

John 16:7-8 "But I (Jesus) tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper (H.S.) shall not come to you; but if I go, I will send Him to you. 8) "And He, when He comes, **will convict the world concerning sin, and righteousness, and judgment;**
1 Thessalonians 1:5 ...for our gospel did not come to you in word only, **but also in power and in the Holy Spirit and with full conviction;**

The Jews were ashamed of the gospel because it affirmed a suffering Messiah and the Greeks because it affirmed a resurrection of the body.

1 Corinthians 1:22-24 - For indeed Jews ask for signs, and Greeks search for wisdom; 23) but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness, 24) but to those who are the called, both Jews and Greeks, Christ **the power of God** and the wisdom of God.

The gospel is God demonstrating his love to wayward helpless sinners. It is not a lifeless message but a vibrant encounter for everyone who responds in faith.

The late evangelist Dwight L. Moody commented that the gospel is like a lion. All the preacher has to do is to open the door of the cage and get out of the way!

“The salvation Paul spoke of is more than forgiveness of sin. It includes the full scope of deliverance from the results of Adam’s sin. It involves **justification** (being set right with God),

sanctification (growth in holiness), and **glorification** (the ultimate transformation into the likeness of Christ." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995),

Power is the one thing that Rome boasted of the most. Greece might have its philosophy, but Rome had its power.

"But with all of her military power, Rome was still a weak nation. The philosopher Seneca called the city of Rome "a cesspool of iniquity;" and the writer Juvenal called it a "filthy sewer into which the dregs of the empire flood." Ibid 517

So, Paul was not ashamed to take the gospel to the sinful city-state of Rome because it is the only message that has the power to change men's lives!

Simply put:

ONLY THE PROCLAMATION OF THE GOSPEL
CONTAINS GOD'S OWN POWER TO SAVE
EVERY SOUL THAT EMBRACES IT.

to everyone who believes – Notice that this is **the only condition** for eternal salvation. No water baptism, no repenting of sin, no asking Christ into your heart, no saying a sinner's prayer, no asking for forgiveness, no promise of surrender, no walking an aisle, no making Jesus Lord of your life, no confession of sin, not calling on the name of the Lord, not coming to Jesus,

LESSON 19 (8-20-20)

Believes – ΠΙΣΤΕΥΩ, πιστεύω, part. pa-sdm; ② to entrust oneself to an entity in complete confidence, believe (in), trust,

"Believe" here is an articular present participle which means the one who believes." Those who are into reformed theology claim that the present tense implies that Jesus meant that "whoever continues to believe" has everlasting life. Thus, the simple offer of the gospel on the basis of faith alone becomes something entirely different.

"When Jesus said, "Whoever believes in Him will have everlasting life," we are told that His true

meaning was "whoever believes in Him and continues to believe in Him up to the point of physical death and who also manifests evidence of having truly believed by practical works of holiness persevered to the end of life has

everlasting life." Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man* (Monument, CO: Paniym Group, 2011), 199-200.

An articular present participle has an article before the participle which essentially removes the verbal aspects of the word. This form for all intents and purposes is a noun and not a verb. A noun - "believing ones" rather than a verb "believes."

The articular present participle, rarely, if ever, has durative force; it is merely a substantive (a word functioning syntactically as a noun). Inc

Merriam-Webster, *Merriam-Webster's Collegiate Dictionary* (Springfield, MA: Merriam-Webster, 1996).

Present participles that do not have an article before them are called anorthrus present participles and they retain their verbal aspects.

***to the Jew first and also to the Greek.* -**

first – PROTOS, πρῶτος, adverb; ② pertinent to prominence, first, foremost, most important, most prominent.

It was "to the Jew first," because it was to the people of the covenant (Rom. 9:4) that the salvation in Christ was in the first place to be offered. Hence also, in all his missionary work, he first addressed himself to the synagogue, and only when he was rejected there, turned exclusively to the Gentiles. So at Rome too, when he afterward went there (Acts 28:17-29). H. D. M.

Spence-Jones, ed., *The Pulpit Commentary: Romans*, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 8.

The twelve disciples were instructed to take the gospel only to the Jews:

Matthew 10:5-6 *These twelve Jesus sent out after instructing them, saying, "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6) but rather go to the lost sheep of the house of Israel.*

Going to the Jews first could also be because there was contention between the Jews and

Gentiles and Paul wanted to make sure that even though he was sent to the Gentiles, it didn't mean that the Jews had been abandoned.

Romans 1:16 For I am not ashamed of the gospel, for it (the gospel) is the power of God for salvation (deliverance from the Lake of Fire) to everyone who believes (the believing ones), to the Jew first (foremost) and also to the Greek.

To the Jew first" Paul wanted the Gentiles to know that they were not replacing God's chosen people. They were being grafted into the tree which was the Jews.

Romans 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith."

This is an extremely important verse, it sets out the theme of the whole epistle. "For in it," (the gospel), here isn't the narrow use in the sense of only that message which is required to believe in order to have eternal life but Paul uses the gospel to refer in a plenary sense to the whole realm of theology that flows out of the gospel.

For in it (the gospel) ***the righteousness of God*** –

First and foremost, the gospel is about the righteousness of God which speaks of His character. Is there a God who is just and righteous? Paul's answer was yes, and his very first argument was going to be an illustration of this. He's going to talk about the negative side of God's righteousness, the wrath of God being revealed from heaven against all wickedness.

The subject of this verse, this chapter, and the entire book of Romans is that God is a righteous God, a just God, a fair God. The Romans worshiped many gods but there wasn't even one that was righteous in their entire pantheon. They were considered to be powerful but certainly not righteous. They were totally immoral and often cruel and brutal.

righteousness - ΔΙΚΑΙΟΣΥΝΗ, δικαιοσύνη, n. nsf;

② quality or state of juridical correctness with focus on redemptive action, righteousness.

Integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting.

Dikaiosune refers to the thinking of a judge allotting to each what is due. That is what the word actually means. It is the judicial righteousness of a judge. So God's justice flows from His righteousness. R. B. Theime Jr., Romans

"Righteousness" and "justify," though seemingly unrelated in English, are related in Greek.

"Righteousness" is *dikaiosynē*, and **"Justify"** is *dikaioō*.

The two words "righteousness" and "righteous" combined are found 586 times in the NKJV.

"Justice" is found 130 times.

"The "righteousness of God is revealed" introduces the topic, the subject matter, of Romans. It is to explain the righteousness of God in relationship to mankind, to human history, how God's righteousness has been violated by the human race and how God's righteousness is satisfied by the death of Jesus Christ on the cross; and how the righteousness of Christ, then, is imputed or credited to the account of the

person who believes in Christ so that they are saved not based on what they have done but based on the righteousness that they possess from Christ. This is the basis for God saying that they are justified." Dr. Robert Dean, NT 06 Romans

LESSON 20 (8-25-20)

The righteousness of God is not mutable, it never changes or varies in any way. God can't compromise His perfect essence, attributes, or character. The only way that anyone can be right with God is to adjust to His righteousness.

Every person who uses his volition to adjust to the righteousness of God is blessed. For the person who does not adjust to the justice of God at salvation, the justice of God will adjust to him in eternity. That means eternal punishment of the lake of fire—Revelation 20:12-15.

The justice of God is free to vindicate mankind under three fundamental categories: a) salvation adjustment; b) rebound adjustment, when necessary; c) spiritual maturity adjustment.

Only God is inherently righteous, and man falls woefully short of the divine standard of moral perfection (3:23; Matt. 5:48). John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1693.

Romans 3:21 -24

Deuteronomy 32:3-4 For I proclaim the name of the LORD; Ascribe greatness to our God! 4) "The Rock! His work is perfect, For **all His ways are just**; A God of faithfulness and without injustice, **Righteous and upright is He.**

Psalm 37:39-40 But the **salvation of the righteous** is from the LORD; He is their strength in time of trouble. 40) And the LORD helps them, and delivers them; He delivers them from the wicked, and saves them, because they take refuge in Him.

Psalm 11:7 For **the LORD is righteous**; He **loves righteousness**; The upright will behold His face.

Romans 3:10 ...as it is written, "There is **none righteous**, not even one;

Exodus 9:23-34

Deuteronomy 16:18-20 You shall appoint for yourself judges and officers in all your towns which the LORD your God is giving you, according to your tribes, and they shall **judge the people with righteous judgment**. 19) "You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the **words of the righteous**. 20) "**Justice, and only justice**, you shall pursue, that you may live and possess the land which the LORD your God is giving you.

Psalms 19:9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are **righteous altogether**.

Psalms 37:39-40 But the **salvation of the righteous** is from the LORD; He is their strength in time of trouble. 40) And the LORD helps them, and delivers them; He delivers them from the wicked, and saves them, because they take refuge in Him.

the righteousness of God is revealed -

APOKALUPTO, ἀποκαλύπτω, v. ppi; to cause something to be fully known, reveal, disclose, bring to light, make fully known.

This is a compound verb, APO = away from; KALUPTO = to hide or to veil, it means to be away from being hidden, therefore to reveal, to uncover, to bring to light.

The present tense means that God's righteousness is ongoing and the passive voice means that it is something that we receive as a gift, not something that we must work for. The indicative mood indicates that God's righteousness is not something that may or may not be revealed, but is perpetually revealed.

from faith to faith – These are two prepositional phrases. Each preposition has as its object faith. The first phrase is *ek* plus the genitive of *pistis*. *Pistis* is used here in the active sense, it refers to faith in Christ as the initial adjustment to the justice of God. The second prepositional phrase

is *eis* plus the accusative of *pistis*. Here *pistis* has a slightly different meaning. Rather than the active sense, it is used here in the passive sense. It means what is believed, the body of faith which is doctrine. Therefore it refers to maturity adjustment to the justice of God—"from initial faith to doctrine." That is the story of our life from salvation to the time we depart from this life.

"From faith to faith means faith is at the beginning of the salvation process, and it is the goal as well. When a person first exercises faith in Christ, that person is saved from the penalty of sin and declared righteous. As the believer lives by faith, God continues to save (deliver) him or her from the power of sin to live righteously."

Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, The Nelson Study Bible: New King James Version (Nashville: T. Nelson Publishers, 1997),

"from faith" refers to Phase 1 Faith when one believes the gospel and is born again securing eternal life and God's own righteousness.

"**to faith**" refers to the content of what is believed in Phase 2 which is Bible doctrine. Believers must continue to have faith in the doctrine they learn in order to apply it and to reach spiritual maturity.

LESSON 21 (8-27-20)

God's word reveals two types of righteousness:

1. Imputed Righteousness

- a. Every believer receives the imputation of God's righteousness the moment he believes the gospel.
- b. God's righteousness is given only on the basis of faith in Jesus Christ.

Romans 4:4-6 Now to the one who works, his wage is not reckoned as a favor, but as what is due. 5) But to the one who **does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, 6) just as David also speaks**

of the blessing upon the man to whom **God reckons righteousness apart from works:**

Romans 3:22 ...the righteousness of God through faith in Jesus Christ for all those who believe;

Romans 10:10 for with the heart man believes, resulting in righteousness,

Philippians 3:8-9 ...I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord ...9) and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, **the righteousness which comes from God on the basis of faith,**

2. Experiential Righteousness

- a. Every believer has the option to grow in grace and knowledge by learning the spiritual dynamics of the Church Age.

b. Those who do will produce experiential righteousness,
divine good, that we were created to do through the power of the H.S.

Ephesians 2:10 *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*

Romans 6:13 *and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as **instruments of righteousness to God.***

1 John 2:29 *If you know that He is righteous, you know that everyone also **who practices righteousness** is born of Him.*

Acts 10:35 *but in every nation, the man who fears Him and **does what is right** is welcome to Him.*

as it is written, "But the righteous man shall live by faith."

as it is written – GRAPHO, γράφω, v. rpi; ② to express thought in writing

Just before Nero came to the throne his step-father Emperor Claudius had banned all Jews from Rome and only recently had a small number of Jews been coming back to Rome. So the church in Rome was primarily a Gentile church. So why was Paul quoting a passage out of the O.T. which was written by Jews for Jews to Gentiles?

Grapho is in the perfect tense: *The verb tense used by the writer to describe a completed verbal action that occurred in the past but which produced a state of being or a result that exists in the present (in relation to the writer). The emphasis of the perfect is not the past action so much as it is as such but the present "state of affairs" resulting from the past action.*

Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* (Lexham Press, 2013; 2013).

So, the perfect tense of *grapho* means that even though this passage in Habakkuk is a part of the Old Testament canon, it is just as much for us Gentiles as believers as it was for Jewish believers in the days of Habakkuk.

2 Timothy 3:16 All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, *for instruction in righteousness*: 17) That the man of God may be perfect, thoroughly furnished unto all good works.

Quote from Habakkuk 2:4 "Behold, as for the proud one, His soul is not right within him; **But the righteous will live by his faith.**

Habakkuk 2:4 is also quoted in the following passages:

Galatians 3:11 Now that no one is justified by the Law before God is evident; for, "*The righteous man shall live by faith.*"

Hebrews 10:38 But My righteous one shall live by faith; And if he shrinks back, My soul has no pleasure in him.

What did Habakkuk mean in verse 2:4? The righteous in Judah would be sustained in the coming calamity by his faith. So it is comparable to what we would describe in relation to the Christian life as phase two—our ongoing dependence upon God as a believer, trusting Him during a crisis or calamities. The issue is, for the believer, that he is to live by his faith.

But the righteous man – DIKAIOS, δίκαιος, adj. nsm; ① pertinent to be in accordance with high standards of rectitude, upright, just, fair

It is important to understand that “*the righteous man*” is not referring to man being righteous because of his own character or works.

Isaiah 64:6 But we are all like an unclean thing, and all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

God rejects our righteousness. He sees our pathetic attempts of being right before Him as a contemptible farce. Our human good will be judged and burned at the Great White Throne judgment.

Nor does the "*righteous man*" refer to the righteousness of God that is imputed to all believers. That has to do with our positional standing before God, not our post-salvational experience in time. Believers can be just as sinful and unrighteous as unbelievers.

"*The Righteous man*" here, refers to a spiritual adult or a mature believer who does not live by trusting in himself or anyone or anything other than Jesus Christ and the Word of God.

LESSON 22 (9-1-20)

How can a man be righteous before God when Rom. 3:10 says "*there is none righteous, not even one*"?

This does not mean that a man cannot have relative righteousness. Isaiah 64:6 speaks of our

righteousnesses. Man can produce human good (relative +r) but he cannot produce divine good (perfect +R) apart from being empowered by the Holy Spirit. No one can be perfectly righteous as God, but believers can be experientially righteous when they live by faith.

shall live by faith. – ZAO, ζάω, v. fmi; ② to live in a transcendent sense, live

Faith at the point of eternal salvation results in the imputed righteousness of God which makes us right or acceptable to God. In our post-salvation life, faith in the Lord and doctrine results in super-grace blessings in time and phenomenal rewards and decorations in eternity.

Believers who do not live by faith shall not receive super-grace blessings in time nor be rewarded in eternity. They will be ashamed or even disinherited at the Judgment Seat of Christ (2 Tim. 2:15, 1 Cor. 3:13-15, 1 John 4:17, Rom. 14:10-12).

It should be self-evident that believers who live by faith have learned enough Bible doctrine to know the spiritual dynamics that work through the grace of God and the Holy Spirit to sustain and motivate them to live by faith.

2 Corinthians 5:7 For we walk by faith, not by sight.

It takes a considerable amount of time in taking in doctrine before one reaches the spiritual maturity to walk by faith and not by sight.

Walking by sight is natural but walking by faith is supernatural.

It requires a large inventory of Bible doctrine and the filling of the Holy Spirit.

shall live by faith – This Gr. word is “*pistis*” meaning faith, not “*pistos*” meaning faithful. A righteous man cannot live by being faithful for no believer is consistently faithful, but believers can live at any time by faith in God and God gets the glory. If faith here meant “faithfulness” then man would get the glory.

Paul was emphasizing that our spiritual life begins with justification by faith and those who proceed on to the second faith of Rom. 1:17, will live the abundant life. They will have a superior life, an enhanced life, the joyous life that is available to all believers but is realized only by a few.

It's unfortunate that most believers don't know what to do after they are saved. The majority of them are never taught the spiritual mechanics of living a superior spiritual life which produces experiential righteousness.

Righteousness is not only a legal pronouncement that is made when we are born again, but also a potential to be experientially sanctified which means to be set apart for special blessings.

(NASV) 2 Corinthians 5:21 For He (GF) made Him (JC) who knew no sin to be sin for us, that we might become (v. **ams) the (imputed) righteousness of God in Him.**

(NKJV) 2 Corinthians 5:21 *He made Him who knew no sin to be sin on our behalf, that we might become (v. pms) the righteousness of God (experientially sanctified) in Him.*

LESSON 23 (9-3-20)

The goal after we are justified at salvation is to become more like Christ till we may be eventually experientially sanctified which qualifies us to receive even greater grace which we call super grace blessings.

Imputed Righteousness

1. Given in a moment of time
2. Given as a gift
3. For all believers
4. Knowledge of doctrine not required
5. Not related to rewards

Experiential

1. Developed over time
2. Requires work & God's help
3. For a relatively few believers
4. Knowledge of doctrine required
5. Related to rewards

***Romans 1:17 For in it (the gospel) the righteousness of (from) God is revealed from faith (Phase 1 - salvation) to faith (Phase 2 - living doctrinally) ; as it is written (perfect tense) , "But the (experientially) righteous man shall live by faith (in Bible doctrine)."**

Romans 1:18-19 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19) because what may be known of God is manifest in them, for God has shown it to them.

So far in chapter one, God has made it abundantly clear that He is righteous and now He is going to make it abundantly clear that man is not. Romans 1:18-3:20 reveals the opposite of faithfulness to God.

This is Paul's First Argument which covers verses (1:18-32). He is going to first address Gentiles about their wickedness. Then he's going to turn around tell the Jews that they don't have any reason to feel superior because they have also sinned and fallen short of the glory of God. So

this is going to be an argument, first, against Gentiles and then against Jews.

In this section we have one of four or five of the most significant passages in Scripture that talk about the nature of man. There are other passages that talk about the specifics of sin but this section talks about the consequences of sin on human beings who we are creatures in the image of God,

In the last part of Romans chapter one through chapter four focuses on how a person becomes justified before God. It is by faith and not by works.

Chapter 5 and onward deals with the result of justification by faith and the believer having peace with God.

Chapters 6-8 talks about the believer's life and how he can live in service to God.

Chapters' 9-11 focus on how God's righteousness is demonstrated in His dealings with Israel and that Israel will eventually will be saved.

Chapters 12-16 is final application so this lays out the outline of the book, that those who are justified by faith shall live. That is what Romans is all about.

Ben Witherington III, NT332 A Socio-Rhetorical Commentary on Paul's Letter to the Romans, Logos Mobile Education (Bellingham, WA: Lexham Press, 2018).

Romans 1:18 For the wrath of God is revealed from heaven...

wrath ΟΡΓΗ, ὀργή, n. nsf; ② strong indignation directed at wrongdoing, with focus on retribution, wrath

This is not an impulsive outburst of anger aimed capriciously at people whom God does not like. It is the settled, determined response of a righteous God against sin.

John

MacArthur Jr., ed., The MacArthur Study Bible, (Nashville, TN: Word Pub., 1997), 1693.

The wrath of God is an expression of His personal righteousness and its opposition to human sinfulness. Therefore people need the continuing revelation of "a righteousness from God" which is the only kind He accepts and only He can provide.

People desperately need to know that they need the imputed righteousness of God that is given as a gift to those who believe the gospel because billions of people are working hard to produce a righteousness of their own which God will not accept. They have believed the lie that religions peddle that God requires good works to get into heaven. This is why the book of Romans is so important; it very clearly exposes the heinous satanic lie that people can work their way into heaven.

Notice how Paul begins. "*The wrath of God is being revealed from heaven.*" He's not talking about a future day of judgment; he's saying it's already being revealed because idolatry and immorality have inherent moral consequences.

Unbelievers experience the wrath of God both now and in eternity and believers experience the wrath of God now but they will not experience it, nor will they suffer in eternity.

If ungodly and unrighteous people are not held account- able in time, they will be more depraved because they don't care about God's wrath in

eternity. Holding people accountable deters sins and crime.

is revealed – This is the same word with the same grammar that was used in the previous verse (17) which was a verb, present, passive, indicative.

God's wrath is revealed by the real time consequences for those who commit atrocious sins. So ungodly and unrighteous people have no excuse to say that they were not aware that their evil deeds were wrong since there were no consequences.

Ephesians 5:6 Let no one deceive you with empty words, for because of these things (grievous sins) the wrath of God comes upon (v.pai) the sons of disobedience.

John 3:36 He who believes in the Son has (v.pai) ever- lasting life; and he who does not believe the Son shall not see life, but the wrath of God abides (v.pai) on him."

God has various kinds of wrath:

1) Eternal wrath, which is hell

- 2) Eschatological wrath - the Tribulation
- 3) Cataclysmic wrath like the flood and the destruction of Sodom and Gomorrah;
- 4) Consequential wrath which is the principle of sowing and reaping
- 5) The wrath of abandonment which is the removal of restraint and turning people go to their sins and its consequences.

LESSON 24 (9-8-20)

<https://mail.google.com/mail/u/1/#inbox/FMfcgxwJXpJxdRRkPmcrqcfWqXfIBzlb>

against all ungodliness and unrighteousness of men,

ungodliness – ASEBEIA, ἀσέβεια, n. asf;
ungodliness, want of reverence towards God,
impiety

Ungodliness indicates a lack of reverence for, devotion to, and worship of the true God

unrighteousness – ADIKIA, ἀδικία, n. asf; ② the quality of injustice, unrighteousness, wickedness, injustice

This refers to the result of ungodliness: a lack of conformity in thought, word, and deed to the character and law of God

who suppress (part. pa) ***the truth in unrighteousness,***

Notice Paul does not say, "Well, these pagan people, just prefer this way of life to that way of life." No, he says, "They suppress—they deliberately suppress—the truth by their wickedness." One cannot suppress the truth unless one knows the truth.

Because they're created in the image of God, Paul assumed at a very fundamental level, people know the truth about the reality of God and the power of God has been made plain to them through creation itself.

People are not lost because they are totally ignorant of God. They were lost because they exchanged what they do know about God—the light they have received from their own nature and creation—for a lie.

There is not a single person on this planet, aside from those who are not mentally competent, who doesn't know deep down that there is a God and that He is powerful; and therefore, they have a choice about whether they are going to respond positively or negatively toward God.

Evidence of God comes from three sources:

1. Creation (*Romans 1:20*)
2. Conscience (*Romans 1:19 & 2:14-15*)
3. God's Word (*Psa. 119:105, 2 Tim. 3:16, 2 Pet. 1:19*)

What a strong indictment against man that he must suppress the truth that he knows about God in order to reject Him so that he can feel more comfortable about sinning.

John 3:19-20 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. 20) "For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed.

Romans 8:7 the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so;

Man rejects God because he loves to sin and he's afraid that he would have to stop sinning if he accepted God. He represses common sense concerning creation, his own conscience, and the Bible in order to reject God in his desperate attempt to avoid accountability to Him.

He tries to convince himself that he is OK with God because he considers himself to be more righteous than most other people. What he should be doing is comparing his righteousness to God's.

If righteousness was matter, God's righteous would be the size of the sun and man's righteousness would be the size of an atom particle. Every person needs God's righteousness and every person can mentally perceive the revealed truth of God, but most have chosen to reject it.

**Romans 1:18 For the wrath of God is (keeps on being) revealed from heaven against all ungodliness and unrighteousness of men, who (continue to) suppress the truth in unrighteousness,*

Romans 1:19 because that which is known about God is evident within them; for God made it evident to them.

How is knowledge of God evident within every normal person? There comes a time in everyone's life that he or she realizes that man did not make the stars, mountains, oceans, trees, etc. Many refer to this as God-consciousness. When one reaches God-consciousness he is accountable for

what he understands. When one hears the gospel he is accountable for what he understands. A person who refuses to believe that God exists at the point of God-consciousness comes under His justice and wrath rather than His grace.

Negative volition at the point of God consciousness is maladjustment to the justice of God. Negative volition at gospel hearing is maladjustment to the justice of God where the unbeliever experiences reversionism in time and divine judgment in eternity in the lake of fire. R.

B. Theime Jr., Romans Chapter 1, n.d.

Of course those who die before reaching God-consciousness, or are mentally impaired, do not come under God's wrath but His grace. It's better to be mentally impaired and be saved than to be a genius and wind up in the Lake of Fire for all eternity.

Our eternal destiny rests on whether we accept or reject the gospel; those who die before reaching the age of accountability and those who

are mentally impaired are unable to accept the gospel so they automatically go to heaven because they do not reject the gospel. Anything else would be unjust.

People are not condemned for not knowing about God but for knowing the truth about God and rejecting that truth and believing a lie. People are not lost because they have not heard the gospel, they are lost because of what they have done with what they do know about God. Each person will be judged by the light they received about God and what they've done with it.

LESSON 25 (9-10-20)

No one can ever legitimately claim that God has not revealed Himself to them and anyone who makes that claim is confused and misinformed.

Psalm 98:2 The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations.

Isaiah 45:20-23

Romans 10:17-18 So faith comes from hearing, and hearing by the word of Christ. 18) But I say, surely they have never heard, have they? Indeed they have; "Their voice **has gone out** into all the earth, and **their words** to the ends of the world." (Psa. 19:4 refers to God's message in the stars.)

Romans 3:21-22 But now apart from the Law the righteousness of God **has been manifested, being witnessed by** the Law and the Prophets, 22) even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

In the most elementary of human terms, this is not a case of a father who chastens his teenager for something that he never even told him to do. Rather, this is a case of the teenager leaving school, and all the way home seeing billboards, street signs, flashing marquees, signs on buses, bumper stickers, airplanes pulling message banners—"Billy, don't forget to set the garbage out for the trash truck!" Then, when he gets

home, there are phone messages, e-mail messages, and television commercials reminding him of the same thing. That is how plainly God has made knowledge of himself available to the human race.

Kenneth Boa and William Kruidenier, Romans, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 50.

God, in his creation, has provided sufficient evidence of himself to hold accountable all who reject that revelation. What can be known of God is perfectly clear. God himself made it plain. Theologians call this natural revelation (as distinguished from special revelation). To demand some sort of absolute proof of God's existence is simply an indication of the recalcitrant nature of fallen humanity. Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 77-78.

***Romans 1:19 because that which is known about God is evident within them** (God consciousness); **for God made it evident to them.**

Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen,

being understood through what has been made, so that they are without excuse.

This verse is very interesting because it says from the beginning, God has clearly revealed things about Himself that man can understand.

Atheists and agnostics reject this verse and condemn themselves in doing so. What does God have to say about them?

Psalm 53:1 The fool has said in his heart, "There is no God,"

His invisible attributes - The word "attributes" is not found in the Greek. Most Bibles insert "attributes" which is fine but "qualities," characteristics, or "essence," could be used as well. These words are intangible meaning they have no physical presence, they cannot be touched or seen.

We see the invisible God through faith:

Hebrews 11:27 - By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

"The invisible God is now seen in (1) physical creation;

(2) Scripture; and (3) ultimately in Jesus." Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 1:20.

Often people write a resume' to give to employers to let them know something about themselves and what they have accomplished. The first thing on God's resume' is that He created the heavens and the earth.

Although God is essentially invisible, his qualities are mirrored in the great things He has created. We can tell a lot about God by observing the earth which He created out of nothing.

The phenomenal detail and beauty in fish, flowers, birds, insects, and animals. The majesty and beauty of mountains, canyons, oceans, lakes, trees, clouds, rainbows, and sunrises and sunsets. The spectacular ongoing show that the moon, stars, and planets put on each night and the magnificent sun that warms us and gives life to plants and trees. Everything is interconnected, mutually

joined and dependent, and it all operates the way He designed it in perfect balance and harmony.

LESSON 26 (9-15-20)

Ezekiel 8:5-18 can be compared to what is happening to us.

His eternal power - DUNAMIS, δύναμις, n. nsf; power, might, strength, force, capability.

This refers to the omnipotence of God. He has unlimited Power; there is nothing beyond His capabilities.

and divine nature - THEIOTES, θεϊότης, n. nsf; the quality or characteristic(s) pertinent to deity, divinity, divine nature, divineness. This word is a hapax legomina.

Some Bibles translates this word as "Godhead."

have been clearly seen - All four of these words are one word in the Greek. KATHORAO, καθοράω, v. ppi; to perceive or notice. To see thoroughly, perceive clearly, understand, to intellectually apprehend.

God's attributes are invisible to physical eyes but can be understood by the human mind as they are reflected by what He has made, His creative work. This is sometimes referred to as natural revelation.

Read: **Psalm 19:1-6**

The heavenly host is so awesome and glorious that God had to warn man not to worship them.

Deuteronomy 4:19 And beware, lest you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven.

Think about how many people throughout human history have worshiped the creation rather than the Creator. Worshiping the sun, moon, and stars inevitably lead to making sacrifices to them, including human sacrifices.

Read Deut. 17:1-7 and Jeremiah 8:1-3

In the contemplation of the created world and in reflection on it, a human being perceives the great "Unseen" behind it all— the omnipotence and divine character of its Maker.

Joseph A. Fitzmyer S.J., *Romans: A New Translation with Introduction and Commentary*, vol. 33, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 280.

so that they are (inf. pa) without excuse.

ANAPOLOGETOS, ἀναπολόγητος, adj. apm; without excuse, inexcusable, that which cannot be defended,

"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 [ignoring] the light they

have. John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 442.

"The argument here is clear: Creation demands a Creator. Design demands a Designer. By looking up at the sun, moon, and stars, anyone can know there is a God. The answer to the question

"What about the heathen?" is this: they are without excuse. God has revealed Himself to them in creation, but they have not responded to this revelation. So people are not condemned for rejecting a Savior they have never heard of, but for being unfaithful to [dismissing] what they could know about God." William MacDonald, *Believer's Bible*

Commentary: Old and New Testaments, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1678.

God's revelation of Himself through what He created is so clear that it demands a response. The response is not about whether God exists or not, they already know He does and they know something about His attributes, power and divine nature. The response is about whether they will humble themselves and submit to the divine Creator or they will foolishly deny that there is a Creator.

God has given us volition, the ability to choose, so those who choose to ignore or reject the undeniable clear revelation of God are willfully rebelling against God so He holds them accountable.

"God holds all men responsible for their refusal to acknowledge what He has shown them of Himself in His creation. Even those who have never had an opportunity to hear the gospel have received a clear witness about the existence and character of God—and have suppressed it. If a person will respond to the revelation he has, even if it is solely natural revelation, God will provide some means for that person to hear the gospel (cf. Acts 8:26-39; 10:1-48; 17:27)." John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1693.

Unbelievers who have not heard the gospel are still condemned, not for rejecting the gospel but because they exchanged the truth they knew about God for a lie.

Atheists claim God does not exist and agnostics claim that no one can know if God exists or not, so they vehemently disagree with this verse but they are still without excuse.

People make excuses because they don't take responsibility for their decisions or actions. They

don't take responsibility for rejecting God but He does.

If God is willing to go to such great lengths to reveal Himself and rescue us from sin, then surely we can be confident that He is righteous and just in holding those who reject Him and His offer of redemption accountable.

LESSON 27 (9-17-20)

Romans 1:21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

For even though they knew God - GINOSKO, γινώσκω,

part. aa; ① to arrive at a knowledge of someone or something, know, know about, make acquaintance of.

How can anyone legitimately claim that God cannot be known by unbelievers?

Romans 1:18 ... men who suppress the truth...

(Truth has to be known before it can be suppressed.)

Romans 1:19 ...that which is known about God is evident within them...

Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen

(understood)...

Romans 1:21 For even though they knew God...

Romans 1:25 For they exchanged the truth of God for a lie,

You can't exchange the truth for a lie unless you already have knowledge of truth. Unbelievers who have not heard the gospel are still condemned, not for rejecting the gospel but because they exchanged the truth they knew about God for a lie.

they did not honor Him as God - DOXAZO, δοξάζω, v. aai; ① to influence one's opinion about another so as to enhance the latter's

reputation, praise, honor, extol. To attribute high status to someone by honoring and respecting them.

Some translations say, "***they did not glorify Him.***"

ΔΟΧΑ, δόξα, is the Greek noun and it means ③ honor, recognition of status or performance, fame, recognition, renown, honor, prestige

It is hard to imagine how arrogant one must be to know God and not honor or glorify Him. This reveals how strong the old sin nature is and it illustrates the depravity of man.

Revelation 4:11 "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created."

We glorify God when we praise Him.

Read: **1 Chron. 16:24-29, Psalms 148, Isa. 40:25-28**

or give thanks; - EUCHARISTEO, εὐχαριστέω, v. aai; ② to express appreciation for benefits or blessings, give thanks, express thanks, render/return thanks

Ingratitude is one of the worst sins there is. You can tell more about a person than nearly anything else by observing whether they are grateful or not.

We owe our very existence to God and we depend on Him for everything in life so it is beyond belief that so many people refuse to honor Him or even thank Him for who He is, for His grace, or for His wonderful blessings.

James 1:17 Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.

1 Timothy 6:17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on

God, who richly supplies us with all things to enjoy.

2 Chronicles 20:21 *"Give thanks to the LORD, for His lovingkindness is everlasting."*

The term "give thanks" is used ninety-three times in the NASV.

Luke 17:12-19,

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: to glorify Him for His Person and thank Him for His works. With such willful rebellion against God, it is no wonder that their thinking became futile.

but they became futile in their speculations -

MATAIOO, ματαιόω, v. ppi, render futile/worthless pass. - to be given over to worthlessness, worthless things, be foolish, serving no useful purpose: completely ineffective.

People who suppress the truth come up with the most asinine speculations. The first one that

comes to mind is evolution. Trying to explain creation without a Creator is like trying to eat without opening your mouth.

Man's search for meaning and purpose apart from the Bible always produces only vain, meaningless conclusions.

Ephesians 4:17-19 This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, *in the futility of their mind*, 18) being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart; 19) and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.

in their speculations - DIALOGISMOS, διαλογισμός, n. dpm, ① the process of reasoning, reasoning.

1 Corinthians 3:18-20 Let no man deceive himself. If any man among you thinks that he

is wise in this age, let him become foolish that he may become wise. 19) For the wisdom of this world is foolishness before God. For it is written, "He is the one who catches the wise in their craftiness;" 20) and again, "The Lord knows **the reasonings** (Gr. *dialogismos n*) of the wise, that they are useless."

There are three systems of perception: 1.

Empiricism

2. Rationalism 3. Faith

1. "**empiricism**" noun - The theory that all knowledge is based on experience derived from the senses. Catherine Soanes and Angus Stevenson, eds., *Concise Oxford English Dictionary* (Oxford: Oxford University Press, 2004).

Empiricism is knowledge from perception through the five senses and experience rather than by theory.

2. "**rationalism**" noun

1. The practice or principle of basing opinions and actions on reason and knowledge rather

than on religious belief or emotional response.

2. The theory that reason rather than experience is the foundation of certainty in knowledge. *ibid*

Rationalism says that reality is what you think to be true.

3. "faith" noun

1. complete trust or confidence.
2. strong belief in a religion, based on spiritual conviction rather than proof. *Ibid*

"faith" Gr. ΠΙΣΤΙΣ, πίστις, n. ② state of believing on the basis of the reliability of the one trusted, trust, confidence, faith

Hebrews 11:1 Now faith is the assurance of things

hoped for, the conviction of things not seen.

Perception by faith is always non-meritorious. It depends on the authority, veracity, and ability of someone else.

Man can understand God only by His revelation of Him- self through what He has created and has written in His Holy Scriptures along with the enlightening of the Holy Spirit.

Colossians 2:8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

and their foolish heart was darkened. SKOTIZO, σκοτίζω, v. api; ② be/become inwardly darkened, to darken spiritual and moral perception, be darkened in one's understanding.

When man rejects the truth, the darkness of spiritual falsehood and lies replace it.

John 3:19-20 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. 20) "For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed.

"When the mentality (the nous) is devoid of doctrine, it is attacked directly by evil concepts and ideas. Negative volition toward doctrine opens up a vacuum called mataiotes in the Greek. Translated "futility" in Ephesians 4:17, mataiotes is a technical word which must be correlated with the context. In this case, since it pertains to the soul, the term refers to emptiness in the soul. Into this void are drawn those thoughts which are contrary to the divine viewpoint. Satanic propaganda, the "doctrines of [from] demons" (1 Tim. 4:1) and every aberration and human viewpoint of life are sucked into the nous. Demons function as a sphere, a kingdom of darkness (Eph. 6:12; Col. 1:13), is thus translated into darkness of the soul." R.B. Thieme Jr. Reversionism,

LESSON 28 (9-22-20)

1 Timothy 4:1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,

Colossians 1:13-14 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14) in whom we have redemption, the forgiveness of sins.

2 Peter 2:18-19 For speaking out arrogant words **of vanity (Gr. mataiotes n.) they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, 19) promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.**

"When satanic doctrine or evil moves to the right lobe (the kardia) and corrupts the entire thought pattern, the believer is under demon influence. The shroud of evil in the soul renders the believer incapable of using the divine viewpoint. Objectivity is blacked out in every area of life, from the spiritual principles of Bible doctrine to the laws of divine establishment, and is replaced by subjectivity, confusion, instability, and frustration. ibid

1 Peter 1:18 knowing that you were not redeemed with perishable things like silver or gold from your **futile** (Gr. mataios adj.) way of life inherited from your forefathers,

"Mataios" here is an adjective describing the vacuum that forms in the soul after negative volition becomes the consistent mental attitude. This vacuum sucks in false doctrines and evil garbage that is associated with darkness.

Understanding the principle of *mataiotes* motivates us to keep on filling our soul with doctrine every day lest the insidious vacuum of *mataiotes* sucks in all manner of garbage and false doctrines into our soul.

The following are a few good examples of this.

Enuma Elish is a Babylonian creation myth told using symbolism and metaphors to explain the creation of the earth and mankind. Written in the form of a poem, the Babylonian creation myth was etched onto seven stone tablets.

It is a Babylonian religious text from either 1800 BCE or 1100 BCE, depending on which

scholar you ask. The text is believed to be a ritual text, likely meant to be read aloud during the Babylonian New Year festival. The story tells of an epic battle among the gods, centered around Marduk, the king of the gods, and his defeat of Tiamat, the being of chaotic waters. These stories also include a creation account, telling how the earth came to exist.

The discovery of the text in the late 19th century was largely impactful in the historical approach to ancient texts, especially the study of the Bible, because the stories of the Babylonian empire share uncanny similarities to the Hebrew account. In fact, later studies have shown that the Hebrew scriptures drew largely from the Enuma Elish, even appropriating quotes originally about Marduk, but using them to glorify the Hebrew God, Yahweh. There are also accounts of Yahweh creating the world in the same manner as Marduk was alleged to have done, by cutting a cosmic serpent in half and using the halves to fashion the sky and waters.

Tiamat is angered by the death of her husband, so she remarries and exalts her new husband, Kingu, to the position of supreme dominion. She does this by fashioning eleven beasts: a venomous snake, a great serpent, an exalted serpent, a furious snake, a hairy thing, a beast of weather, an angry lion, a scorpion-man, a being of violent storms, a fish-man and a bull-man. Marduk then conquers her, defeating her beasts. He rips Tiamat in two, which is the action responsible for the creation of the realm where the humans live.

Chinese creation myths: *Pan Gu took an ax to break forth from his confinement in a cosmic egg. When he died he became the wind, mountains, land, and rushing waters.*

Japanese Cosmogony *says Earth and heaven were created from a divine egg.*

Germanic Creation Myth: *In the beginning was the great void, Ginnungagap. A fiery region*

developed to the south and a windy, icy region to the north. Together they produced chaos and out of chaos sprang life.

"For most of our history, scientists have primarily believed that the universe is eternal and unchanging. Aristotle in the fourth century BC asserted that the world is without beginning or end... In 1929, Edwin Hubble, an astronomer at the California Institute of Technology, discovered the universe is indeed expanding... Since this was the case, it must have been expanding from somewhere, some beginning—therefore, it couldn't be eternal. <https://www.ancient-origins.net/human-origins/creation-0012102>

****Romans 1:21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile*** (kept on sucking evil into their soul - Gr. mataioo) ***in their speculations*** (reasoning), ***and their foolish heart was darkened*** (v. api - was overtaken by darkness).

To turn from the light of God's revelation is to go headlong into darkness. It is impossible to turn

from the truth of God's Word and not suffer the consequences.

"Beginning with v. 21 Paul used the aorist tense. He was not, however, referring to pagans of some former period. The aorists are gnomic and describe what is true at all times of pagan

conduct." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995).

Romans 1:22-24 *Professing to be wise, they became fools, 23) and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. 24) Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.*

Romans 1:22 *Professing to be wise, they became fools,*

Professing - PHASKO, φάσκω, part. pa; to state something with confidence, say, assert, claim.

Wise - SOPHOS, σοφός, adj. npm; understanding that results in wise attitudes and conduct, wise.

they became fools, - MORAINO, μωραίνω, v. api;

① make foolish, show to be foolish.

When the true Source of wisdom is rejected, people's claim to be wise is nothing more than an empty boast. In rejecting the knowledge of God, which is available in creation, people claimed to be wiser than God. Self-deification lies at the heart of rebellion against God. Remember how Satan deceived Eve?

Genesis 3:4-5 And the serpent said to the woman, "You surely shall not die! 5) "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

People who are negative at God-consciousness and who reject the gospel deceive themselves into thinking that they are wise when in reality they become moronic. We get the English word "moron" from the Greek word "fool."

LESSON 29 (9-24-20)

Read: 1 Cor. 1:18-31 These verses point out that *"God wisely established that men could not come to know Him by human wisdom. That would exalt man, so God designed to save helpless sinners through the preaching of a message that was so simple the "worldly wise" deemed it nonsense... the message of the cross, which seems so pointless and irrelevant to man's proud, natural mind, actually exhibits God's greatest power and greatest*

wisdom." John MacArthur Jr., ed., The MacArthur Study Bible, (Nashville, TN: Word Pub., 1997), 1730.

If one does not have the righteousness of God, he or she has the wrath of God. Those are the two revelations and the two choices.

Two things always characterize those who reject the knowledge of God—they become insufferably conceited and abysmally ignorant at the same time. It is as if these rejecters of God have a mental disorder of an ongoing hallucination or a collective delirium as

they try to claim the glory of wisdom that belongs only to God.

"The wisest and the most ignorant are on a par when they speculate upon subjects which transcend human thought. He who believes in truth taught by nature and revelation is wiser than the so-called philosopher, who declines to receive anything but what his human intellect and finite powers can explain or fully grasp."

Joseph S. Exell, *The Biblical Illustrator: Romans*, vol. 1 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 99.

James 3:13-18 compares the wisdom from above with the natural "wisdom" of the world.

Romans 1:22 *Professing (Although they claimed) ***to be wise, they became fools*** (accepted foolish moronic ideas),

LESSON 30 (9-29-20)

Romans 1:23 and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

"Verses 23-32 describe God's rejection (temporal wrath) of the pagan world and its religiosity (and ours)! Paganism was and is characterized by sexual perversion and

exploitation!" Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 1:24-28.

exchanged the glory - ALLASSO, ἀλλάσσω, v. aai;
② to exchange one thing for another, exchange.

Note that they did not change the glory of God, which cannot be done, rather they exchanged the glory of God for images that they created. This has to be the worst trade ever made and yet they boasted about how wise they were.

the incorruptible God - APHTHARTOS, ἀφθαρτος, adj. gsm; imperviousness to corruption and death, imperishable, incorruptible, immortal.

"They refused to worship God for who He is and rather reduced him to their own level through idolatry. They minimized the vast chasm between the creature and the Creator."

R. Kent Hughes, Romans: Righteousness from Heaven, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 35.

Remembering the Creator - creation distinction can hardly be overstated. When it is not recognized, man foolishly considers himself on equal plane with God.

for an image ~~in the form~~ (of an icon/idol) of corruptible man

in the form - EIKON, εἰκών, n. gsf; ③ that which represents something else in terms of basic form and features, form, appearance.

The English word "icon" comes from this Gr. word.

icon noun

[Latin, from Greek eikōn, from eikenai to resemble]

1 : a usually pictorial representation : IMAGE

2 : a conventional religious image typically painted on a small wooden panel and used in the devotions of Eastern Christians

3 : an object of uncritical devotion : IDOL

4 : EMBLEM, SYMBOL <the house became an icon of

1860's residential architecture —Paul Goldberger>

Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

of corruptible man - Notice that God was *aphthartos*, incorruptible, but man is *phthartos*, corruptible.

and of birds and four-footed animals and crawling creatures.

The worship of gods in the form of animals was common in the pagan world. In the ancient Near East people worshiped such animals as bulls, jackals, hawks, and serpents.

Psalm 106 recounts how the Israelites disobeyed God by worshiping an idol in the form of a golden calf:

Psalm 106:20 Thus they exchanged their glory (riches) for the image of an ox that eats grass.

Read **Exodus 32:1-6**

LESSON 31 (10-1-20)

"The fourth-century A.D. historian Eusebius reported that the oldest civilizations had no idols. The earliest biblical record of idolatry was among Abram's family in Ur (Josh. 24:2). on the other side of the river in old time" (Josh. 24:2). The first commandment forbids it (Ex. 20:3-5), and the prophets continually ridiculed those who foolishly practiced it (Is. 44:9-17; cf. 2 Kings 17:13-16). Although the false gods which men worship do not exist, demons often impersonate them (1 Cor. 10:20)." John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1693-1694.

1 Corinthians 10:19-20 - What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? 20) No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to

God; and I do not want you to become sharers in demons.

Psalm 106:34-42, Jer. 19:4-9,

"Time and again in the promised land the Israelites were unfaithful to God, provoking him to anger by turning towards (going a-whoring after) the gods of Canaan and doing shameful things. They set up pagan altars and shrines in high places for the worship of idols and statues (Asherah, Baal; calf; goat-demons; goddess), even worshiping the creation itself (star; sun; tree). They also practiced divination (soothsaying) even though the Lord had warned them against such detest-able practices, and they consulted the spirits (of the dead), necromancers, and enchanters.

W.E. Vine, *Vine's Complete Expository Dictionary Topic Finder* (Nashville: Thomas Nelson, 1996).

The first allusion to idolatry is in the account of Rachel stealing her father's teraphim (**Gen. 31:19**), which were the relics of the worship of other gods by Laban's ancestors.

****Romans 1:23 and exchanged the glory of the incorruptible God into an icon made in the image of corruptible man -- and birds and four-footed animals and creeping things.***

Some new forms of this old sin are (1) environmentalism (mother earth), (2) New Age eastern thought (mysticism, spiritualism, and the occult), (3) atheistic humanism (Marxism, utopianism, progressive idealism, and ultimate faith in politics or education)...

Robert James Utley, The Gospel according to Paul: Romans, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 1:23.

Verses 24 - 32 deals with the consequences of the condemnation of divine abandonment.

Romans 1:24 Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.

gave them over - Idolatry and gross immorality are the bitter fruits of rejecting God's revelation. This was the worst possible judgment. It was God saying "Let fallen humanity have their own way."

It appears that God does not give anyone over to their lusts and depravity until they have given themselves over to it first.

Ephesians 4:18-19 ...being darkened (part.rp) in their understanding, excluded (part.rp) from the life of God, because of the ignorance that is in them, because of the hardness of their heart; 19) and they, having become callous (part.ra), have given themselves over to sensuality, for the practice of every kind of impurity (immorality, vileness), with greediness.

God allowed sin to run its course as an act of judgment by removing the restraint that allows sinners to reap the just fruits of their rebellion. Sin inevitably creates its own penalty.

Psalms 81:11-12 But My people did not listen to My voice; And Israel did not obey Me. 12) "So I gave them over to the stubbornness of their heart, to walk in their own devices.

Scripture is clear that the human heart is fatally

inclined toward evil. What the "sexual impurity" consists of is clearly delineated in the verses that follow. It is described as "degrading ... their bodies with one another." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 81.

God punished their failure to act according to the truth by delivering them to their moral insanity.

"As they deserted God, God in turn deserted them; not sending them prophets, and allowing the philosophers to run into absurdities. He let them do what they pleased, even what was in the last degree vile, that those who had not honored God, might dishonor themselves." Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 225.

A physician has merely to retire when his orders have been repeatedly disregarded, to deliver his refractory (resistant to treatment or cure) patient over in his disease to protracted suffering and possibly to a premature grave. In like manner, if God judicially delivers over men who willfully reject Him to their lusts, they will

sink into the lowest depths of degradation, and come to everlasting destruction.

Joseph S. Exell, The Biblical Illustrator: Romans, vol. 1 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 100.

They sinned by degrading God and in doing so, they degraded themselves which God allowed them to do.

Genesis 6:3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."

"When man has reached a certain degree of corruption he can only be cured by the excess of his own corruption; it is the only means left of producing what all preceding appeals and punishments failed to effect, the salutary action of repentance." *Ibid* p. 100

LESSON 32 (10-6-20)

We have been studying idolatry and many believe that does not apply to them because they don't bow down to an idol or make sacrifices to idols.

Idolatry is more than that, it is anything in our lives that replaces God.

Colossians 3:5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

Of course unbelievers are not concerned about the wrath of God because if He doesn't exist, they have nothing to worry about. They can do whatever they want without being accountable. They don't realize that their own willful lustful acts will destroy them but if they would stop pretending that God does not exist and seek Him, they would find Him and be saved.

Isaiah 55:6 Seek the LORD while He may be found; Call upon Him while He is near.

Jeremiah 29:13 And you will seek Me and find Me, when you search for Me with all your heart.

Hosea 5:15 I will go away and return to My place Until they acknowledge their guilt and

seek My face; In their affliction they will earnestly seek Me.

"A farmer who was an unbeliever and antagonistic to the gospel owned a piece of land contiguous to the local church. On the Lord's Day he got great joy out of running his tractor back and forth beside the church. Spring came, and his corn sprouted. It was more than knee-high by the Fourth of July, and in the fall there was a tremendous harvest. He had the greatest satisfaction in this, so he wrote a letter to the pastor of the church. In it he said that obviously God did not exist because the farmer had consciously gone against what the Christians felt were the structures of God, and yet look how he was blessed. The pastor wrote just one line back to him: "God doesn't settle his accounts in

October." R. Kent Hughes, *Romans: Righteousness from Heaven, Preaching the Word* (Wheaton, IL: Crossway Books, 1991), 37.

"God avenges himself by allowing the decline of evil men and women. That is what we see today, all around us—men and women slipped to such

depths that it would disgrace animals to have such conduct among them. God's wrath is all around us, and it seems that more wrath (God's giving people over to sin) is falling daily." R. Kent Hughes,

Romans: Righteousness from Heaven, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 37.

in the lusts of their hearts to impurity (moral corruption),

lusts - *EPITHUMIA*, ἐπιθυμία, n. dpf; ② a desire for something forbidden or simply inordinate, craving, lust

James 1:14-15 *But each one is tempted when he is carried away and enticed by his own lust. 15) Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death [operational death & eventually SUD].*

Believers who are continually overcome by lust may experience the THREE DEVASTATING "Ds:"

1. **D**IVINE DISCIPLINE
2. SIN UNTO **D**EATH
3. **D**ISINHERITANCE

1 John 2:16 For all that is in the world, is, the lust of the body, and the lust of the eyes, and the pride of the world; which are not from the Father, but from the world itself.

There are different kinds of lust:

Sexual Lust - fornication, adultery, incest, pederasty,

rape, prostitution, voyeurism, lesbianism,

homosexuality, necrophilia, bestiality

Money Lust - greed, extortion, bribery, blackmail, robbery, burglary, counterfeiting

Power Lust - abuse of power, There is literally nothing

that some people won't do to either gain

power or to maintain power.

Approbation Lust - It is normal to want people to like

inordinate
to
of

you but it can become
when one will go to any length
gain the approval or attention
others.

Crusader Lust - One who tries to whitewash the
devil's
evils and
world by trying to change the
ills of this world by human effort.

Chemical Lust - legal or illegal drug addiction

Revenge Lust - When one's number one goal in life
is to

wronged
get back at someone who has
them. **Romans 12:19** -

Vengeance is

Lord.
Mine, I will repay," says the

Criminal Lust - Some people commit crime because they

get a rush from it. They love the danger and excitement associated with committing crime.

God gave them over to:

Verse 24 - the lusts of their hearts

Verse 26 - degrading passions

Verse 28 - a depraved mind

Sin can be enjoyable for a short time but it always degrades into greater depravity because it never produces the satisfaction people desire. Lust takes one into a downward spiral that is difficult to stop because it always promises satisfaction at the next level of decadence but it doesn't deliver. Satan is a liar and a deceiver. He encourages people to sin with the promise that there will be no consequences and that it will be pleasurable and satisfying. But it's a trap. It may be pleasurable, but it is never satisfying. So the only way to be satisfied is to go to the next level of

degradation, and then the next, and then the next until you have destroyed yourself.

When God gave them over to their lusts, it was as if He withdrew His hand from holding the boat as it was dragged by the current of the river to plunge beneath the deadly waterfalls.

that their bodies would be dishonored among them.

might be dishonored - ATIMAZO, ἀτιμάζω, inf. pp; deprive someone of honor or respect, to dishonor/shame,

People who refuse to honor or be thankful to God always turn to some kind of idolatry which terminates in filthiness of the flesh and spirit.

"Moral degradation is a consequence of God's wrath, not the reason for it. Sin inevitably creates its own penalty.

"One is punished by the very things by which he sins. Through the psalmist God declared, "My people would not listen to me ... so I gave them

over to their stubborn hearts to follow their own desires" (Psalm 81:11-12). Divine judgment is God permitting people to go their own way.

Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 81.

Many people think that they would be very happy if they could do anything they want to do even if it is contrary to God's Word. This line of thinking never ends well. This arrogant attitude is sinful and sin always exacts its own penalty and suffering.

LESSON 33 (10-8-20)

"Scripture is clear that the human heart is fatally inclined toward evil. What the "sexual impurity" consists of is clearly delineated in the verses that follow. It is described as "degrading ... their bodies with one another." By practicing the abnormal vices listed in vv. 26-27, men and women actually degrade their own bodies. Our physical bodies were meant for better and more noble purposes." Ibid

Jeremiah 10:14-15 Every man is stupid, devoid of knowledge; Every goldsmith is put to shame by his idols; For his molten images are deceitful, And there is no breath in them. 15) They are worthless, a work of mockery; In the time of their punishment, they will perish.

****Romans 1:25 For they exchanged the truth of God [the gospel] for a lie [evil false doctrine], and worshiped and served the creature [Satan] rather than the Creator [Jesus Christ], who is blessed forever. Amen.***

We find "exchanged" in verse 23 where man traded the glory of God for idols. We find it here in verse 25 where man traded the truth of God for a lie. We find it in verse 26 where he traded the natural function of sex for degrading passions towards those of the same sex.

God gave man volition, the freedom to choose and what did he do with it? He chose to replace the glory of God and the truth of God with lies to

justify idol worship and unbridled moral degeneracy.

They went from suppressing the truth (18) to trading the truth for a lie (25), to trading the natural function of sex to the perversion of lesbianism and homosexuality (26).

Those who exchange God's truth for a lie, as a matter of course, rejects truth.

John 8:43-46

Jeremiah 13:23-25 Can the Ethiopian change his skin or the leopard his spots? Then you also can do good who are accustomed to doing evil.

24) "Therefore I will scatter them like drifting straw to the desert wind. 25) "This is your lot, the portion measured to you From Me," declares the LORD, "Because you have forgotten Me and trusted in falsehood.

The worship of creatures led to the most preposterous tales of mythology, astrology, and heathen systems of philosophy and religion.

Every worshipper of creation, creatures, idols, or of real or imaginary beings represented by idols, has "changed the truth of God into a lie. To invest some- thing with an individual existence and with personal attributes such as "nature" or "mother nature" is akin to worshiping creation.

"The fisherman who feels himself to be the slave of the winds and tides, without a thought of God as his Creator, is not so very far removed from those who spend whole nights in whistling for the wind. They may do it from habit or in jest; but he may also do it with a secret faith, by no means wholly different in kind from the emotions of the ancient pagan, as he poured out his libations to Eolus or his prayers to the particular wind of which he stood in need." Joseph S. Exell, *The Biblical Illustrator: Romans*, vol. 1 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 102.

"As long as man retains the sensibilities which God has given him, and yet remains unwilling to retain God in his thoughts, the voice of nature will be louder than the voice of God." *ibid*

Romans 1:26 For this reason God gave them over to degrading (vile) passions; for their women exchanged the natural function for that which is unnatural,

Homosexuality is pictured by Paul not as the ultimate sin but as the ultimate distortion of God's creative genius. When the human family indulges in sexual behavior antithetical to that for which they were biologically, psychologically, and emotionally designed, the "futile" imagination has so "darkened" the foolish heart (v. 21) that it is virtually impossible to view anything as God intended.

W. A. Criswell, Paige Patterson, et al., eds., Believer's Study Bible, electronic ed. (Nashville: Thomas Nelson, 1991), Ro 1:24.

Some claim that there is no "normal" when it comes to sexual relationships, anything goes. But God designed a man and a woman to have heterosexual relationships and not homosexual or same-sex relationships.

LESSON 34 (10-13-20)

This is the second time that God "gave them over." He gave them over to the lusts of their hearts [**degeneracy**], (24), He gave them over to their degrading passions [**perversion**] (26), and He gave them over to a depraved mind [**rank immorality**] (28).

"Paul mentions women first to show the extent of debauchery under the wrath of abandonment because in most cultures women are the last to be affected by the moral collapse." John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1694.

"C. S. Lewis in The Problem of Pain (1940), pp. 115 said the lost, 'enjoy forever the horrible freedom they have demanded, and are therefore self-enslaved.'"

F. F. Bruce, *Romans: An Introduction and Commentary*, vol. 6, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1985), 92.

Paul described lesbianism and homosexuality with the following words: 1. **"lusts"** (v. 24), 2. **"impurity"** (v. 24), 3. **"dishonor"** (v. 24), 4. **"degrading passions"** (v. 26), 5. **"against nature"** (v. 26), 6. **"indecent"** (v. 27).

1 Thessalonians 4:3-5 For this is the will of God, your sanctification; that is, that **you abstain from sexual immorality; 4) that each of you know how to possess his own vessel [wife] in sanctification and honor, 5) **not in lustful passion**, like the Gentiles who do not know God;**

Once one believes Satanic lies, they are sucked down into the vortex of darkness and start doing that which is unnatural and shameful. They develop scar tissue on their heart which makes it easier for them to ignore God and to do abhorrent things which they then dare to claim was normal. So God turned away from them and left them to their passions and unrestrained lust patterns which became more and more uncontrollable and in time destroyed them as it always does.

degrading passions - PATHOS, πάθος, n. apn; ②
experience of strong desire, passion

Romans 1:27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent

acts and receiving in their own persons the due penalty of their error.

God has demonstrated His wrath against the abominable sin of lesbianism and homosexuality in many other verses as well.

Leviticus 18:22 *'You shall not lie with a male as one lies with a female; **it is an abomination.***

1 Kings 14:24 *and there were also male cult prostitutes in the land. **They did according to all the abominations** of the nations which the LORD dispossessed before the sons of Israel.*

1 Kings 22:46 *And the remnant of the sodomites who remained in the days of his father Asa, he expelled from the land.*

Leviticus 20:13 *'If there is a man who lies with a male as those who lie with a woman, **both of them have committed a detestable act;** they shall surely be put to death. Their bloodguiltiness is upon them.*

Genesis 18:20 - And the Lord said, The outcry of Sodom and Gomorrah is indeed great, and **their sin is exceedingly grave**.

Deuteronomy 23:18 You shall not bring the hire of a harlot or the wages of a dog [male prostitute] into the house of the LORD your God for any votive offering, for **both of these are an abomination** to the LORD your God.

Jude 1:7 Just as Sodom and Gomorrah and the cities around them, since they in the same way as these **indulged in gross immorality** and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.

1 Corinthians 6:9-10 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, **nor effeminate** (Gr. malakos - passive homosexual partners) **nor homosexuals** (Gr. ἀρσενικοίτης - dominate homosexual partners), **10) nor thieves, nor the covetous, nor**

drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.

*1 Timothy 1:9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious... 10) and immoral men and **homosexuals** and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching,*

Homosexual Statistics in the USA

Approximately one in 100 American women (1.1%) and two in 100 American men (2.2%) identify as homosexual, with another four percent of Americans identifying as bisexual.

Another source says: Simply put, 4.5% of Americans identify as LGBT. (Source:

<https://www.gaytravel.com/gay-blog/lgbt-population-statistics>)

Percentage of Americans saying gay/lesbian relationships are morally acceptable - 63%

Jun 01, 2020 · An estimated 19 million Americans (8.2% of US population) have engaged in same-sex

sexual behavior An estimated 25.6 million Americans (11% of US population) have acknowledged same-sex attraction. 63% of Americans reported that homosexuality should be accepted by society.

https://search.yahoo.com/yhs/search?hspart=adk&hsimp=yhs-adk_sbnt¶m2=6f1209fe-6cab-ea7e-2e7a-4f1477e06d9e¶m3=tv_~US~appfocus1~¶m4=updatebutton2-d-lp0-dsf_tv--bb8~Chrome~US+homosexual+stats~C054A36126D0B31F7CDA29DF28944517~Win10¶m1=20200820&us_privacy=1---&p=US+homosexual+stats&type=tv_appfocus1_cr

Americans who identify as Christian, a majority of U.S. Christians (54%) now say that homosexuality should be accepted, rather than discouraged, by society. While this is still considerably lower than the shares of religiously unaffiliated people (83%) and members of non-Christian faiths (76%) who say the same, the Christian figure has increased by 10 percentage points since we conducted a similar study in 2007... 32% of evangelical Protestant Baby Boomers now say homo- sexuality should be accepted, up from 25% in 2007.

<https://www.pewresearch.org/fact-tank/2015/12/18/most-u-s-christian-groups-grow-more-accepting-of-homosexuality/>

LESSON 35 (10-15-20)

...receiving in their own persons the due penalty of their error.

Consequences of Sexual Immorality

Leviticus 18:24-25 *Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. 25) 'For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants.*

Hebrews 13:4 *Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.*

Read: *Hosea Chapter 4*

"Venereal disease is climbing by leaps everywhere. Cases of gonorrhoea has topped the one million mark. About 100,000 women each year are made sterile by gonorrhoea infections. The dean of the School of Public Health at UCLA

considered it "out of control." At least one strain is completely resistant to treatment by penicillin. The main reason: increased sexual promiscuity and homosexuality." Paul Lee Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, Inc., 1996), 341.

"In 2018, about 37.9 million people were living with HIV and it resulted in 770,000 deaths. An estimated 20.6 million of these live in eastern and southern Africa. Between the time that AIDS was identified (in the early 1980s) and 2018, the disease caused an estimated 32 million deaths worldwide. HIV/AIDS is considered a pandemic—a disease outbreak which is present over a large area and is actively spreading."

<https://www.unaids.org/en/resources/fact-sheet>

"Premarital sex relations growing out of the so-called new morality have significantly increased the number of young people in mental hospitals. This was reported by Dr. Francis Braceland, former president of the American Psychiatric Association. He told the National Methodist Convocation on Medicine and Theology in

Rochester, Minnesota, that "a more lenient attitude on campus about premarital sex experience has imposed stresses on some college women severe enough to cause emotional breakdown." ibid p. 793

"According to a Reuters report from Stockholm, Sweden has long ago arrived at complete sexual freedom and liberty. Old-fashioned fornication is quite accepted by parents as normal for their youngsters. It is reported that only 5% of the girls and 2% of the boys go with their purity to the marriage altar. Is this moral deterioration reflected in Sweden's having the highest percentage of suicides of any country of the world?" ibid p. 838

Quotes

"There is no tragedy as tragic as combining high mentality with low morality." Roy B. Zuck, The Speaker's Quote Book: Over 4,500 Illustrations and Quotations for All Occasions (Grand Rapids, MI: Kregel Publications, 1997), 262

"To educate a man in mind and not in morals is to

educate a menace to society. —Theodore Roosevelt

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.... And let us with caution indulge the supposition that morality can be maintained without religion.... Reasons and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." — George Washington

In 1974, the research firm of Daniel Yankelovich, Inc., surveyed thirty-five hundred young people, ages sixteen to twenty-five. The interviews sought to learn what these selected individuals felt about "every important value" in today's world. The study indicated that only 31 percent considered premarital sexual relations as morally wrong, compared with 52 percent in a 1969 survey. Opposition to abortion dropped from 58 percent to 45 percent in the same period. The proportion who considered "Living a clean moral life a very important value" fell from

71 percent to 52 percent. It would seem that standards are shifting into the patterns that existed in the days of Noah." Ibid p. 838

*"A Temple University sociologist conducted a survey of 2,300 wives and found that 50 percent felt that they would eventually go outside their marriage for sexual experiences, and one out of every three said they already had. Wife-swapping has become common in some areas. Hotel and motel managers report an ever increasing number of unmarried couples register as such. They say that they cannot afford to turn away thousands of unmarried people, so they accept them without question. They say, "We aren't moralists." *ibid**

The statistics on homosexuality and its effects

<https://traditioninaction.org/HotTopics/a02rStatistics.html>

Some statistics about the homosexual lifestyle: by Frank Joseph, M.D.

- One study reports 70% of homosexuals admitting to having sex only one time with over 50% of their partners (3).
- One study reports that the average homosexual has between 20 and 106 partners per year (6). The average heterosexual has 8 partners in a lifetime.

- Many homosexual sexual encounters occur while drunk, high on drugs, or in an orgy setting (7).
- Homosexuals got homosexuality removed from the list of mental illnesses in the early 70s by storming the annual American Psychiatric Association (APA) conference on successive years. (2). Since homosexuality has been removed from the APA list of mental illnesses, so has pedophilia (except when the adult feels "subjective distress") (27).
- Homosexuals account for 3-4% of all gonorrhea cases, 60% of all syphilis cases, and 17% of all hospital admissions (other than for STDs) in the United States (5). They make up only 1-2% of the population.
- 73% of psychiatrists say homosexuals are less happy than the average person, and of those psychiatrists, 70% say that the unhappiness is NOT due to social stigmatization (13).
- 25-33% of homosexuals and lesbians are alcoholics (11).
- Judge John Martaugh, chief magistrate of the New York City Criminal Court has said, "Homosexuals account for half the murders in large cities" (10).
- Captain William Riddle of the Los Angeles Police says, "30,000 sexually abused children in Los Angeles were victims of homosexuals" (10).
 - 50% of suicides can be attributed to homosexuals (10).
 - It takes approximately \$300,000 to take care of each AIDS victim, so thanks to the promiscuous lifestyle of homosexuals, medical insurance rates have been skyrocketing for all of us (10).
 - Homosexuals were responsible for spreading AIDS in the United States, and then raised up violent groups like Act Up and Ground Zero to complain about it. Even today, homosexuals account for

well over 50% of the AIDS cases in the United States, which is quite a large number considering that they account for only 1-2% of the population.

- Homosexuals account for a disproportionate number of hepatitis cases: 70-80% in San Francisco, 29% in Denver, 66% in New York City, 56% in Toronto, 42% in Montreal, and 26% in Melbourne (8).
- 37% of homosexuals engage in sadomasochism, which accounts for many accidental deaths. In San Francisco, classes were held to teach homosexuals how to not kill their partners during sadomasochism (8).
- 41% of homosexuals say they have had sex with strangers in public restrooms, 60% say they have had sex with strangers in bathhouses, and 64% of these encounters have involved the use of illegal drugs (8).
- Depending on the city, 39-59% of homosexuals are infected with intestinal parasites like worms, flukes, and amoebae, which is common in filthy third-world countries (8).
- The median age of death of homosexuals is 42 (only 9% live past age 65). This drops to 39 if the cause of death is AIDS. The median age of death of a married heterosexual man is 75 (8).
- The median age of death of lesbians is 45 (only 24% live past age 65). The median age of death of a married heterosexual woman is 79 (8).
- Homosexuals are 100 times more likely to be murdered (usually by another homosexual) than the average person, 25 times more likely to commit suicide, and 19 times more likely to die in a traffic accident (8).

- 21% of lesbians die of murder, suicide, or traffic accident, which is at a rate of 534 times higher than the number of white heterosexual females aged 25-44 who die of these things(8).
- 50% of the calls to a hotline to report "queer bashing" involved domestic violence (i.e., homosexuals beating up other homosexuals) About 50% of the women on death row are lesbians (12).
- 33% of homosexuals ADMIT to minor/adult sex (7).
- There is a notable homosexual group, consisting of thousands of members, known as the North American Man and Boy Love Association (NAMBLA). This is a child molesting homosexual group whose cry is "SEX BEFORE 8 BEFORE IT'S TOO LATE." This group can be seen marching in most major homosexual parades across the United States.
- Homosexuals commit more than 33% of all reported child molestations in the United States, which, assuming homosexuals make up 2% of the population, means that 1 in 20 homosexuals is a child molester, while 1 in 490 heterosexuals is a child molester (19).
- 73% of all homosexuals have had sex with boys under 19 years of age (9).
- Many homosexuals admit that they are pedophiles: "The love between men and boys is at the foundation of homosexuality" (22).
- Because homosexuals can't reproduce naturally, they resort to recruiting children. Homosexuals can be heard chanting "TEN PERCENT IS NOT ENOUGH, RECRUIT, RECRUIT, RECRUIT" in their homosexual parades.

The homosexual agenda

The homosexual agenda includes desensitizing the public:
"The first order of business is desensitization of the American public concerning gays and gay rights.....To desensitize the public is to help it view homosexuality with indifference instead of with keen emotion. But if only you can get them to think that it is just another thing...then your battle for legal and social rights is virtually won" (25).

"We are no longer seeking just a right to privacy and a protection from wrong. We also have a right -- as heterosexual Americans already have -- to see government and society affirm our lives" (27).

Part of the homosexual agenda is to turn people from Christianity: "The teaching that only male-female sexual activity within the bounds and constraints of marriage is the only acceptable form should be reason enough for any homosexual to denounce the Christian religion" (1).

Homosexuals knowingly lied (and still lie) about the 10% figure (i.e., homosexuals make up 10% of the population). The true number of homosexuals

The Kinsey study of 1948, which homosexuals often cite to say that 10% of the population is homosexual, actually says that only 4% of the population is exclusively homosexual. This study involved a disproportionate number of people who had been in jail for sex crimes (hardly a random sample of the population). Kinsey also did perverse studies involving young boys and pedophiles.

Current research shows that the true percentage of homosexuals is in the 1-2% range. Consider how small this number is when compared to most of the numbers above.

Homosexuals aren't discriminated against in employment, so why should they be a protected class?

The average yearly income of a homosexual is \$55,430.00 (most of which is disposable because no children to take care

of!). The average of the general population is \$32,144.00. The average of blacks is \$12,166.00 (24).

59.6% of homosexuals are college graduates. 18.0% of the general population are college graduates (24). Too bad they aren't smart enough to listen to God. "Professing themselves to be wise, they became fools" (Romans 1:22).

49.0% of homosexuals hold professional/managerial positions. 15.9% of the general population hold such positions (24).

Where's the job discrimination?

LESSON 36 (10-20-20)

Romans 1:18-32 is about the wrath of God. He manifests His wrath in different ways.

1. **Sowing and Reaping Wrath** - This could also be called

consequential wrath for sin (*Galatians 6:7-9*).

2. **Eschatological Wrath** - This refers to the wrath God

pours out on earth dwellers during the Tribulation.

3. **Cataclysmic Wrath** - This denotes natural disasters

where huge numbers of people die (floods, earthquakes).

4. **Eternal Wrath** - Those who are tossed into the Lake

of Fire will experience this wrath.

5. **Abandonment Wrath** - When a nation rejects God and His Word, He removes all constraints and gives them over to their lusts, vile passions, and depraved mind which destroys them. This is the kind of wrath we find in Romans 1:18-32.

We can see the progression of the gravity of sin in our own lifetime.

In the 60s we witnessed the Sexual Revolution. God was kicked out of schools and young people rebelled against norms and standards so the "normal sins" of fornication and adultery became common and routine.

The Homosexual Revolution was raging in the 80s and 90s and so was the Aid's epidemic which decimated the homosexual community. "Don't Ask & Don't Tell" allowed homosexuals to enter the military in 1993.

In 2008, an all-out Perverted Sexual Revolution took over the U.S. as perverted sexual immorality exploded when Barack Hussein Obama became president. The LGBTQ movement became a political juggernaut. In 2015, SCOTUS decided that homosexuals and lesbians have a Constitutional right to marry those of the same sex.

By 2020, most Americans enthusiastically accepted the LGBTQ and Christians who don't, are shunned, fined, and incarcerated. It is not known for sure at this point whether God will abandon our country and give us over to our lust, perverted passions, and depraved minds.

Read: Isa. 3:8-15

IS THERE A GAY GENE?

It is clear that the rise of homosexuality is a consequence of the rejection of God and is part of God's divine discipline on a nation. Part of that really fits within a web of different sins that are all related to sexual identity and gender confusion.

When homosexuals started "coming out of the closet" the point they made was that they had the right to choose to be intimate with the same sex. They called it "sexual preference." Over time many abandoned that mantra for one that they claimed demonstrated that they had no control over their desire towards those of the same sex.

They call it "sexual orientation" making the case that they were born as homosexuals and there is nothing they can do about it. They claim they have a "gay gene" that cannot be resisted.

Is their claim true?

1. The human genome project completed its task in mapping out the human gene in 2003. They never identified a gay gene. The silence is loud; they never discovered a gay gene.
2. Homosexuality and this whole thing with gay marriage is all fueled by a false assumption and propaganda that it is the result of a gay gene and so we ought not do anything to take away from their civil rights.

3. "Is there a "gay gene"? Major new study says no." by Dennis Thompson, August 19, 2019. There's no such thing as a single "gay gene" that drives a person's sexual behavior, concludes the largest genetic study ever conducted on the issue. "It's effectively impossible to predict an individual's sexual behavior from their genome. This new research also reconfirms the long-established understanding that there is no conclusive degree to which nature or nurture influence how a gay or lesbian person behaves."
4. In 1973, the American Psychiatric Association (APA) asked all members attending its convention to vote on whether they believed homosexuality to be a mental disorder. It wasn't until 1987 that homosexuality completely fell out of the DSM.
5. Homosexual activity was against the law until it was abrogated in 2005. *Lawrence v. Texas*. 539 U.S. 558 (2003), is a landmark civil rights case

by the United States Supreme Court. The Court struck down the sodomy law in Texas in a 6-3 decision and, by extension, invalidated sodomy laws in 13 other states, making same-sex sexual activity legal in every U.S. state and territory.

LESSON 37 (10-22-20)

Social and sexual degeneration comes as a result of rejecting God's authority in what we have identified as the Divine Institutions. As a culture turns away from Biblical values and absolutes, those who still hold them become more and more at odds with the culture until they are identified as the problem so they become demonized.

The 4 DIVINE INSTITUTIONS

- 1) FREEDOM/VOLITION - we all have freedom to choose and every individual is responsible to God for the choices he or she makes.
- 2) MARRIAGE - the union of one man and one woman for life; anything else is not marriage. The authority of marriage resides in the

husband. Homosexuality, incest, adultery, and fornication destroys marriage.

3) **FAMILY** - the building block of society which stabilizes the nation. The husband and wife have authority over their children. Homosexuality can destroy the family. It has been reported that BLM advocates the destruction of the nuclear family on its website.

4) **GOVERNMENT** - God ordained government to be His agent to protect those who do good and punish those who do evil. The number one purpose of government is to protect the freedom and God-given rights of the people.

LESSON 38 (10-27-20)

The Bible clearly demonstrates that homosexuals and lesbians are not born with an immutable orientation for those of the same sex which they have no control over and can never be overcome.

1 Corinthians 6:9-11 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators,

*nor idolaters, nor adulterers, **nor effeminate, nor homosexuals**, 10) nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.*

*11) And such were (v. iai) some of you; **but you were washed** (v. ami), but you were (v. api) sanctified, but you were justified (v. api) in the name of the Lord Jesus Christ, and in the Spirit of our God.*

1. First of all, we must recognize that Paul was addressing

believers in verses 9-11.

a. The "unrighteous" in verse nine is not referring to

unbelievers, but to disobedient believers who will be

present in the kingdom of God but have diminished

opportunity.

b. There is a cost for disobeying God and willfully indulging in sin, but it is not losing eternal salvation.

2. If anyone would be denied access into heaven because of sins he committed, then Christ's death on the cross was useless if we are still held accountable for our sins. Furthermore, it would also mean that He lied when He said, "*it is finished*" on the cross.
3. The fact is, no one goes to the Lake of Fire because of their sins because Jesus Christ paid for the sins of the world.

2 Corinthians 5:19 ...God was in Christ reconciling the world to Himself, not counting their trespasses against them...

1 John 2:2 ...and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

John 1:29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!"

1 John 4:14 And we have beheld and bear witness that the Father has sent the Son to be the Savior of the world.

4. Verses 9-11 are about believers who were the kind of people described in the list who would be disinherited at the Judgement Seat of Christ, meaning that they would lose their inheriting rights in heaven and will not receive any crowns, rewards, decorations, or privileges for all eternity.
5. We will focus only on those in the list above who were identified as being effeminate and homosexual since that is our topic.
6. Notice that verse 11 starts with these words, "*And such **were** some of you.*" That means that some of the believers **were** identified as those who were on the list.
7. There are three phrases that start with the word "but" that demonstrate they were no longer practicing their former sins.

8. It should be noted that if they continued to commit

the sins on the list, including homosexuality, they

would still be saved but could receive divine discipline.

9. "**but you were washed**" (v. ami) The aorist tense refers to a point in time; the middle voice means that the subject is affected by its own action or it's acting upon itself, the indicative mood means that it isn't just a potential but is indeed a reality.

a. "**washed**" is the Greek word ΑΠΟΛΟΥΩ, ἀπολούω, - to wash something away from oneself, BDAG

b. "**to wash off or away,**" is used in the middle voice, metaphorically, "**to wash oneself,**" In 1 Cor. 6:11, literally, "**ye washed yourselves clean;**" here the middle voice again indicates that the converts at Corinth, by their obedience to the faith, voluntarily gave testimony to the complete spiritual change

divinely wrought in them. Jr., Vine's Complete Expository Dictionary of the OT & NT, T. Nelson, 1996), 666.

Isaiah 1:16 - Wash yourselves (Qal. imp.),
make yourselves clean; Remove (Hif'il imp.)
the evil of your deeds from My sight.
Cease (Qal. imp.) **to do evil,**

10. **but you were** (v. api) **sanctified** - All believers are

positionally sanctified at the moment they are saved.

This means that God set them apart for special blessings.

11. **but you were justified** (v. api) - Every believer is

justified at the moment of salvation based on the fact

that he or she receives the imputation of God's right-

eousness.

12. The Corinthian believers were committing every kind

of sins so Paul was warning them that there are consequences for that and they had the power to stop.

13. Homosexual activity is a sin, which like any other sin,

can be avoided. There are people who, for whatever

reason, are sexually attracted to those of the same

sex. In order to obey God, they must resist that temptation just like heterosexual men and women must resist the temptation to have sex with those of the opposite sex who is not their spouse.

LESSON 39 (10-29-20)

14. The problem is when someone claims that homosexual activity is not a sin but an immutable orientation that they were born with that they have no control over.

15. *Dr. Neil Whitehead is a research scientist and biochemist from New Zealand and his wife Briar Whitehead is a writer.* [4] *Dr. Whitehead co-*

authored a book with his wife entitled My Genes Made Me Do it - a scientific look at sexual orientation which argues that there is no genetic determinism in regards to homosexuality and that there is abundant documentation that individuals are able to leave homosexuality and become heterosexuals.

16. Another well-known author in the field, Hatterer, who believes in sexual orientation change, said, "I've heard of hundreds of... men who went from a homosexual to a heterosexual adjustment on their own."^[6] *ibid*

17. Female homosexuals and male homosexuals who leave homosexuality and become ex-homosexuals are often referred to as "ex-gays," and the ex-gay movement became well known in the United States in the 1970s. ^[10] *ibid*

18. Ex-Homosexual Quotes

"Homosexuality is death, and I choose life." -
Ex-Homosexual and ex-"gay rights" leader
Michael Glatze

"I came out of homosexuality after a powerful encounter with Jesus Christ and a desire to serve and obey Him. I can say with complete honesty that I NEVER have homosexual desires of any sort - physical or emotional." - Ex-lesbian Yvette Cantu Schneider [11]

19. So both the Bible and the experience of thousands of ex-homosexuals confirms that homosexuality is a choice, not an immutable orientation.

Furthermore, if homosexuals were born with an immutable orientation towards homosexuality that is irresistible, then God could not be just in condemning homosexual to be executed in the OT for indulging in homosexual activity.

20. There are many who reject what is stated above and it's easy to see why.

If "ex-gays" exist, this means that people can change their sexual orientation – and this means that the foundation the homosexual rights movement, the idea that they are "born

that way" and thus cannot help themselves, goes right out the window. Their strongest argument simply disappears.

If the "born that way" allegation is debunked, the homosexuals lose their claim to being a protected minority under civil rights laws.

<https://www.hli.org/resources/ex-gays/>

21. Below is a typical argument from those who support the claim that homosexuals are born that way and there is nothing they can do to change that "fact."

A large body of research and global scientific consensus indicates that being gay, lesbian, or bisexual is compatible with normal mental health and social adjustment. Because of this, major mental health professional organizations discourage and caution individuals against attempting to change their sexual orientation to heterosexual, and warn that attempting to do so can be harmful. [2][3] https://en.wikipedia.org/wiki/Ex-gay_movement

22. To say that homosexual activity is a sin can be

dangerous in our neo-pagan society today.

Many

believers have succumbed to the peer pressure of

accepting it and some even celebrate it.

We must stand for the truth of God's word no matter what. We must fear God rather than man. We must not see those in the LGBTQ as our enemies, but as those who have believed Satan's lies and desperately need to hear the truth spoken to them in love.

Hebrews 13:6 so that we confidently say,

"The

Lord is my helper, I will not be afraid.

What

shall man do to me?"

Psalm 118:6 The LORD is for me; I will not fear;

What can man do to me?

Both the Bible and the experience of thousands of ex-homosexuals confirm that homosexuality is a

choice, not an immutable orientation. If God created homosexuals with an innate desire for those of the same sex which is irresistible, then it would be unfair and unjust for Him to require them to be executed in the Old Testament for something they had no control over.

But it is impossible for God to be unfair or unjust. God creates all of us with free will, the ability to choose and He holds all of us accountable for the choices we make. There are just consequences for those who willfully choose to disobey Him and there are no legitimate excuses for any of us when we do so.

LESSON 40 (11-3-20)

What we have seen so far in Romans chapter one is that everyone knows God exists because of the clear revelation of Himself through the world He created.

We have also seen the futility of those who suppress that truth by trying to act independently from God.

They exchange the truth of God for a lie. They worship the creation rather than the Creator. They exchange the natural function of sex to that which is perverse.

Everybody is religious in the sense that everybody worships something as God. It could be themselves and their own ability as they worship through their own arrogance. Self-deification is putting ourselves over God; it is putting the individual as the ultimate determiner of truth.

Since these people refuse to acknowledge God, He turns them over to a depraved mind that produces the kind of sins in the list that follows.

*Romans 1:28 And just as they did not **see fit** to **acknowledge** God any longer, God gave them over to a depraved mind, to do those things which are not proper,*

did not see fit to acknowledge God any longer -

ΔΟΚΙΜΑΖΩ, δοκιμάζω, v. aai; ② to draw a conclusion about worth, prove, approve

to acknowledge God any longer - EPIGNOSIS,
ἐπίγνωσις, n. ds; full knowledge, recognize

(NIV) they did not think it worthwhile to retain
the knowledge of God...

(LEB) they did not see fit to recognize God,

The words "any longer"- are not found in other translations.

Life starts to go off the rails as soon as one no longer sees fit to acknowledge God. This is what happens when

This is what always happens prior to one's life going off the rails. The desire to be independent and do anything we want becomes greater than the desire to obey or please God. Negative volition and the rejection of God open the flood gates of all the dreadful sins that are in the list that follows.

Many believers come to a point over time where they no longer recognize God in their life because they fail to take in B.D. on a regular basis.

This does not happen overnight, gradually the details of life become more important than our spiritual life and our relationship with the Lord.

God gave (v. ααι) **them over to a depraved mind**, - This is the third time "gave them over" occurs in chapter one. See verses 14 & 26. He delivered them over to a depraved mind to produce their rebellious actions which would eventually destroy them.

a depraved mind, - ADOKIMOS, ἀδόκιμος, adj. asm; worthless, reprobate, undiscerning, debased. *This translates a Gr. word that means "not passing the test." It was often used to describe useless, worthless metals, discarded because they contained too much impurity. God has tested man's minds and found them worthless and useless.* John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1694.

A depraved mind produces human viewpoint. That means that one's thoughts and actions are

controlled by the OSN. It is impossible for one to have a depraved mind and have the capacity for love, thoughtfulness, gratitude, kindness, goodness, peace, self-control, or joy.

What fallen mankind sees as independence and freedom is actually slavery to the lusts and depravity that eventually destroy them.

to do (v. pai) **those things which are not proper**,

not - ΜΕ, μή, adv. neg. **proper** - ΚΑΤΗΚΟ, καθήκω, part. πα; to be appropriate, fitting, proper, approved.

*It is important to note the extent of God's threefold release. God gave them over in the **lusts of their hearts** (Rom. 1:24-25), to **degrading passions** (Rom. 1:26-27), and to a **depraved mind** (Rom. 1:28-32). The destruction is all-inclusive. In direct contrast to God's great commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37), man here is left with a darkened heart, degraded soul, and depraved mind.*

One of the most sordid lists in all of Scripture follows like a whole lineup of devastating character witnesses against the accused (Rom. 1:29-31).

Paul concludes this section of his argument by reminding the reader that although they know the ordinance of God, these who are abandoned to destruction and a death well deserved not only participate in all the ungodly atrocities listed, but they give hearty approval to that sordid behavior (Rom. 1:32).

*These are not innocent acts of the misinformed. The action is willful. God's judgment is certainly as warrant- ed as it is sure. **He does not send people to hell; He lets them go.***

The judgment of course is for God to make, not other men, no matter how righteous they may seem (Rom. 2:1-3).

Nonetheless it is abundantly clear that God has judged the un-evangelized billions of the world. His judgment is just. It is based on revelation clearly received and willfully refused by the defendant. His sentence is fair. It is a release by

God for man to pursue his own destruction and eternal death. The world's untold billions are lost!

J. Ronald Blue, "Untold Billions: Are They Really Lost?," Bibliotheca Sacra 138 (1981): 347-348.

Humanity's sin was that they chose life apart from God. Hell is that life made permanent. Independence is a tragedy! Mankind needs God, he is lost, inadequate and unfulfilled apart from Him. The worst part of an eternal hell is God's

relational absence! Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 1:28-31.

LESSON 41 (11-5-20)

Independence is a tragedy! This is used in the paragraph above in the sense of being independent from God which certainly is a tragedy, but in another sense, independence for man is a myth. In reality, no person is truly independent. If we respond to God's gracious offer of the gospel, we become His slave, but if we reject His offer of the gospel, then we become Satan's slave. We will live our life under God's Divine Dynasphere or under Satan's Cosmic System. Either way, we are not independent.

Romans 6:16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin [Satan's Cosmic System] resulting in death, or of obedience [God's Divine Dynasphere] resulting in righteousness?

Satan uses sin and the arrogant attitude to be independent from God to capture and keep people as his prisoners in his cosmic system.

John 8:34 Jesus answered them, "Truly, truly, I say to you, everyone who commits (part. pa) sin is the slave of sin.

Proverbs 5:22-23 His own iniquities will capture the wicked, and he will be held with the cords of his sin. 23) He will die for lack of instruction, and in the greatness of his folly he will go astray.

It is important to note, the reason that billions who are lost and who will eventually populate the Lake of Fire is not because of the sins they commit, but because they rejected the revelation

of God about Himself in creation or they rejected the gospel. The former is referred to as general or natural revelation and the latter is special revelation referring to the gospel.

The horrible sins they commit and the miserable life they live, eventually destroys them because they loved darkness rather than light and lies rather than truth.

****Romans 1:28 And just as they did think it worthwhile to retain knowledge God, God gave them over to a depraved mind, to keep on doing things which should not be done,***

Before Paul set forth his message of righteousness by faith (Rom. 3:21-8:31), he showed the need for it. The human race stands condemned, helpless, and hopeless apart from God and His Grace.

God's description of sinners is not a pretty one, but we cannot avoid it. This section does not teach evolution (that man started low and climbed high), but devolution: he started high and, because

of sin, sank lower than the beasts. Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 518.

We find a list of sins in verses 29-32 that are committed by those who were described in the verses above. Lists of sins are common in the NT: (Matt. 15:19; 1 Cor. 5:10-11; 6:9-10; 2 Cor. 12:20; Gal. 5:19-21; Eph. 4:31; 5:3-4; Col. 3:5, 8; 1 Tim. 1:9-10; 2 Tim 3:2-4; 1 Pet. 2:1; 4:3).

Concerning the sins mentioned in *Romans 1:29-32*:

1. *The first four are general in focus: "filled with all manner of unrighteousness, evil, greed, wickedness."*
2. *The next five revolve around envy and its consequences: "full of envy, murder, strife, deceit, malice."*
3. *The last twelve cover slander (two), arrogance (four), and then six related by form more than by content: "gossips, maligners, haters of God, proud, arrogant, overbearing, devisers of evil, disobedient to parents, without understanding, without faith-fulness, without*

affection, without mercy" (Moo, pp. 118-119). Kenneth Boa and William Kruidenier, *Romans*, vol. 6, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 2000), 56.

Romans 1:29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,

Turning from the light of revelation disqualifies a person to think correctly about the issues of life. Secular education, which rules out the hand of God in life, is seriously flawed because it leaves people without a sense of purpose or accountability so they have no reluctance in satisfying their lusts and debaucheries.

being filled with all unrighteousness - ΠΛΗΡΩΟ, πληρόω,

part. rp, ① to make full, fill (full) This word is used 87 times in the N.T. The perfect tense means that they were filled in the past with all unrighteousness and the consequences continued into the present. The passive voice means that they received the results of their actions.

being filled with all unrighteousness - ADIKIA, ἀδικία, n. dsf; ② the quality of injustice, unrighteousness, wickedness

This list of sins brings to mind the scripture that describes the heart of man:

Jeremiah 17:9 The heart is more deceitful than all else And is desperately sick; Who can understand it?

Wickedness - PONERIA, πονηρία, n. dsf; state or condition of a lack of moral or social values, wickedness, baseness, maliciousness, sinfulness.

Other translations:

NKJV - sexual immorality, ESV - evil, KJV - fornication

wick•ed adjective

[Middle English, alteration of wicked] (13th century)

1 : morally very bad : EVIL

2 a : FIERCE, VICIOUS <a wicked dog>

b : disposed to or marked by mischief

3 a : disgustingly unpleasant : VILE <a wicked odor>

b : causing or likely to cause harm, distress, or trouble

Merriam-Webster's Collegiate Dictionary (Springfield, MA: 1996).

When a culture becomes comfortable with immorality and no longer exhibits any sense of respect or humility towards natural law (the universal law of God), then it can be considered to be a wicked or pagan culture.

It would appear that in our day that Black Lives Matter, Anti-Fa, and progressives in the Democratic Party are elements that have pushed our society to fall under the category of wicked or pagan.

The verse below describe the people who make up a wicked culture:

Psalm 10:7 His mouth is full of curses and deceit and oppression; under his tongue is mischief and wickedness.

Psalm 59:12 On account of the sin of their mouth and the words of their lips, Let them even be caught in their pride, And on account of curses and lies which they utter.

Isaiah 57:20-21 *But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud. 21) "There is no peace," says my God, "for the wicked."*

Romans 1:29 *being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,*

LESSON 42 (11-10-20)

Greed - ΠΛΕΟΝΕΞΙΑ, πλεονεξία, n. dsf; the state of desiring to have more than one's due, greediness, insatiableness, avarice, covetousness

We all are born with an OSN that includes greed and selfishness as part of our default behavior. Good parents teach their children through enforced humility to change that behavior to one of sharing and of being content with what you have. Most people don't think that greed is such a big deal because it is common to our nature and there are many other sins that are far worse. But God thinks greed is a big deal. Read: **Joshua 7:19-26**

The Bureau of Engraving and Printing says it costs about \$15 to print a thousand bills, regardless of denomination. Thus to print a \$500 bill is as cheap as to do a \$1 bill.

Whether one covets \$1 or \$500, the cost in spiritual life is always the same. The "love of money" can be present in both the rich and the poor. Paul Lee Tan, Encyclopedia of 7700 Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), 823.

Money talks, we have been told since childhood. Listen to this dollar speak: "You hold me in your hand and call me yours. Yet may I not as well call you mine. See how easily I rule you? To gain me, you would all but die. I am invaluable as rain, essential as water. Without me, men and institutions would die. Yet I do not hold the power of life for them; I am futile without the stamp of your desire. I go nowhere unless you send me. I keep strange company. For me, men mock, love, and scorn character. Yet, I am appointed to the service of saints, to give education to the growing mind and food to the

starving bodies of the poor. My power is terrific. Handle me carefully and wisely, lest you become my servant, rather than I yours." —

Ray O. Jones *ibid*

Too many people spend money they haven't earned to

buy things they don't want, to impress people they

don't like. —Will Rogers

Evil - KAKIA, *kakia*, n. dsf; ② *a mean-spirited or vicious attitude or disposition, malice, ill-will, malignity.*

Moral deficiency in a person. The tendency of people to do what is contrary to the will of God, including the actions themselves. The opposite of good and righteousness.

Overview of ancient religious and philosophical attempts to explain the existence of good and evil and to reconcile humanity's experiences of suffering, death, sickness, wickedness, and injustice with the belief in a transcendent higher

power or abstract ideal that was characterized by "good."

Proverbs 14:17 A quick-tempered man acts foolishly, and a man of evil devices is hated.

Romans 12:21 Do not be overcome by evil, but overcome evil with good.

Proverbs 11:21 Assuredly, the evil man will not go unpunished, But the descendants of the righteous will be delivered.

From time to time the question is asked, "If there is a God, why does he allow all of the evil in the world?" If He is powerful enough to end it but doesn't, then He doesn't care about people suffering. If He cares about them suffering and doesn't have the power to end it, then he wouldn't be God.

Now it is a matter of considerable importance that the Bible nowhere attempts to justify God in allowing evil in the world. Robert D. Culver, "The Nature and Origin of Evil," *Bibliotheca Sacra* 129 (1972): 107.

God sets limits on evil and even uses it, but He is not complicit in it. Ibid 108

James 1:13 Let no one say when he is tempted, "I am being tempted by God;" for God cannot be tempted by evil, and He Himself does not tempt anyone.

Although God is all-powerful and supremely good, nevertheless He allows certain evils to take place in the universe, which He might prevent, lest, without them, greater goods might be forfeited, or greater evils ensue. Elliot Ritzema and Rebecca Brant, eds., 300 Quotations for Preachers from the Medieval Church, Pastorum Series (Bellingham, WA: Lexham Press, 2013).

God judged it better to bring good out of evil than not to permit any evil to exist.
AUGUSTINE OF HIPPO

God told Adam not to eat of the tree of the knowledge of good and evil lest you die. He and Eve did eat and they did die spiritually and they

also acquired the knowledge good and evil (Gen. 3:22).

Spiritually mature believers can judge between what is good and what is evil, but immature believers cannot.

Hebrews 5:13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. 14) But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

All believers struggle with doing good and not doing evil.

Romans 7:19-21 For the good that I wish, I do not do; but I practice the very evil that I do not wish. 20) But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. 21) I find then the principle that evil is present in me, the one who wishes to do good.

Billy Graham told the story of an Eskimo fisherman who came to a village every Saturday. He always brought his dogs with him: one black, the other white. The dogs were trained to fight on command. One Saturday the white dog would win; the next Saturday the black would win. The Eskimo would take bets from the observers. He always won. When asked to explain the phenomenon, he replied: "I feed one dog and starve the other. The one I feed always wins because he's stronger." There are two natures deep within each person: one good, the other evil. The one we feed, nurture, always wins! G. Curtis Jones, *1000 Illustrations for Preaching and Teaching* (Nashville, TN: Broadman & Holman Publishers, 1986), 235.

The Bible has a tremendous amount to say about evil. The word "evil" is used 513 times in the NASV.

The one who does not hinder evil, does evil.

James 4:17 - Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

Die to the world, repudiating the madness that is in it. Live to God, and by apprehending Him lay aside your old nature. We were not created to die, but we die by our own fault. Our free will has destroyed us; we who were free have become slaves; we have been sold through sin. Nothing evil has been created by God; we ourselves have manifested wickedness; but we, who have manifested it, are able again to reject it.

TATIAN

LESSON 43 (11-12-20)

full of envy - PHTHONOS, φθόνος, n.gsm; envy, jealousy,

Envy is not a topic of any significance in either the OT or the NT... Envy is the peculiar fault of the Devil, since it was envy that brought about his fall and it was his envy that caused man's fall (Cypr. Zel. et liv. PL 4:665-66); it is the antithesis of loving our enemies, since the envious man will hate even a friend if that friend is fortunate (John Chrysostom,

Invid. PG 63:679). We have something of a paradox: envy plays little part in the Bible but is a key concept in developed Christian theology.

"Painful or resentful awareness of another's advantage joined with the desire to possess the same advantage."

Chad Brand et al., eds., "Envy," Holman Illustrated Bible Dictionary (Nashville, TN: Holman Bible Publishers, 2003), 490.

Genesis 37:4 *And his (Joseph's) brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.*

Proverbs 14:30 *A sound heart is life to the body, But envy is rottenness to the bones.*

Galatians 5:26 *Let us not become boastful, challenging one another, envying one another.*

envy — noun. Spite and resentment toward the success or possessions of another.

jealousy — noun. A greedy or prideful longing for something that belongs to another; even something intangible, such as a skill.

Envy is to be distinguished from jealousy. "We are jealous of our own; we are envious of another man's possessions. Jealousy fears to lose what it has; envy is pained at seeing another have"
(Crabb's Eng. Synonyms).

W. L. Walker, "Envy," ed. James Orr et al., The International Standard Bible Encyclopaedia (Chicago: The Howard-Severance Company, 1915), 955.

For one man who sincerely pities our misfortunes, there are a thousand who sincerely hate our success. —Charles C. Colton Paul Lee Tan,
Encyclopedia of 7700 Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), 646.

Envy shoots at others and wounds itself. Ibid

The man who keeps busy helping the man below him won't have time to envy the man above him—and there may not be anybody above him anyway.
—Henrietta C. Mears Ibid

In the days of the Crusades, Richard of England and Philip of France went to battle as comrades. When both men came under fire in the Holy Land, it was evident that Richard was the braver

of the two. The Crusaders nicknamed him Richard "The Lion-hearted."

When it became obvious that the Crusaders regarded Richard as their chief, Philip grew envious. Moved by jealousy, he objected to Richard's strategies. He finally became defiant, withdrew from Palestine in a huff, and hastened back to France. Later, Philip treacherously invaded Richard's territory. What a tragedy! *Ibid* p.646

1 Peter 2:1-3 Therefore, putting aside all malice and all guile and hypocrisy and **envy** and all slander, 2) like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation, 3) if you have tasted the kindness of the Lord.

Early Protestant creeds unanimously called the pope Antichrist—not only because of Rome's heresies but because the lives of many popes exemplified Antichrist's **evil**.

More than one pope vacated "Peter's throne" when killed by a furious husband who caught him in bed with his wife. Even Catholic historians

admit that many of the popes were among the most inhuman monsters to walk this earth. In Vicars of Christ, Jesuit Peter de Rosa reminds us that pope after pope engaged habitually on a grand scale in wholesale mayhem and murder, pillage, rape, incest, simony, and corruption of the worst sort. Their evil lives are a blot upon the pages of history. It is a travesty to refer to such shameless perverts and master criminals as "His Holiness" or "Vicar of Christ" as they all are in official Roman Catholic dogma and documents. Dave Hunt, Berean Call Reprints, n.d.

Murder - PHONOS, φόνος, n. gsm; murder

Murder—Willful murder was distinguished from accidental homicide, and was invariably visited with capital punishment (Num. 35:16, 18, 21, 31; Lev. 24:17). This law in its principle is founded on the fact of man's having been made in the likeness of God (Gen. 9:5, 6; John 8:44; 1 John 3:12, 15). The Mosaic law prohibited any compensation for murder or the reprieve of the murderer (Ex. 21:12, 14; Deut. 19:11, 13; 2 Sam. 17:25; 20:10).

Two witnesses were required in any capital case (Num. 35:19-30; Deut. 17:6-12). If the murderer could not be discovered, the city nearest the scene of the murder was required to make expiation for the crime committed (Deut. 21:1-9). These offences also were to be punished with death, (1) striking a parent; (2) cursing a parent; (3) kidnapping (Ex. 21:15-17; Deut. 27:16).

The biblical senses of murder:

to murder — verb. *to kill intentionally and with premeditation.*

slaughter (people) — noun. *the killing of many people.*

bloodshed (murder) — noun. *the shedding of blood resulting in murder.*

murderer — noun. *a person who commits homicide; the unlawful killing of another human being.*

murder — noun. *the unlawful killing of a human being by another human being.*

(KJV) **Exodus 20:13 - Thou shalt not kill.**

Many people believe that capital punishment is wrong because they think this verse above

prohibits it. But the Hebrew word used in this verse is "ratshak" and it means "murder," not kill.

(NKJV) Exodus 20:13 - *You shall not murder.*

(NASV) Exodus 20:13 - *You shall not murder.*

Capital punishment is a legitimate function of juris- prudence for capital crimes beginning with murder. Under the Mosaic Law, capital punishment is mandated for the following crimes.

- a. *Murder, Ex 21:12*
- b. *Violence against parents, Ex 21:15*
- c. *Kidnapping, Ex 21:16*
- d. *Adultery, Lev 20:10; Deut 22:22 (which was rescinded by the Lord Jesus Christ in the case of the adulteress woman). God handles these cases personally now.*
- e. *Rape, Deut 22:25*
- f. *Bestiality, Ex 22:19*
- g. *Incest, Lev 20:11-12*
- h. *Homosexuality, Lev 20:13.*

LESSON 44 (11-17-20)

Capital punishment must be preceded by trial authorized from the judicial function of government. No one would be executed unless there were at least two witnesses. Crime can't be controlled apart from the proper use of capital punishment because it puts teeth into the law and is the only deterrent for hardened criminals. Capital punishment is also to be applied to animals who take a human life. Capital punishment of animals with human culpability is found in *Ex 21:29*. If the owner was warned and did not confine the animal, the owner is also put to death. However, if a ransom is demanded of him, then he shall give for the redemption of his life what- ever is demanded of him *Exodus 21:30*.

Ignorance and insanity are not a legitimate excuse for murder before the law. Volition is the issue, not sanity.

There are only three legitimate areas where it is lawful to kill a person:

1. Executing Criminals who are found guilty of a capital crime.
2. Killing the enemies of our country by those in the military in order to preserve our freedom.
3. Individuals, including police officers, who kill some- one in self-defense to protect their life or the life of others.

Those who take an innocent life by accident or by a carless action are usually charged with "manslaughter" and punished but they are not be executed.

The holocaust survivors from Adolph Hitler's death camps where Nazis murdered over six million Jews were subjected to even more inhumane treatment when the war was over.

Most of the world seems willfully blind to how and why Israel came to possess its "occupied territories." Those facts are essential. Hitler's murder of 6 million Jews and the postwar murders of those who tried to

return to their prewar homes set the stage for the birth of Israel. (In Kelsa, Poland, for example, 200 survivors of the original 25,000 community were attacked—76 were killed—by townspeople who refused to give back homes the Jews had owned before being taken to death camps.) Moved by the plight of hundreds of thousands of Jewish holocaust survivors who had nowhere to live, the UN voted in November, 1947, to partition Palestine— about 18 percent to be a Jewish homeland and the other 82 percent for Palestinian Arabs. Dave Hunt, Berean Call Reprints, n.d.

More than 400,000 people die from homicide each year - in some countries it's one of the leading causes. Homicide rates vary widely across the world - in the most violent countries, rates are more than 50 times higher.

There were approximately 17,000 murders in the USA in 2017 according to FBI statistics. So any one person's chance of being murdered in a year

is about 1 in 20,000. As a reference, the chance of being struck by lightning is 1 in 300,000.

In all the wars in the nations' history, 530,000 United States combatants have been killed; but since 1900, deaths from guns alone in the U. S. have totaled more than 800,000. Paul Lee Tan, Encyclopedia of 7700 Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), 868.

Countess Erszebet Bathory (1560-1614) of Hungary was accused in court of killing 610 young girls. That is the most persons anyone has ever been officially charged with murdering. The names of the victims were on a list in her own handwriting.

—Bible

Expositor

In Brooklyn, N. Y., the wife and five small children of Jose Suarez, 23-years-old, were found butchered in their Brooklyn apartment. Suarez was arrested, but he denied even knowing the mother and her children. He was discharged but re-arrested on the same day.

That night he confessed to the six murders. An assistant district attorney was present when he confessed, but the confessed murderer was not told before he was questioned of his right to have an attorney present. Suarez appeared before State Supreme Court Justice Michael Kern. According to the ruling of Earl Warren's Supreme Court, there was nothing that the judge could do but turn the murderer loose—to go his own free way and to do whatever his depraved mind prompted him to do. Here is what the judge said: "Even an animal such as this one—and I think it would be insulting the animal kingdom—must be clothed with all these safeguards. This is a very sad thing. It is repulsive. It makes any human being's blood run cold and his stomach turn to let a thing like this out on the streets." —Baptist Tribune

Strife - ERIS, ἔρις, n. gsf; Engagement in rivalry, especially with reference to positions taken in a matter, strife, discord, bitter contention; anger;

disagreement; conflict, heated even violent
dissension;

Strife causes stress; you can't have one without the
other.

STATS

*43% of all adults suffer adverse health effects
due
to stress.*

*75-90% of all visits to primary care physicians
are for stress-related complaints or disorders.*

*Job stress is estimated to cost U.S. industry
\$300 billion annually, as assessed by
absenteeism, diminished productivity, employee
turnover, medical insurance, etc.*

*40% of all worker turnover is due to job stress.
Stress has been linked to all the leading causes
of death, including heart disease, cancer, lung
ailments, accidents, cirrhosis, and suicide.* Robert J.
Morgan, *Nelson's Complete Book of Stories, Illustrations, and Quotes, electronic
ed.* (Nashville: Thomas Nelson Publishers, 2000), 712.

Sources of Stress

According to USA Today, a survey of 501 adults conducted by Research and Forecasts Inc. on major sources of stress for typical Americans. **Work** is the biggest source of stress in our lives, cited by 36 percent of the respondents.

- **Money** was second (22 percent).
- **Children** was third (10 percent).
- **Health** (7 percent).
- **Marriage** (5 percent).
- **Parents** (5 percent).

Only 5 percent say they have no stress at all in their

daily lives, and 19 percent have a little. Robert J.

Morgan,

Nelson's Complete Book of Stories, Illustrations, and Quotes, electronic ed.

(Nashville:

Thomas Nelson Publishers, 2000), 713.

Harvard economist Juliet Schor has written two books that have hit a nerve with Americans. The *Overworked American* described how many are living highly-pressured lives, teetering on the brink of exhaustion with devastating results. In a newer work, *The Overspent American*, Schor claims that the average American works 163 more hours now

than in 1976. Yet, Dr. Schor insists, the additional work load is not the only reason most of us are coping with a profound sense of time pressure. Our sense of the necessary and our desire for goods, services, and experiences is expanding too fast. We live in such a rush that we no longer fully appreciate and experience the moments of our days. Life flashes by us in a blur, leaving us overworked, overspent, and overwhelmed. *Ibid p. 714*

Strife is used 36 times in the NASB. Most people today think that stress is something that we all have and that there is little that can be done about it. It's just something we have to live with.

They believe that adverse circumstances and other people are the reason they have stress in their life. They don't realize that they themselves are the reason they have stress and that stress can be eliminated in their life. The Bible gives us the reason for stress and also the remedy for stress.

As believers grow from being a baby believer to an adolescent believer to a mature believer by

taking in Bible Doctrine, a doctrinal shield is formed around our soul which keeps the stress of life from penetrating it so that we can have a Relaxed Mental Attitude.

LESSON 45 (11-19-20)

(PP) Doctrinal Shield

Our doctrinal shield is what enables us to maintain a **Relaxed Mental Attitude (RMA)**. Unbelievers and carnal Christians spend a lot of time and money trying to produce an RMA by using drugs, alcohol, yoga, therapy, self-help books, and cassette tapes reproducing the sounds of oceans, birds, and rainfall, vibrating chairs, an assortment of balls, beads, and body-rollers that have no lasting benefit.

Proverbs 6:16 & 18 There are six things which the LORD hates ... 19) A false witness who utters lies, and **one who spreads strife among brothers.**

Proverbs 10:12 **Hatred stirs up strife, but love covers all offenses.**

Proverbs 13:10 *By insolence comes nothing but strife*, but with those who take advice is wisdom.

Proverbs 15:18 *A hot-tempered man stirs up strife*, but he who is slow to anger quiets contention.

Proverbs 17:1 *Better is a dry morsel and quietness with it than a house full of feasting with strife.*

Proverbs 18:6 *A fool's lips bring strife*, And his mouth calls for blows.

Proverbs 20:3 *Keeping away from strife is an honor* for a man, but any fool will quarrel.

Proverbs 22:10 *Cast out the scoffer, and contention will leave; Yes, strife and reproach will cease.*

Proverbs 26:21 *Like charcoal to hot embers and wood to fire, So is a contentious man to kindle strife.*

Proverbs 28:25 An arrogant man stirs up strife, But he who trusts in the LORD will prosper.

Deceit - DOLOS, δόλος, n. gsm; taking advantage through craft and underhanded methods, deceit, cunning, treachery.

The Bible presents Satan as playing a strategic role in deceiving people so that they either do not receive or do not retain the truth of God. By deceptive tactics Satan continually attempts to hinder God's program. Deception is an essential element of Satan's nature, for Jesus said he is "a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies" (John 8:44). Lying is one of his basic means of deceiving others. Gregory H. Harris, "Satan's Work as a Deceiver," *Bibliotheca Sacra* 156 (1999): 190.

Revelation 12:9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole

world; he was thrown down to the earth, and his angels were thrown down with him.

2 Timothy 3:13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived.

Read: **Jer. 9:5-8**, **Psalm 35:1-4**

Biblical Senses

deceit — noun. The quality of being fraudulent.

deception (act) — n. causing someone to believe an untruth.

trickery — noun. Any type of misrepresentation intended to take advantage of a person in some way.

Paul wrote that "Satan disguises himself as an angel of light" (2 Cor. 11:14). The apostle then added that Satan's deception is carried out by false apostles who "also disguise themselves as servants of righteousness" (v. 15). In Romans 16:17-20 Paul warned against false teachers in the church who by "their smooth and flattering speech ... deceive the hearts of the

*unsuspecting" (v. 18). The ultimate source of their deception is by Satan, for as Paul wrote, "the God of peace will soon crush Satan under your feet" (v. 20). So even human agents who deceive others inside the church can ultimately be associated with the deceptive tactics employed by Satan. *ibid**

We are commanded to put away any deceit in our lives:

LESSON 46 (11-24-20)

Ephesians 4:22 ...in reference to your former manner of life, you lay aside (v. apm) *the old self, which is being corrupted in accordance with the luster of deceit,*

SELF-DECEPTION

Any person can fall into Self-deception which is usually preceded by an arrogant attitude. It is particularly pernicious because the person doesn't know that he is deceiving himself but everyone else does.

John 8:32-34 [Jesus said] *and you shall know the truth, and the truth shall make you free."*

33) They answered Him, "We are Abraham's offspring, and have never yet been enslaved to anyone; how is it that You say, 'You shall become free'?" 34) Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin.

The Pharisees that Jesus was addressing were super arrogant and lied when they said that they were never enslaved to anyone. They were enslaved in Egypt for four hundred years, to the Assyrians, the Chaldeans, they were under occupation to Rome, but most important, they were enslaved to sin.

James 1:22 *But prove yourselves doers of the word, and not merely hearers who delude themselves.*

President Walter G. Clippinger of Otterbein College in Ohio, enjoys the story of the fake blind man. The pitiable creature, with dark glasses and his little tin cup was standing on the

street corner, patiently waiting for some small contribution. A kindly man passed by and generously dropped a dime in the poor old fellow's cup. Then for some reason he turned around, and to his surprise saw the blind man's glasses pushed up on his forehead, and his eager eyes closely examining the recent gift. "I thought you were a blind man," said the disgruntled donor. Oh, no," was the answer, "I am only substituting for the regular blind man today. I'm not really blind at all." "Well, where is the regular blind man?" asked the other. "Oh, he's gone to the movies; it's his afternoon off."

Malice - ΚΑΚΑΕΘΕΙΑ, κακοήθεια, n. gsf; a basic defect in character that leads one to be hurtful to others, mean-spiritedness, malice, malignity, craftiness, spite,

A disposition consisting of the desire to inflict injury or suffering on another person. Malice may take the form of simply gloating over another's misfortune, or it can come to be expressed as an actual act of violence directed

against the other person. Stanley J. Grenz and Jay T. Smith, Pocket Dictionary of Ethics, The IVP Pocket Reference Series (Downers Grove, IL: InterVarsity Press, 2003), 73.

Malice is an emotional and irrational mental attitude sin that never ends well. It is contrary to love.

Christians are instructed to rid their lives of malice:

Ephesians 4:30-32 And do not grieve the Holy Spirit of God, by whom you were sealed (v. api) for the day of redemption. 31) Let all bitterness and wrath and anger and clamor and slander be put away (v. apm) from you, **along with all malice. 32) And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.**

1 Peter 2:1-2 Therefore, putting aside (part. am) all malice and all guile and hypocrisy and envy and all slander, 2) like newborn babes, long (v. aam) for the pure milk of the word, that by it you may grow (v. aps) in respect to salvation,

Titus 3:3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, *spending our life in malice* and envy, hateful, hating one another.

they are gossips – PHITHURISTES, ψιθυριστής, n. asm; rumormonger, tale-bearer, gossip, A whisperer, a secret slanderer. It is similar to *katálalos*, an accuser, a backbiter who does his slandering openly.

Gossip — noun. A report (often malicious) about the behavior of other people; especially one that is spoken in low tones and whispers.

A person who spreads rumors or idle, fruitless tales. The apostle Paul described some of the early believers as “not only idle but gossips [tattlers, KJV] and busybodies” (1 Tim. 5:13).

1 Timothy 5:13-14 And if they are on the list [of young widows], they will learn to be lazy and will spend their time *gossiping from house to house*, meddling in other people’s business, and talking about things they shouldn’t. 14) Therefore, I want younger widows to get

married, bear children, keep house, and give the enemy no occasion for reproach;

R. G. LeTourneau was for many years an outstanding Christian businessman—heading a company which manufactured large earthmoving equipment. He once remarked, "We used to make a scraper known as "Model G." One day somebody asked our salesman what the "G" stood for. The man, who was pretty quick on the trigger, immediately replied, "I'll tell you. The "G" stands for gossip because like a talebearer this machine moves a lot of dirt and moves it fast!" Paul Lee Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, Inc., 1996), 524-525.

In a small village in which there was only one church that almost every member of the community attended, one woman made life difficult, often, by her constant prying into the affairs of her neighbors. One day when the rector of the church was trying to show the woman the harm she was doing, she said: "Oh well, just prying into my neighbors' affairs isn't as bad as what Mrs. So and So does. She gets

drunk." "Madam," replied the rector, "Your sin is classed with murder, and with stealing, in God's Word." —Mrs. J. Shields *ibid*

In 1752 a group of men, including John Wesley, who were nicknamed Methodists, signed a covenant which every man might hang on his study wall. The six articles of the solemn agreement follow:

1. That we will not listen or willingly inquire after ill concerning one another;
2. That, if we do hear any ill of each other, we will not be forward to believe it;
3. That as soon as possible we will communicate what we hear by speaking or writing to the person concerned;
4. That until we have done this, we will not write or speak a syllable of it to any other person;
5. That neither will we mention it, after we have done this, to any other person;

6. That we will not make any exception to any of these

rules unless we think ourselves absolutely obliged in

conference. —*Evangelistic Illustration* *ibid*

The only time people dislike gossip is when you gossip

about them. —Will Rogers

Tale-bearing emits a threefold poison; for it injures the teller, the hearer and the person concerning whom the tale is told. —Spurgeon

Seen on a highway billboard in Indiana: "He who throws dirt loses ground." *Herschel H. Hobbs, My Favorite*

Illustrations (Nashville, TN: Broadman Press, 1990), 129.

A gossip usually knows where to take his garbage.

Avoid making your ears someone else's garbage cans. *ibid*

Tacitus describes a wise man as saying, "You are lord

of your tongue, but I am also master of my ears."

LESSON 47 (12-1-20)

Romans 1:30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

Slanderers – KATALALOS, κατάλαλος, adj. apm; to speaking ill of others, slanderous.

SLANDER *noun*

1 : the utterance of false charges or misrepresentations

which defame and damage another's reputation

2 : a false and defamatory oral statement about a

person — compare LIBEL. *Inc Merriam-Webster, Merriam-Webster's*

Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

A slanderer is a person who attacks the reputation of another by slander or libel.

Leviticus 19:16 'You shall not go about as a slanderer among your people, and you are not

to act against the life of your neighbor; I am the LORD.

*Psalm 101:5 Whoever secretly **slanders his neighbor**, him I will destroy; No one who has a haughty look and an arrogant heart will I endure.*

Proverbs 11:9 With his mouth the godless man destroys his neighbor, But through knowledge the righteous will be delivered.

There are no idle rumors. Rumors are always busy.

A scandal is one thing that has to be bad to be good.

—E. C. McKenzie

*Proverbs 10:18 He who conceals hatred has lying lips, and **he who spreads slander is a fool.***

*1 Peter 3:16 keep a good conscience so that in the thing in which **you are slandered**, those who revile your good behavior in Christ may be put to shame.*

Evil-speaking—is expressly forbidden: Proverbs 10:11, 10:31-32, 13:2-3, Matt. 12:34-37, James 4:11

haters of God – THEOSTUGES, θεοστυγής, adj. apm; God hating, to be hateful to God, an intense dislike and antipathy towards God.

This point is picked up in the ethical teaching of James, in which he warns that 'friendship with the world is hatred towards God':

James 4:4 *You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.*

The kind of thinking that the world has is hostility to God. If your kind of thinking is oriented to the world and you are not willing to renovate your thinking then you as a believer has made yourself an enemy to God. There is no way to sugar-coat that, that is exactly the way it is. If you are not operating on God's principles, God's plan, operating on the sufficiency of God's

promises and God's truth, then you are an enemy toward God. "Therefore whoever wishes to be a friend of the world makes himself an enemy of God."

There is a huge number of unbelievers and carnal believes who hate God. Usually it's because they had a terrible loss or something traumatic happen in their life and they blame God for it.

insolent - *UBRISTES, ὑβριστής, n. apm*; a violent, insolent, person, despising others or even treating them with contempt, haughty; an overwhelming estimate of one's means or merits, impudence, bold disrespect;

Biblical Sense of the Word

noun - arrogance — overbearing pride evidenced by a superior manner toward others.

noun - presumption (behavior) —audacious or arrogant behavior to which one does not have a right.

noun - insolence — shameless immodesty without concern for propriety or one's own dignity.

Hosea 7:16 They turn, but not upward, They are like a deceitful bow; Their princes will fall by the sword **because of the insolence of their tongue**. This will be their derision in the land of Egypt.

Proverbs 13:10 Through **insolence** comes nothing but strife, but wisdom is with those who receive counsel.

The following verse cites what Eliab said to his brother David:

1 Samuel 17:28 I know your **insolence** and the wicked-ness of your heart; for you have come down in order to see the battle."

Psalm 75:5 Do not lift up your horn (power) on high, do not speak with **insolent pride**. "'

Psalm 75:5 Do not lift your horns against heaven; do not speak with **outstretched neck**. "'

arrogant - HUPEREHANOS, ὑπερήφανος, adj. apm; arrogant, haughty, proud; excessive pride, leading to boastfulness and insolence.

Biblical Sense of the Word

noun - pride — unreasonable and inordinate self-esteem.

noun - arrogance — overbearing pride evidenced by a superior manner toward others.

noun - false pride — a self-exalting, self-absorbed conceit of one's own superiority; especially one that believes that all achievements are of their own doing.

noun - pride ⇔ puffiness — pride, especially understood as a puffed up head.

1 Samuel 2:3 Talk no more so very proudly; *Let no arrogance come from your mouth, For the LORD is the God of knowledge; and by Him actions are weighed.*

Proverbs 8:13 The fear of the LORD is to hate evil; Pride and *arrogance* and the evil way And the perverse mouth I hate.

Isaiah 13:11 "I will punish the world for its evil, and the wicked for their iniquity; *I will halt the arrogance of the proud, and will lay low the haughtiness of the terrible.*

**Proverbs 16:18-19 *Pride* goes before
destruction, And a haughty spirit before
stumbling. 19) It is better to be of a humble
spirit with the lowly, than to divide the spoil
with the *proud*.**

*An arrogant person never really gets anywhere—
because he thinks he's already there. —Hal Roach*

Roy B. Zuck, The Speaker's Quote Book: Over 4,500 Illustrations and Quotations for
All Occasions (Grand Rapids, MI: Kregel Publications, 1997), 313.

*Your halo only has to slip a few inches to become a
noose.*

*An egotist is a self-made man who worships his
creator.*

*Do you wish people to speak well of you? Then do
not speak at all of yourself.*

*He who sings his own praises is always a soloist
The person who knows everything has a lot to learn.
Pride has its built-in hazard, as illustrated in the
fable of the two ducks and the frog. These best of
friends had to leave their home pond when it began
to dry up. The ducks knew they could easily fly to
another location. To transport their friend the*

frog, they decided to fly with a stick between their two bills, with the frog hanging on the stick with its mouth. A farmer, looking up from his field at the flying trio, remarked, "Well, isn't that a clever idea. I wonder who thought of that." The frog said, "I did." He learned the hard way that pride goeth before a fall. —Leslie B. Flynn

None are so empty as those who are full of themselves.

—Benjamin Whichcote

The greatest of all faults is to imagine you have none.

Nothing's as hard to do gracefully as getting down off your high horse. —Soundings

A man wrapped up in himself makes a small package.

LESSON 48 (12-3-20)

boastful - ALAZON, ἀλαζών, n. apm; boaster, braggart

Boast To speak of deeds, abilities, or characteristics in a manner showing pride or

self-satisfaction. In the Bible, the word also has a more positive connotation ("to glory in").

In the OT, "boasting" is often used to describe the basic attitude of the ungodly, who depend on their own resources rather than on God (Pss 52:1; 94:3, 4). Enemies of Israel boasted of their victories and claimed the glory for themselves (Dt 32:27; Pss 10:3; 35:26; 73:9; Is 3:9). They boasted of their riches (Ps 49:6) and wisdom (Is 19:11). According to the Lord, the rich and wise are to "boast about this: that he understands and knows me, that I am the Lord, who exercises kindness, justice, and righteousness on the earth" (Jer 9:24). The psalmist placed primary importance upon the object of one's boast: "Some boast of chariots, and some of horses; but we boast of the name of the Lord our God" (Ps 20:7).

Jesus depicted a proud Pharisee boasting to God in prayer (Lk 18:10-14). Most of the NT usages of the word occur in the apostle Paul's letters. The negative aspect of vaunting one's own

accomplishments is contrasted with the positive counterpart of glorying in what the Lord has done (Rom 3:27, 28; 2 Cor 10:17; Gal 6:14). Self-righteousness and bragging are to be avoided (Rom 1:30; 2:17, 23; Eph 2:9; 2 Tm 3:2). Paul associated boasting with the attitude of those Jews who developed a feeling of self-confidence because of having kept the Law. For Paul, the only legitimate boasting was to boast (rejoice) in the Lord (Rom 5:11).

James D. Price, "Boast," Baker Encyclopedia of the Bible (Grand Rapids, MI: Baker Book House, 1988), 368.

Proverbs 25:14 Like clouds and wind without rain is a man who **boasts of his gifts falsely.**

Proverbs 27:1-2 Do not boast about tomorrow, For you do not know what a day may bring forth. 2) Let another praise you, and not your own mouth; a stranger, and not your own lips.

Jeremiah 9:23-24 Thus says the LORD, "Let not a wise man **boast of his wisdom, and **let not the mighty man boast of his might**, **let not a rich man boast of his riches**; 24) but **let him who boasts boast of this, that he understands****

and knows Me, that I am the LORD who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things," declares the LORD.

*James 3:5 So also the tongue is a small part of the body, and **yet it boasts** of great things. Behold, how great a forest is set aflame by such a small fire!*

John 4:13-17

The fellow who brags about how smart he is, wouldn't if he were. —Farmer's Almanac Roy B. Zuck, The Speaker's Quote Book: Over 4,500 Illustrations and Quotations for All Occasions (Grand Rapids, MI: Kregel Publications, 1997), 41.

A mother whale said to her baby whale, "When you get to the surface and start to blow, that's when you get harpooned." Ibid 313

inventors of evil - EPHEUPETES, ἐφευρετής, n. apm; one who forms strategies or tactics to effect something, inventor, contriver.

A person must be evil in order to invent or contrive evil. This would include the most

despicable people. We have already covered "evil" in verse 29.

inventors of evil - ΚΑΚΟΣ, κακός, adj. gpn; ① to be socially or morally reprehensible, bad, evil

disobedient to parents - It is difficult to overstate the importance of parents rearing their children properly so they will be authority oriented when they become adults. The zeitgeist (the general intellectual, moral, and cultural climate of an era) of a nation relies on parents giving their children the love, praise, attention, doctrine, and discipline they need to take their place as responsible adults in society.

Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right. 2) Honor your father and mother (which is the first commandment with a promise), 3) that it may be well with you, and that you may live long on the earth.

2 Timothy 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, **disobedient to parents**, ungrateful, unholy,

1 Samuel 2:22-25, 3:11-14, 4:12-18

Prov. 22:6 - Train up a child in the way he should go: and when he is old, he will not depart from it.

Eph. 6:2-3 - Honor your father and mother which is the first commandment with a promise, 3) that it may be well with you, and that you may live long on the earth.

Children are born with a blank slate and it is up to their parents to not only provide for them and protect them, they must train them!

Prov. 1:4-5 Children are naïve, in need of knowledge, and must learn discretion.

Prov. 7:7 They lack good sense.

Prov. 22:15 Foolishness is bound up in their hearts.

Prov. 29:15 An untrained child becomes a source of humiliation and embarrassment.

Psalm 23:4 *Thy rod and Thy staff, they comfort me.* Discipline brings an end to the child's guilt.

LESSON 49 (12-8-20)

Proverbs 19:18 *Discipline your son while there is hope, and do not desire his death.*

Proverbs 29:17 *Correct your son, and he will give you comfort; He will also delight your soul.*

Proverbs 13:24 *He who spares his rod hates his son, but he who loves him disciplines him diligently.*

The most influential of educational factors is the conversation in a child's home. —William Temple

Roy B. Zuck, *The Speaker's Quote Book: Over 4,500 Illustrations and Quotations for All Occasions* (Grand Rapids, MI: Kregel Publications, 1997), 50.

The best way to keep children home is to make the home atmosphere pleasant—and let the air out of the tires. —Dorothy Parker ^{ibid}

*Before your child has come to seven,
Teach him well the way to heaven;
Better still the truth will thrive,
If he knows it when he's five;
Best of all if at your knee
He learns it when he's only three.
—Alliance Weekly*

*If you want your children to improve, let them
overhear the nice things you say about them to
others.*

— Haim

Ginott

*To assist in your quest to be good parents, here
are ten commands for guiding your children.*

- 1. Teach them, using God's Word (Deut. 6:4-9)*
- 2. Tell them what's right and wrong (1 Kings 1:6)*
- 3. See them as gifts from God (Ps. 127:3)*
- 4. Guide them in godly ways (Prov. 22:6)*
- 5. Discipline them (Prov. 29:17)*

6. *Love them unconditionally (Luke 15:11-32)*
7. *Do not provoke them to wrath (Eph. 6:4)*
8. *Earn their respect by example (1 Tim. 3:4)*
9. *Provide for their physical needs (1 Tim. 5:8)*
10. *Pass your faith along to them (2 Tim. 1:5).*

—J. David

Branon

[Romans 1:31](#) without understanding, untrustworthy, unloving, unmerciful;

All the four vices in verse 31 each begin with the Greek letter alpha ("a" in Eng.) which is called the alpha negative.

without understanding - ASUNETOS, ασύνετος, adj. apm; void of understanding, senseless, foolish.

So why did they not have understanding? Was it because they were stupid or unintelligent? The answer is found in:

Romans 1:21-22 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. 22) Professing to be wise, they became fools,

untrustworthy - ASUNTHETOS, ἀσύνθετος, adj. apm; pertaining to reneging on one's word, faithless, not keeping an agreement, covenant breaker. One who has no conscience, and do not feel bound to do what they have promised to do.

To maintain a good relationship with others, one must be trustworthy. We must be able to depend on what others say and they must be depend on what we say. Relationships cannot survive when someone cannot be trusted. It is true that a man's word is his bond, his reputation depends on it.

unloving - ASTROGOS, ἄστοργος, adj. apm; one who is lacking in good feelings for others, without natural affection. A derivative of *stergo* (to cherish affectionately)

Capacity for love is based upon honor and integrity which is a byproduct of assimilating God's Word. Man's honor and integrity is related to his justice, not to his love. Love for others is not based on sentimentality but on the willingness to sacrifice for someone else.

unmerciful - ANELEEMON, ἀνελεήμων, adj. apm; unmerciful, The meaning of ἀνελεήμων is often expressed in highly idiomatic ways, for example, 'to refuse to look at,' 'to turn one's back on,' or 'to refuse to hear a person's cries for help.'

James 2:13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

Proverbs 21:13 He who shuts his ear to the cry of the poor Will also cry himself and not be answered.

One night in 1935, Fiorello H. La Guardia, mayor of New York, showed up in a night court in the poorest ward of the city. He dismissed the judge for the evening and took over the bench. One case involved an elderly woman who was caught

stealing bread to feed her grandchildren. La Guardia said, "I've got to punish you ten dollars or ten days in jail."

As he spoke, he threw ten dollars into his hat. He then fined everyone in the court fifty cents for living in a city "where a person has to steal bread so that her grandchildren can eat." The hat was passed around and the woman left the courtroom with her fine paid and an additional \$47.50. Roy B. Zuck, *The Speaker's Quote Book: Over 4,500 Illustrations and Quotations for All Occasions* (Grand Rapids, MI: Kregel Publications, 1997), 249.

Paul's list seems to divide somewhat naturally into three parts. The first four vices are abstract nouns in the dative singular. They are all quite general. The next five are in the genitive singular and relate to envy and its consequences. The final twelve are in the accusative plural and include a variety of sins that pagan society would condemn as dangerous to the social fabric. Robert H. Mounce, *Romans*, vol. 27, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1995), 84-85.

Romans 1:32 and, although they know the ordinance of God, that those who practice such

things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

they know the ordinance - EPIGINOSKO, ἐπιγινώσκω, part. αα; ① to have knowledge of something or someone, to fully know.

To acquire information, probably in a somewhat more exact or detailed form and perhaps with focus upon what is learned.

Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 325.

they know the ordinance - DIKAIOMA, δικαίωμα, n. αsn;

① a regulation relating to just or right action, regulation, requirement, commandment

A regulation concerning right or just action and to

know the requirements imposed by God. Ibid

It is not as if the people who suppressed the truth concerning God didn't know that what they were doing was wrong, they did.

who practice such things - PRASSO, πράσσω, part. pa; ① to bring about or accomplish something through activity. The present tense indicates they kept on doing such things. So not only did they know that what they were doing was wrong, they kept on doing it.

LESSON 50 (12-10-20)

worthy of death - THANATOS, θάνατος, n. gsm; ② death viewed transcendentally in contrast to a living relationship with God, death.

Some of the sins that are included in the list would be worthy of the death penalty but some of them (arrogant, boastful, unloving, without understanding) don't seem to be worthy of death.

"Worthy of death" is found six times in the NASB and at least five of them refer to physical death. The sins in the list are committed by unbelievers who are already spiritually dead so the death can't be related to any form of death that relates to spiritual status.

Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Romans 8:6-7 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7) because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so;

God does not desire the death of anyone:

Ezekiel 18:32 For I have no pleasure in the death of anyone who dies," declares the Lord God. "Therefore, repent and live."

1 Timothy 2:3-4 This is good and acceptable in the sight of God our Savior, 4) who desires all men to be saved and to come to the knowledge of the truth.

"All this sin was in spite of better knowledge—the original knowledge of God revealed, as above set forth, to the human race, and (as is implied further) an inward witness of conscience still

remaining, however stifled, even in the most corrupt society. By ἄξιος θανάτου is not meant "deserving of capital punishment;" Divine judgment is evidently implied. There is no need to inquire what conception of future retribution the heathen themselves may be supposed to have had, or to have been capable of entertaining.

H. D. M. Spence-Jones, ed., The Pulpit Commentary: Romans, The Pulpit Commentary, p. 14

Romans 8:6-7 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7) because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so;

"Sin does not primarily consist in violating God's commands; it involves the repudiation and rejection of a person. Paul does not deny, of course, that sin also injures other human beings. The list of vices in Romans 1:28-32 contains many examples in which humans are harmed by one another's sins. What Paul stresses, however, is that the horizontal dimension of sin exists

because of the vertical rejection of God... Ultimately, sin is directed against God and Christ." Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Westmont, IL: IVP Academic, 2006), 106.

give hearty approval to those who practice them.

Such extremity of human rebellion against God fully warrants God's condemnation. Willful rejection of divine revelation hardens the heart to the point where the rebel takes delight in the sinfulness of others. At this point wickedness has sunk to its lowest level. Robert H. Mounce, *Romans*, vol. 27, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1995), 86.

"Because humankind has chosen to reject the clear evidence of God's existence and rule, God has allowed the human race to demonstrate to itself exactly how devastating life can be when lived in rebellion against God." Kenneth Boa and William Kruidenier, *Romans*, vol. 6, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 2000), 57.

CHAPTER 2

Introduction:

In 1:18-21, Paul asserted that humans can know God through creation. In 2:14-15, Paul also asserted that all humans have an inner moral conscience given by God. These two witnesses, creation, and conscience, are the basis for God's condemnation of all mankind, even those who have not been exposed to the OT or the gospel message. Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5, *Study Guide Commentary Series* (Marshall, Texas: Bible Lessons International, 1998), Ro 2:1-3:20.

LESSON 51 (12-15-20)

"Paul now draws conclusions from his argument in chapter 1 and switches to direct address ("you"). He escalates his rhetoric as he switches focus to those who know the law, finally to Jews specifically. In 2:1-16, Paul addresses the hypocrisy of those Jews or gentiles who condemn others but sin themselves. They may not experience God's wrath in the present, but they will in the future. In 2:6-8, Paul describes God's expectations in terms that both Jews and gentiles would have recognized; then, in 2:9-16,

he affirms the priority of Israel, but notes that they have priority in judgment as well as in blessing." Lexham Context Commentary: N.T.

Exposing Hypocrisy (2:1-5)

Paul exposes the hypocrisy of those who acknowledge God's truth and condemn immorality but practice the same things they condemn. They will not escape God's judgment.

"Righteousness is a word that means something according to a standard. If you are going to let somebody come into your home they are going to meet the standards that you have set. God is the same way. If He is going to let somebody come into heaven He is the one who sets the standard. He wants them to measure up to His standard and He is not going to let them in just because they think that they have the right to be in there." Dr. Robert Dean, NT- 06 Romans

So when the Bible refers to a standard, it uses the word "righteousness;" when it refers to the application of that standard, it uses the word

"justice." So we know that there is perfect righteousness because it exists in God's essence and the application of that righteousness is perfect justice.

As chapter one was being read to the Romans, most of them were probably totally on board with him; agreeing with him and applauding him, saying "amen." Then as they heard chapter two, it got quiet.

Romans 2:1 Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.

The Greek word for "*Therefore*" is the same one used in chapter one verse 24. It is not the normal Greek word that is found for therefore, ουν [o)un], it is διο [dio].

In Romans 1:24, "*therefore*" acts as an introduction to the section dealing with the wrath of God toward the *immoral degeneracy* of men.

Then in Romans 2:1, "**therefore**" introduces the wrath of God toward the **moral degeneracy** of men. So we find that there are two different categories of degeneracy and God condemns both of them.

The pagan immoral degenerate rejects the object of faith which is God. The moral degenerate rejects the function of faith which is to put faith or trust in God. They put their faith in their works.

Whether Jew or gentile, those who presume to judge the sins of others condemn themselves, because they are equally guilty.

There were legalists in Rome who judged and condemned those who were committing overt sins but didn't realize that they were just as guilty for committing mental attitude sins and sins of the tongue. They were full of malice, they were gossips, arrogant, boastful, unloving, and without mercy which were sins included in the list of sins in Rom. 1:29-31.

Morality and the Believer

1. Morality is for the entire human race including unbelievers.
2. Morality is essential for orderly function in society and includes Divine Institutions as well as Divine establishment principles relating to authority.
3. Many relate morality with spirituality and believe that being moral is the way to execute the Christian way of life. But that can't be right because many unbelievers are moral.
4. The Apostle Paul calls the believer to live according to a rule higher than morality in Romans 8:2:
Romans 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.
5. ***the Spirit of life in Christ Jesus*** refers to believers who execute the Christian way of life through the filling of the Holy Spirit and the intake of B.D. It is spiritual, not the physical effort to keep the law or to be moral.

6. James 2:8 directly relates this higher law to the Scriptures and how it results in our attitude towards others, both moral and immoral degenerates.

James 2:8 If, however, you are fulfilling the royal law, according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

7. This higher Royal Law encompass morality yet without making it a standard for living the Christian Way of Life.

8. Morality without the knowledge and application of B.D. leads to legalism, and legalism leads to the judging others.

9. Believers who don't know the Royal Law of the Christian Way of Life in Christ Jesus, make morality the standard for their life and fall into arrogance and moral degeneracy.

10. Personal love from God, which comes from knowing and using His Word, results in

unconditional/impersonal love for both the antinomian and the legalist.

LESSON 52 (12-17-20)

11. Limitations of Morality:

a. Morality cannot provide eternal salvation,

Titus 3:5

Gal 2:16, 3:2; Rom 3:20 & 28.

b. Morality cannot produce the enabling power of the

filling of the Holy Spirit.

c. Morality cannot produce the spiritual life:

Galatians 3:2- "This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by the hearing of faith? Are you so foolish that having begun by means of the Spirit, you are now trying to be perfected by the flesh?"

d. While it is normal for growing believers and mature believers to be moral, the list of

Spiritual Dynamics below greatly exceed morality:

- 1) Forgiveness by confessing sins,
Rebound
- 2) Grace Orientation
- 3) Utilizing the Grace System of Perception
- 4) Eternal Security
- 5) Personal love for God
- 6) Impersonal Love for All
- 7) Spiritual Rest / Faith Rest
- 8) Confidence
- 9) Courage
- 10) A Personal Sense of Eternal Destiny
- 11) Blessings by Association
- 12) The release of Escrow Blessings

LESSON 53 (12-22-20)

Romans 2:1 *Therefore you are without excuse, every man of you who passes judgment, for in*

*that you judge another, you condemn yourself;
for you who judge practice the same things.*

*you are (v. pai) **without excuse**, - ANAPOLOGETOS, ἀναπολόγητος, v. pai; without excuse, inexcusable, pertaining to not being able to defend oneself or to justify one's actions.*

This is the same Greek word used in Gen. 1:20

Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are **without excuse.**

Those who are immorally degenerate were without excuse (1:20) and those who are morally degenerate were also without excuse (2:1).

No doubt, some are not as bad as others when it comes to immoral and moral degeneracy, but everyone is guilty to some degree of mental attitude sins, sins of the tongue, and overt sins.

Everyone in the entire human race has turned away from God and committed sins even though

there are differences of frequency, extent, and degree.

every man of you who passes judgment - KRINO, κρίνω, part. pa; ② to pass judgment upon (and thereby seek to influence) the lives and actions of other people.

There are 3 verbs and 2 participles in verse one and all of them are present tense and active voice. This means that they kept on judging others and kept on condemning themselves by doing so. Also, in every case, they were addressed in the second person which meant Paul was referring to them, not someone else, which would be the third person.

for in that you judge another - This is the same word already used in this verse, only here it is not a participle, it is a verb - present, active, indicative.

"Paul 'seems to be confronting every human being (Jew or Gentile) who is a moralizer, who presumes to pass judgment on other people.' However, the entire second chapter probably was a special

warning to the Jews not to assume that their national identity was sufficient to provide them a right standing before God." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 88.

you condemn yourself - ΚΑΤΑΚΡΙΝΟ, κατακρίνω, v. pai; pronounce a sentence after determination of guilt, pronounce a sentence on. To judge someone as definitely guilty and thus subject to punishment—'to condemn, to render a verdict of guilt, condemnation.

In the very act of condemning others they automatically condemned themselves because they were guilty of doing the same things.

This is a very strong deterrent to judging others if we remember this when we are tempted to judge others.

Jesus said this in the Sermon on the Mount:

Matthew 7:1-2 Do not judge lest you be judged. 2) "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

There is a difference between judging someone and evaluating someone.

Judging someone is a sin. It is comparing someone with yourself and finding yourself better than the one you're judging. It stems from arrogance, self-righteousness, bias, conceit, vanity, the lack of toleration, and the absence of unconditional love.

However, sometimes we need to evaluate or appraise someone. Parents do this when their teenage daughter wants to go out with a boy. People in business assess those who are applying for a job. Objective judges evaluate the evidence in a case to determine if a person is guilty or innocent. They have no malice or ill will intended when they objectively come to a decision about someone they have evaluated.

"It's well to keep in mind here that Paul is not talking about salvation. He is talking about sin and the basis on which God will judge men. These principles of judgment are not the basis of salvation; they are the basis of judgment."

J. Vernon McGee, *Thru the Bible Commentary: The Epistles (Romans 1-8)*, electronic ed., vol. 42 (Nashville: Thomas Nelson, 1991), 43.

There is condemnation for both believers and unbelievers who are guilty of the sins mentioned above but they have nothing to do with eternal salvation. Remember Jesus Christ took care of our sin problem on the cross.

Both believers and unbelievers are held accountable in time for their sins and receive punishment for them.

Galatians 6:7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

Romans 2:8-9 ...but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath, and indignation. 9) There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

Hosea 8:7 For they sow the wind, And they reap the whirlwind.

LESSON 54 (12-29-20)

for you who **judge** (part. pa) **practice** (v. pai) **the same things**. This the second time the Gr. word "krino" is used is used as a present active participle in this verse.

Anyone who judges others and yet does the same thing is a hypocrite. Is there anyone here who hasn't done this?

"It is psychologically true that people tend to criticize in others those negative traits of which they themselves are guilty. Psychologists call this "projection." Nothing blinds a person more than the certainty that only others are guilty of moral faults." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 88.

It seems that this year was a banner year for projecting, especially from the media and politicians. It is blatantly obvious that they accuse others of exactly the same things they are guilty of.

Those who are filling jobs in government based solely on the color of one's sin are calling those who question such a practice, racists.

"If someone has sufficient knowledge to judge others, he condemns himself, because he shows he has the knowledge to evaluate his own

condition. John MacArthur Jr., ed., *The MacArthur Study Bible, electronic ed.* (Nashville, TN: Word Pub., 1997), 1694.

"The moralist [legalist] should seriously consider why he has not yet been overtaken by the wrath that has fallen on people all around him. The reason is that God is dealing with him in kindness, tolerance, and longsuffering. This kind behavior on God's part is in fact God's way of drawing him to repentance.

Repentance, therefore, is the means by which God's wrath could be evaded. But the moralist is so busy condemning others he does not stop to consider why it is that God is bearing patiently with the moralist's own sins. God wants this moralist to repent.

Paul's statement here is quite revealing.

Although in chapter one mankind is seen as universally under God's wrath, here we see that God also individualizes His wrath. To put it

simply, God's wrath does not overtake men the moment they commit sin. That wrath may be delayed by God's wish not to have to inflict it.

Let me illustrate this. Here is a man who drinks heavily. But he does not destroy his liver overnight. Yet if he continues to drink, that may well happen to him. That would be God's wrath. He should repent of his heavy drinking before it is too late.

Editor's note: Not once in the justification section of Romans (3:21–4:25) does Paul refer to repentance. In fact, as Zane mentions in the conclusion, this is the one and only use of repentance (metanoia) in Romans [Romans 2:4]. As Zane explains, repentance is the condition to escape temporal wrath, not the condition of justification before God. *Journal of the Grace Evangelical Society* Volume 22 (2009).

Or take another case. Here is a man who engages in gay sex. His first sinful liaison may not be with someone who carries the AIDS virus. In fact, he may go through a long series of such encounters without contracting AIDS. But then one day he contracts AIDS. That is God's wrath.

He should repent of his sexual activity before it is too late.

Obviously, God would prefer that the heavy drinker not reach the point of severe liver damage. He would prefer the homosexual not to contract AIDS. But if there is no repentance from such behavior, God's wrath in some form or other is inevitable.

Therefore, the moralist of Romans 2 should carefully consider his own danger instead of focusing on the failures of others." Zane C. Hodges, "The Moralistic Wrath-Dodger Romans 2:1-5," Journal of the Grace Evangelical Society Volume 22 22, no. 42 (2009): 124-125.

Romans 2:2 And we know that the judgment of God rightly falls (v. pai) upon those who practice (part. pa) such things.

In vv. 2-4, Paul returns to his common technique of a question and answer format, called diatribe, which was a presentation of truth by means of a supposed objector [a straw man]. Robert James Utley, The Gospel according to Paul: Romans, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 2:2.

di•a•tribe \ 'dī-ə-, trīb\ noun

1 *archaic* : a prolonged discourse

2 : a bitter and abusive speech or writing

3 : ironical or satirical criticism *Merriam-Webster's Collegiate Dictionary* 1996).

we know - OIDA, οἶδα, v. **rai**; ① to have information about, know, frequently used to introduce a well-known fact that is generally accepted.

The perfect tense emphasizes the importance of knowing the things of God and in this case, knowing about the justice and righteousness of God.

Paul assumes his hearers have some degree of knowledge, unlike the immoral pagans of chapter 1. They knew that God exists (*Rom. 1:20*) but since they suppressed the truth, they convinced themselves that they are exempt from God's righteous judgment.

(KJV) **Romans 2:2** *But we know that the judgment of God is according to truth against those who practice such things.*

Whether the text says, "the judgment of God rightly falls" or "the judgment of God is according to truth," the meaning is the same - Whatever God does is by nature perfectly right and according to truth. (Rom. 3:4, 9:14; Psalm 9:4, 8; 96:13; 145:17; Is. 45:19).

Psalm 9:8 And He will judge the world in righteousness- ness; He will execute judgment for the peoples with equity.

Isaiah 45:19 ...I, the LORD, speak righteousness Declaring things that are upright.

Hebrews 6:18 It is impossible for God to lie...

God's judgment always is based on truth and ours should be as well. That means that our decisions should be based on the consideration of all the facts with an open mind and with objectivity.

Those who suppress the truth in order to try to avoid accountability are ungodly and unrighteous will receive the wrath of God.

Sometimes believers question the fairness of God when it appears on the surface that God has made a mistake. This often occurs when a child dies or when the wicked prospers and the righteous suffer.

This verse is a reminder that it is impossible for God to make a mistake or be unfair. Since He is omniscient, He literally knows everything in the past, present, and future but we do not. If we did, we would be able to understand that things which appear to be unfair are perfectly just and righteous.

upon those who practice (part. pa) *such things.* - God's judgment usually doesn't fall on those who stray from the righteous path initially but on those who have made it a habit of ignoring God and doing whatever they want to do.

LESSON 55 (1-12-21)

Romans 2:3 *And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God?*

do you suppose - LOGIZOMAI, λογίζομαι, v. pmi;

③ to hold a view about something, think, believe, be of the opinion.

Paul liked this phrase, he used it 20 times in Romans, 10 times in 1st and 2nd Corinthians, and 2 times in Philippians.

Most people do not recognize or underestimate the impartiality of God. They think that they are better than others so based on that falsehood, they think that God will give them a pass.

There is never any partiality with God:

Colossians 3:25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

Acts 10:34 And opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality,

Romans 2:11 For there is no partiality with God.

1 Peter 1:17 And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay upon earth;

Judging others and doing the same things is
Hypocrisy!

2 Samuel 12:1-14 tells the story of Nathan's confrontation of David after his triple sin of adultery, murder, and hypocrisy. Most importantly, note who instigated the revelation of David's hypocrisy: the Lord (2 Sam. 12:1). It was not Nathan's standard of truth that was violated, but God's. Kenneth Boa and William Kruidenier, Romans, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 77.

Legalistic people always think that they can get by with judging other people because they think that they are better than the people they judge. They usually don't take it kindly when someone points out that they are deceiving themselves.

The only difference between the one who judges and the one who is judged, is the type of sins they're guilty of. This is how it goes: church going

people judge drunkards and fornicators, and drunkards and fornicators judge church going people for being gossips and hypocrites. That's like the pot calling the Kettle black. They all are sinners!

Romans 3:23-24 ...for all have sinned and fall short of the glory of God, 24) *being justified as a gift* by His grace through the redemption which is in Christ Jesus;

Most people quote Romans 3:23 but verse 24 is rarely quoted which emphasizes that justification before God comes only as a GIFT through the work of Christ Jesus on the cross. No one deserves it and those who try to receive it by their works will spend eternity in the Lake of Fire.

The believers in Rome were both Jew and Gentile. There were Gentiles who felt superior to those who are described in Chapter One, but the Jews there were more likely to feel superior and be judgmental.

See **Luke 18:9-14**

Someone has said, "We hate our own faults, especially when we see them in others."

that you will escape the judgment of God?

We live in a time where people get away with just about anything and are not held accountable. This emboldens everyone to think that they can do anything they please and escape judgment. It is easy for them to apply that same ludicrous thinking to dodging the judgment of God.

Robert Govett has called attention to the four ways of

escape which are open to the man who breaks human laws:

- 1. His offence will not be discovered.*
- 2. He may escape beyond the jurisdiction of the court.*
- 3. After arrest, there may be some legal technicality which will cause a breakdown of the legal procedure.*
- 4. After conviction, he may escape from prison and*

stay under cover.

None of these avenues of escape are open to man in regard to divine judgment. Your offenses will be discovered. You cannot go beyond God's jurisdiction. There will be no legal technicality. You will never be able to escape from prison. The writer of Hebrews asked, Hebrews 2:3 "How shall we escape, if we neglect so great salvation ...?" J. Vernon McGee, *Thru the Bible Commentary, electronic ed.*, vol. 4 (Nashville: Thomas Nelson, 1997), 657.

think lightly - KATAPHRONEO, καταφρονέω, v. pai;

① to look down on someone or something with contempt or aversion, with implication that one considers the object of little value, look down on, despise, scorn. (NKJV) - despise

His kindness - CHRESTOTES, χρηστότης, n. gsf; ② the quality of being helpful or beneficial, goodness, kindness, generosity.

This refers to "general grace," the benefits God bestows on all men.

Matthew 5:45 ...for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

See **Acts 14:6-17**

and forbearance - ANOCHE, ἀνοχή, n. gsf; ③ the act of being forbearing, forbearance, clemency, tolerance

Romans 3:25 ...[Jesus Christ] whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the **forbearance of God He passed over the sins previously committed;**

and patience - MAKROTHUMIA, μακροθυμία, n. gsf; ② state of being able to bear up under provocation, forbearance, patience.

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but **is patient (verb form of makrothumia, makrothumeo v. pai) toward you, not wishing for any to perish but for all to come to repentance.**

Psalm 50:21-22 *These things (sins) you have done, and I kept silence; you thought that I was just like you; I will reprove you, and state the case in order before your eyes. 22) Now consider this, you who forget God, Lest I tear you in pieces, and there be none to deliver.*

LESSON 57 (1-19-21)

Revelation 2:20-22 *But I have this against you, (Church at Thyatira) that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray, so that they commit acts of immorality and eat things sacrificed to idols. 21) 'And **I gave her time to repent**; and she does not want to repent of her immorality. 22) Behold, I will cast her upon a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds.*

Romans 9:21-24 *Or does not the potter have a right (authority) over the clay (mankind), to make from the same lump (man's volition) one vessel for honorable use, and another for*

common use? 22) What if God, although willing to demonstrate His wrath and to make His power known, **endured with much patience vessels of wrath** (unbelievers) ***prepared** (*katartizo, καταρτίζω*, part. rp - reflexive, prepared themselves) **for destruction** (Gr. *apoleia*, at the GWT)?

* God does not prepare the vessels of wrath; the free will of the unbeliever prepares himself as a vessel for wrath by rejecting God. The passive voice: the vessel of wrath (the unbeliever) receives the action of the verb through his own negative volition.

"M. R. Vincent, Word Studies, vol. 2, says "Not fitted by God for destruction, but in an adjectival sense, ready, ripe for destruction, the participle denoting a present state previously formed, but giving no hint of how it has been formed" (p. 716). Robert James Utley, The Gospel according to Paul: Romans, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 9:22.

23) ~~And He did so in order~~ that He might make (v. aas) known the riches of His glory upon vessels of mercy, (believers) which He prepared beforehand for glory, 24) even us, whom He also called (v. aai), not from among Jews only, but also from among Gentiles.

prepared beforehand - PROETOIMAZO, προετοιμάζω, v. aai; Pro = before, Etoimazo = to be made ready, prepared beforehand.

Notice that the vessels of mercy were prepared before-hand, what does that mean? God's foreknowledge knew in eternity past who would accept the gospel and He elected or predestined them for glory.

Only believers are the elect of God. Unbelievers are not elected or predestined for wrath. Of course God knew in eternity past who would reject the gospel but He did not elect them or predestine them for wrath.

➤ Either man will adjust to the justice of God by believing in Jesus Christ or he will mis-adjust to

the justice of God and reject Christ. The justice of God will always adjust to either situation.

- God in His patience is longsuffering and in His forbearance permits the unbeliever to live in order to demonstrate His power and always to give them another chance.
- When God withholds His wrath in order to give unbelievers more time to humble themselves and accept the gospel, it is never based on appeasement, but based on His love and grace.

appeasement - to buy off (an aggressor) by concessions usually at the sacrifice of principles.

Marrian-Webster Collegiate Dictionary, Tenth Edition

- The problem is, many take advantage of God's patience and toleration, thinking that it gives them license to reject His commands and do whatever they please.
- Rather than being thankful to God for giving them more time to humble themselves under

the mighty hand of God, they arrogantly and defiantly reject His offer of grace.

not knowing that the kindness of God leads (v. aai) *you to repentance?*

LESSON 58 (1-21-21)

not knowing - AGNOEO, ἀγνοέω, part. pa; ① to be uninformed about, not to know, be ignorant (of)

There is always a big price to pay for “not knowing.”

Think of how many Americans are ignorant about the Declaration of Independence, the Constitution, and the Bill of Rights. That is one of the main reasons we are about to lose our beloved country.

Think of how many Americans, including Christians, who are confused, afraid, angry, depressed, and bewildered because they are abysmally ignorant of the Scriptures.

Most young people know little or nothing about the history of our country because they were not properly taught the history of America, so they

have believed the lies of people who use their ignorance against them in order to have power over them.

How can a person know where he is going if he doesn't know where he came from?

Does the Bible have much to say about knowledge?

Knowledge is used 156 times in the NASV, **know** - 913, **knowing** - 51, **known** - 215, **knows** - 89

All together that is 1,424 times the Bible mentions knowledge or a derivative of it.

Proverbs 1:7 *The fear of the LORD is the beginning of **knowledge**; Fools despise wisdom and instruction.*

Proverbs 15:14 *The mind of the intelligent seeks **knowledge**, But the mouth of fools feeds on folly.*

Psalms 92:6-7 *A senseless man has no **knowledge**; Nor does a stupid man understand this: 7) That when the wicked sprouted up like grass, And all who did iniquity flourished, It*

was only that they might be destroyed forevermore.

*Proverbs 2:10 For wisdom will enter your heart, And **knowledge** will be pleasant to your soul;*

*Hosea 4:1 the LORD has a case against the inhabitants of the land, Because there is no faithful-ness or kindness or **knowledge of God** in the land.*

*Hosea 4:6 My people are destroyed for lack of **knowledge**. Because you have rejected **knowledge**, I also will reject you...*

The goal of believers should not be to amass as much knowledge of the Bible that they can; the goal is to have a closer relationship with God and to be good and faith full servants to Him. Bible knowledge is a necessary tool to achieve that goal, but it is not the goal itself.

There are false teachers who have a tremendous amount of Bible knowledge but are not even saved

and they are certainly are not good and faithful servants.

There is also a difference between *gnosis knowledge* - understanding information and *epi-gnosis knowledge* - believing information. Gnosis knowledge is forgotten but epi-gnosis knowledge is remembered and trans- forms our thinking to line up with the Word of God.

leads (v. aai) *you to repentance?* METANOIA, μετάνοια, n. asf; **Wrong Definition:** *to change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness.*

Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 509.

Wrong Definition: The act of turning from sin to Christ for forgiveness and salvation.

(Nashville John MacArthur Jr., ed., The MacArthur Study, TN: Word Pub., 1997), 1695.

Right Definition: a change of mind [about the Lord Jesus Christ].

James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

Regarding eternal salvation, changing one's mind about sin never saved anyone, but changing one's mind about Jesus Christ will save everyone who does it. Besides, changing our mind about sin doesn't terminate our Old Sin Nature and it doesn't stop us from sinning.

Many believe that repentance includes emotions such as feeling sorry for your sins or to have regret for them in order to receive forgiveness. Your emotions have nothing to do with receiving forgiveness from God. You may or may not be emotional when you accept the gospel, it really doesn't matter.

The gospel of John centers on the gospel possibly more than any other book and it never mentions "repent" or "repentance" even one time.

Not once in the justification section of Romans (3:21-4:25) does Paul refer to repentance. In fact, this is the one and only use of repentance (metanoia) in Romans. Repentance is the condition

for escaping temporal wrath, not the condition of justification before God.

If an unbeliever tells you that he is doing fine with his lifestyle and doesn't need to repent of anything, let him know that he is experiencing the kindness, patience, and grace of God which should lead him to a change of mind about Jesus Christ. Make sure you let him know that there will be a point in time where His grace will come to an end and His wrath will kick into gear and it won't be pretty.

LESSON 59 (1-26-21)

Romans 2:5 *But because of your* (Jewish unbelievers) *stubbornness and unrepentant heart you are storing up wrath for yourself* [fitting yourself for wrath] *in the day of wrath and revelation of the righteous judgment of God,*

So why are people ignorant of God's intention to be kind? And why do they despise it? It is because of their stubbornness (lit. "hardness" Eng. "sclerosis") and their unrepentant hearts.

stubbornness - The English word

"arteriosclerosis" is derived from σκληρότης ("hardness"). R. Earle speaks of the "hardening of the spiritual arteries" (*Word Meanings in the New Testament, III, Romans* [Grand Rapids: Eerdmans, 1974]). That stubbornness was characteristic of the nation Israel is seen in passages such as Deut 9:27; 31:27. Robert H. Mounce, [Romans](#), vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995).

LESSON 60 (1-28-21)

"Instead of turning from their sinful ways, those to whom Paul was writing continued to resist God's kindness. Their stubborn hearts were hardened. Ironically, the delay in divine retribution gave them even more time to accumulate a store of wrath. This wrath will be brought against them on the day when God's righteous judgment will be revealed. The wrath of God spoken of in Rom. 1:18 is being revealed in the present time.

Romans 1:18 For the **wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

This phrase "**the wrath of God**" is a dramatic way of expressing the harshness of divine judgment. God has provided the solution, but if the solution is rejected—which He freely gives—then He will on the basis of His own character bring about the just punishment.

"What we are looking at here in Rom. 2:5 is what exegetes refer to as an *inclusio*. An *inclusio* is a stylistic device that picks up a word, phrase, or idea from the beginning of a unit and repeats it at the end of the unit as a structural marker that the unit is complete.

More than one commentator has noticed that the wording of Rom 2:5 clearly recalls the material in 1:18. To begin with, there is the double use of the word *wrath* in 2:5. That is the first explicit use of this word since 1:18.

If ever there was an obvious inclusio, Rom 2:5 is it. This means, therefore, that in Paul's mind Rom 1:18 to 2:5 is a single unit of thought. The basic idea of the unit is very simple. The idea is this: All men are exposed to the righteous wrath of God including the moralist/legalist who thinks he is better than others. There are no exceptions.

This also leads to another obvious conclusion. When Paul tells the moralist/legalist that he is storing up wrath in a day of wrath, he is not talking about the eschatological future (i.e., the Tribulation, cf. 1 Thess 5:9). He is talking about right here and now!

I have to confess that I previously had read Rom 2:5 as if it had said that the moralist is storing up wrath for the "day of wrath." Perhaps, with a little straining the Greek could bear that idea. But Paul doesn't say for, he says in. The moralist is in the day of wrath."

Zane C. Hodges, "The Moralistic Wrath-Dodger Romans 2:1-5," Journal of the Grace Evangelical Society Volume 22 22, no. 42 (2009): 126.

The person who knows but resists truth does not go away from the encounter morally neutral. Truth resisted hardens the heart. It makes it all the more difficult to recognize truth the next time around. Life is not a game without consequences. By our response to God's revelation we are determining our own destiny."

Ibid p. 90

you are storing up (v. pai) ***wrath for yourself*** -
THESAURIZO, θησαυρίζω, v. pai; ② to do something that will bring about a future event or condition, store up,

Notice that it is the sinners themselves ("you" and "yourself") that store up wrath. God simply, at some point, allows this stored wrath to become evident and run its full course.

Robert James Utey, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 2:5.

The idea of "storing up" something is found in several Scriptures:

Job 36:13 But the hypocrites in heart *store up wrath*;

Hosea 13:12 The iniquity of Ephraim is bound up; His *sin is stored up*.

James 5:3 Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have *heaped up treasure* (ill-gotten gains) *in the last days*.

People who do as they please are not aware that they are storing up God's wrath against them in the here and now by turning them over to the natural consequences.

in the day of wrath - ORGE, ὀργή, n. gsf; ②
strong indignation directed at wrongdoing, with focus on retribution, wrath, punishment, anger

The "day of wrath" refers to the point in time when God's grace ends for the unbeliever and His righteous judgment (punishment) begins.

and revelation of the righteous judgment of God, (1738)

Principles:

1. It is impossible for the righteous judgment of God to be unfair.
2. Unfairness is incompatible with perfect divine essence.
3. The self-righteous legalistic types prefer to stand on the accumulation of their human good deeds, rather than the grace and promises of God.
4. Human good was not judged at the cross and will be the basis of unbelievers indictment at the GWT.
5. Human good was not judged at the cross.
8. The hell-raising antinomian unbelievers store up wrath to themselves by their unfettered wanton defiance and disobedience to God.
9. Most Bible commentators say that the "day of wrath"

refers to the GWT judgment but unbelievers will not be judged for their sins there, they will be judged for rejecting Jesus Christ and trusting in their good works.

The "day of wrath" could possibly have an eschatological aspect to it.

The "day of wrath" is used in the O.T. and N.T. as "the Day of the Lord."

Isaiah 13:6 Wail, for the **day of the LORD** is near! It will come as destruction from the Almighty.

Joel 2:1-2 Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For **the day of the LORD** is coming; Surely it is near, 2) A day of darkness and gloom, A day of clouds and thick darkness. As the dawn is spread over the mountains, So there is a great and mighty people; There has never been anything like it, Nor will there be again after it To the years of many generations.

1 Thessalonians 5:1-4 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2) For you yourselves know full well that **the day of the Lord** will come just like a thief in the night. 3) While they are saying, "Peace and safety!" then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. 4) But you, brethren, are not in darkness, that the day should overtake you like a thief;

Revelation 6:17 For the great **day of His wrath** has come, and who is able to stand?"

God has intervened periodically throughout history in order to achieve His divine purpose, however, God will drop the hammer on the unbelievers left on earth after the Rapture with unprecedented and concentrated judgment called "the Day of the Lord" and will eject both Satan and unbelievers off planet earth to bring an end to their rule over the world system at the 2nd

Advent, Rev. 6-19. This will be the first phase of the Day of the Lord.

The second phase will be a period of divine dominion over the world system where God's theocratic Kingdom will be restored by the Second Adam, Zech. 14:1-9, 1 Cor. 15:45, 47, Rev. 20:1-6. It will demonstrate that God is sovereign over the universe.

The Day of the Lord can be viewed in a broad sense that has its beginning at the 2nd Seal of Rev. 6:3-4 and its ending at the end of the Millennium - 2 Peter 3:10. And it can be viewed in a narrow sense to the actual Day of Christ returning to the earth at the 2nd Advent, Joel 3:9-16, Zech. 14:1-5.

The Day of the Lord has both aspects of darkness and judgment as well as light and blessing.

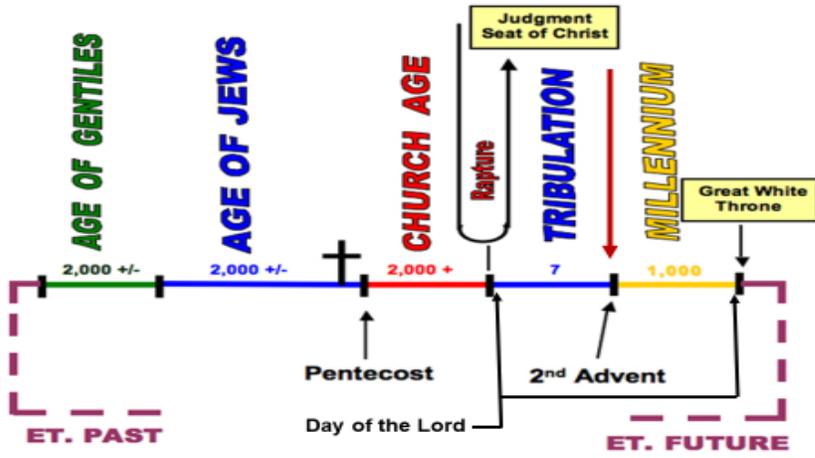
The "Day of the Lord" is mentioned 23 times in the NASV.

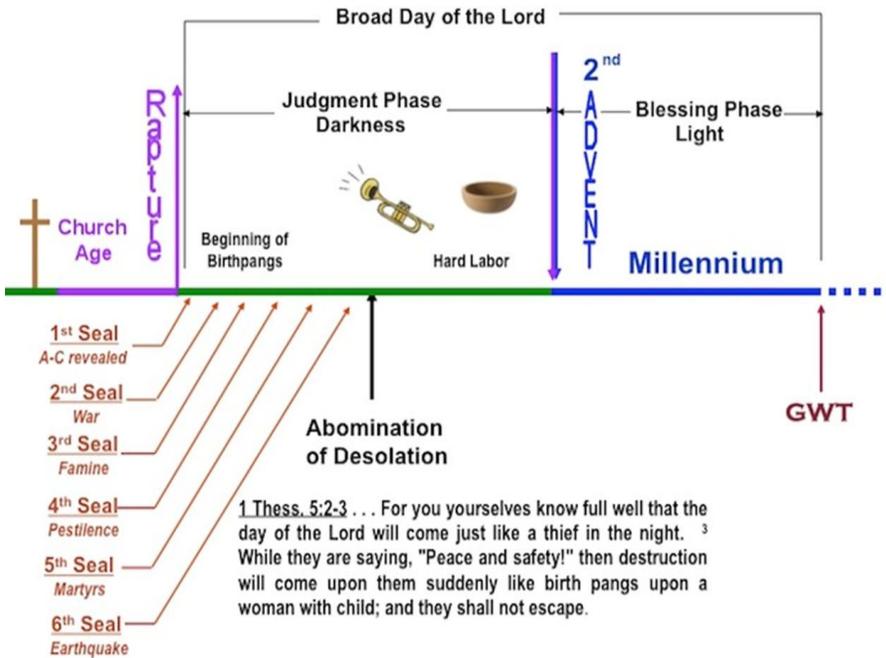
DAY OF THE LORD

Definitions of the word "day" vary from a specific event, such as a twenty-four-hour day, to an extended period of time stretching all the way from the rapture to the end of the thousand-year reign of Christ. Generally speaking, pre-tribulationists have identified the day of the Lord as the millennial kingdom, including the judgments that introduce the kingdom. (Dallas Theological Seminary, Bibliotheca Sacra Volume 134 Dr. Walvoord, 1977; 2002), 134:3-4.)

THE DAY OF THE LORD

Dispensations





[LESSON 61](#) (2-2-21)

More details on the "Day of the Lord" can be found on the CBC website (countrybiblechurch.us) on the home page under:

Previous Studies/1st

Thessalonians/**Notes**/Chapter 5 (Lessons 54-Current)

"Romans 2:5 is the conclusion of this particular section, and Paul is talking about a temporal judgment. Verse 5 ends the discussion that began in 1:18. This makes sense because if we think about what Paul lays down the principle of the wrath of God being revealed in 1:18-23, and then he gives the first consequence of suppressing truth in terms of immoral degeneracy in vv. 24-32. That is the immoral person. Then he gives the second example of the moral degenerate in 2:1-5. Then in v. 6 he shifts to talk about the end time consequences of disobedience to God and rejection of Him. He is now moving in a new direction and from v. 6 to v. 16 the focus is going to be on the final judgment of the unrighteous." Dr. Robert Dean, NT-06-Romans

Romans 2:6-7 who will render (v. fai) to every man according to his deeds: 7) to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; according to his deeds – ERGON, ἔργον, n. apn; ① that which displays itself in activity of any kind, deed, action, to function, to work,' that which is done.

1. It is important to know that God dealt with our sin problem when Jesus Christ paid for our sins on the cross, Romans 2:5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,
2. It is also important to know that God does not accept good works from mankind.
3. The idea that our good works makes us acceptable to God is repugnant to Him.

Isaiah 64:6 For all of us have become like one who is unclean, and *all our righteous deeds are like a filthy garment*; and all of us wither like a leaf, And our iniquities, like the wind, take us away.

Isaiah 57:11-13 Of whom were you worried and fearful, When you lied, and did not remember Me, Nor give Me a thought? Was I not silent even for a long time so you do not fear Me? 12) "*I will declare your*

righteousness and your deeds, but they will not profit you. 13) "When you cry out, let your collection of idols deliver you.

Revelation 3:17 Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked,

This is the attitude of those who believe that they

can be saved by their own good works. They may

not be rich financially, but they are rich in good works.

Read: *Philippians 3:8-9*

4. The Scriptures reveal to us that there are different kinds of "good works." There is "human good works" and "divine good works."
5. All mankind was born with an Old Sin Nature (OSN) except Jesus Christ.

- a. The OSN has an area of weakness which produces sin and an area of strength that produces human good.
- b. Human good should not be considered as something wrong or horrible because it is acceptable to man but it is totally unacceptable to God.
- c. Believers produce "divine good" when they are filled with the Holy Spirit. This means that the Holy Spirit produces divine good through us.
- d. That principle is misunderstood by billions of people. The idea that we can be right with God by our own good works is possibly the greatest

lie that Satan has ever told.

- e. The OSN was defeated on the cross when Christ died spiritually for our sins.

Believers

still have an OSN but we are no longer slaves to it.

- f. The believer's OSN dies when he dies physically so he will receive a resurrection body minus his OSN when Jesus Christ returns.

6. Why did Jesus Christ come in the form of a man in order to go to the cross to pay of our sins if we can be acceptable to God through our good works?

7. All religions on earth are based on the idea that man can be accepted by God on the basis of his own good works. In this sense, Christianity is not

a religion.

8. Unbeliever's will be judged according to their good works at the *Great White Throne* judgment at the end of the Millennium (Rev. 20:11-15).

Notice

that they will not be judged for their sins.

9. Why will sins not even be mentioned at the *GWT* judgment? Because Jesus Christ atoned for all the sins of mankind on the cross.

10. The "human good" of believers will be judged at the Judgment Seat of Christ after the rapture.

Their human good will be burned but their eternal rewards will remain (1 Cor. 3:12-15).

LESSON 62 (2-9-21)

Unbeliever's good works will be judged at the **GWT**:

Revelation 20:12 *And I saw the dead, the great and the small, standing before the throne, and **books** were opened; and another **book** was opened, which is the book of life; and the dead were judged from the things which were written in **the books**, according to their **deeds**.*

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Name entered at birth, erased at death if not born again. *Phil. 4:3, Psa. 69:28, Rev. 3:5, 20:12 & 15*

Book of Life

Name entered on the basis of being born again, it's never erased. *Rev 13:8, 17:8, 21:27*

Lambs Book of Life

Unbelievers will be judged by these at the Great White Throne. *Rev. 20:12*

Book of Works

Click to add notes

9:38 AM

Name entered at birth,
erased at death if not
born again. *Phil. 4:3, Psa.
69:28, Rev. 3:5, 20:12 & 15*



Book of Life



Philippians 4:3 and the rest of my fellow workers whose names are in the **book of life**.

Psalm 69:28 May they [unbels.] be blotted out of the **book of life** and may they not be recorded with the righteous.

Revelation 3:5 He who overcomes will thus be clothed in white garments; and I will not erase his name from the **book of life**...

Revelation 20:12 & 15 ... and another book was opened, 15) and if anyone's name was not found written in the **book of life**, he was thrown into the lake of fire.

Click to add notes

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4 3 2 1 0 1 2 3 4

Name entered on the basis of being born again, it's never erased.
Rev 13:8, 17:8, 21:27

→

Lambs Book of Life



Rev. 13:8 All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in **the book of life of the Lamb** who has been slain.

Rev. 17:8 And those who dwell on the earth, whose name has not been written in the **[Lambs] book of life** from the foundation of the world, will wonder when they see the beast,

Rev. 21:27 and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in **the Lamb's book of life.**

Click to add notes

9:49 AM

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Books of Works

**Unbelievers will be judged by these at the Great White Throne.
Rev. 20:12**

➔



Revelation 20:12 And I saw the dead, the great and the small, standing before the throne [GWT], and **books [of works]** were opened; and another book was opened, which is the **book of life**; and the dead were judged from the things which were written in the **books**, according to their deeds [sins will not be mentioned].

Revelation 20:15 And if anyone's name was not found written in the **book of life**, he was thrown into the lake of fire.

Click to add notes

Close

10:02 AM

Every person has his or her name recorded in the Book of Life at birth. When an unbeliever dies, his name is removed from the Book of Life and then he is judged at the *Great White Throne* according to his good works which are recorded in books.

This is a shock to most people because they believe their sins are recorded and that they will be judged for them. They think that if their sins outweigh their good works then we will be tossed

into the Lake of Fire. That is certainly not what the Bible says!

No one goes to the Lake of Fire for their sins, in fact, sins will not even be mentioned when Jesus Christ judges all unbelievers at the Great White Throne. Why not? Because He paid for the sins of the entire world on the cross.

Those who depend on their good works to be saved rather than on Christ's atoning work on the cross will go to the Lake of Fire because only His work satisfies the Justice of God.

Believer's good works will be evaluated at the Judgment Seat of Christ:

The **Judgment Seat of Christ** is for Church Age believers only. Our works will be evaluated to determine who will receive eternal rewards and who will not. It will take place after we receive our resurrection bodies at the rapture.

Just as sins will not be mentioned at the Great White Throne, neither will they be mentioned at

the Judgment Seat of Christ. The sin problem of all mankind was dealt with on the cross and Jesus Christ said, "It is finished."

JSC verses:

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that **each one may be recompensed for his deeds in the body, according to what he has done, whether [divine] **good or ~~bad~~ worthless** [human good].**

1 Corinthians 3:11-15 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12) Now if any man builds upon the foundation with gold, silver, precious stones [rewards produced by divine good], **wood, hay, straw** [worthless perishables produced by human good], **13) each man's work will become evident; for the day [JSC] will show it, because it is to be revealed with fire [judgment]; and the fire itself will test the quality of each man's work.**

[whether it was human good produced from the Old Sin Nature, or divine good produced by the Holy Spirit] **14) If any man's work which he has built**

upon it remains [divine good], he shall receive a reward. 15) If any man's work is burned up [human good], he shall suffer loss [of rewards]; but he himself shall be saved [eternal salvation is secure], yet so as through fire.

LESSON 63 (2-11-21)

The following verses are not salvific.

1 Peter 1:17 *And if you address as Father the One who **impartially judges according to each man's work**, conduct yourselves in fear during the time of your stay upon earth;*

Revelation 22:12 *Behold, I am coming quickly, and My reward is with Me, to render to every man **according to what he has done**.*

Psalms 62:12 *And lovingkindness is Thine, O Lord, for **Thou dost recompense a man according to his work**.*

Proverbs 24:12 *If you say, "See, we did not know this [that others needed their help which was a lie]," Does He not consider it who weighs the hearts? And does He not know it who keeps*

your soul? And will He not render to man according to his work?

More JSC verses: Romans 14:10, Hebrews 6:7-12, 1 John 2:28, 4:17

John 5:22-27 tells us that the Father committed all judgment to the Son. This means that Jesus Christ will either be your Savior or He will be your Judge. It all depends on whether you trust in Him to be saved or in your own good deeds or someone or something else.

There is possibly no subject matter in the Bible that is more important than understanding the proper role of works in God's plan for mankind.

- Good works have absolutely nothing to do with eternal salvation.
- Producing good works is not evidence that one has been saved.
- Believers are commanded to perform Good works

after they are saved but not in order to be saved.

See *Ephesians 2:8-10*

There are many well-known pastors and theologians who have misunderstood the proper role of works:

"The deeds of the redeemed are not the basis of their salvation but the evidence of it. They are not perfect and are prone to sin, but there is undeniable evidence of righteousness in their lives (James 2:14-20, 26)."

If the evidence of being saved is based on deeds/works, then works would be necessary to be saved. No works means no evidence and no evidence means no salvation.

But everyone does at least one good work in their life. The question is, "How many good works does it take to be enough to count as sufficient evidence that one has righteousness in his life?"

Can anyone definitively say how many good works the Bible requires before they are considered to be evidence that one is saved? If that cannot be ascertained, how could anyone be confident that they are saved?

Romans 4:5 But to him who does not work but believes on Him who justifies the ungodly, *his faith is accounted for righteousness*, [Not his works!]

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

If our works don't justify us, nor do they account for righteousness, then how can they be evidence that we are saved?

Romans 11:6 But if ^{1st}it (salvation) is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

Eternal life and God's righteousness are gifts of God (Rom. 6:23 & 5:17) given to those who believe in Jesus Christ based solely on His grace. If works had anything to do with it, then it would no

longer be on the basis of grace. Working for a gift changes it into something owed.

James 2:14-20 & 26 are given as references in the quote above to support the idea that faith plus evidence of works are necessary to be saved.

James 2:14 *What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?*

James 2:24 *You see that a man is justified by works, and not by faith alone.*

James 2:26 *For just as the body without the spirit is dead, so also faith without works is dead.*

The verses above are the main verses that those who believe that one must produce good works in order to persevere or maintain their salvation.

Questions that must be answered in order to understand these verses:

1. Are believers or unbelievers being addressed?

Answer: believers (*James 2:1, 4:5, 1 Cor. 3:1, 16*)

2. (vs. 14) ***Can that faith [w/o works] save him?***

Answer: No. But the question is, "Save him from what?"

His faith alone in Christ has already secured eternal

salvation for him (he's saved from the lake of fire) but

that faith w/o works now will not save him from divine

discipline, loss of rewards, or a wasted miserable life .

3. (vs. 24) ***that a man is justified by works,***

Answer: The question is before whom? We are justified before God by faith and justified before

man by works.

4. (vs. 24) ***and not by faith alone.*** Does this refer to

securing eternal salvation or believers securing deliverance from God for refusing to do good works?

Answer: Deliverance from God because He requires believers to produce good works and

when they don't, they come under His divine discipline. The faith they had in Christ when they were justified does not save them from the consequences of not producing works.

5. (vs. 26) **faith without works is dead**. Does this refer to the faith that's dead in securing eternal salvation because it is minus works or is it the faith that's dead in the lives of deadbeat disobedient lazy believers who produce no good works?

Answer: It is the latter. Deadbeat disobedient believers are not saved from divine discipline or misery because they are self-centered and don't care about other people or about pleasing God.

The evidence that one has been eternally saved is based on the fact that he has put his faith alone in Christ alone to be saved from the Lake of Fire.

God's word says that the moment we do that, we receive the gift of eternal life, which by the way, is eternal.

LESSON 64 (2-23-21)

Galatians 2:16 ...nevertheless knowing that a man is **not justified by the works of the Law** but through **faith in Christ Jesus**, even we have **believed in Christ Jesus**, that we may be **justified by faith in Christ**, and **not by the works of the Law**; since by the **works of the Law shall no flesh be justified**.

John 3:18 **He who believes** in Him is not judged; he **who does not believe** has been judged already, because **he has not believed** in the name of the only begotten Son of God.

John 3:36 **He who believes** in the Son has everlasting life; and **he who does not believe** the Son shall not see life, but the wrath of God abides on him."

Ephesians 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the **gift of God**; 9) **not as a result of works**, that no one should boast.

Titus 3:5 He saved us, **not on the basis of deeds which we have done** in righteousness, but according to His mercy...

Grace and works are mutually exclusive:

Galatians 2:21 I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."

Romans 10:2-3 For I bear them witness that they have a zeal for God, but not in accordance with knowledge. 3) For not knowing about God's righteous- ness [which is received as a gift only through faith], and seeking to establish their own [through doing good works], they did not subject themselves to the righteousness of God [which is obtained by faith alone in Christ].

There are many more verses that could be given here to support that fact that good works have nothing at all to do with securing the gift of eternal life from God.

(NASV) **Romans 2:7 - to those who by perseverance in doing good seek (part. pa) for glory and honor and immortality, eternal life;**

(ESV) **Romans 2:7 - to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;**

LESSON 65 (2-25-21)

Romans 2:7-10 distinguishes between two kinds of people. Those who do good and those who do evil. Some believe these verses differentiates between believers and unbelievers. They think that believers are the ones who persevere in doing good works as they seek glory, honor, immortality, and eternal life and unbelievers are self-seeking, disobedient, unrighteous, evil doers.

The problem is, sometimes believers behave like unbelievers and sometimes unbelievers behave like believers. There are legalistic unbelievers who can pass as believers and there are hell raising believers who appear to be unbelievers.

"Many of the things encouraged in our previous discussion have been and are practiced by people who are clearly not believers in the biblical sense or even professing Christians at all. Jews, Muslims, and even humanists can do many nice things. The same outward act can be done by a believer and an unbeliever, yet only one deed will be counted as a good work in God's eyes because it springs from His Spirit. What Shakespeare calls "the milk of

human kindness" is an observable trait. Sometimes unbelievers are more active in doing nice deeds than Christians, and people judge accordingly. However, the comparison should not be between the best that a refined or religious unbeliever can do versus what a lazy, immature, or carnal believer is doing, but what would be the difference in the same person before and after salvation and sanctification. This is hard to gauge, but many Christians struggling with a bad temper, lust, sharp tongue, or selfishness, are quick to point out how completely hopeless they were before their conversion!

Some people by nature seem endowed with the milk of human kindness and actually enjoy helping others, often with mixed motives, however. But when a basically selfish person does good works for Christ's sake, he is "doing what comes

supernaturally." Arthur L. Farstad, "We Believe in: Good Works," *Journal of the Grace Evangelical Society* Volume 2 2, no. 2 (1989): 8-9.

Romans 2:7-10 seem to emphasize the fact that God shows no partiality when it comes to judging

the works of all people whether they are believers or unbelievers.

"The issue here is not salvation—it is how God evaluates all people: on the basis of truth, works, and light. The point he is making here is that God shows no partiality or favoritism when he judges the human race... some wonder why God does not judge the really wicked Gentiles of the world. His response is that those who themselves are going to be judged ought not to be judging

others." Kenneth Boa and William Kruidenier, Romans, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 77-78.

Galatians 6:7-9 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. 8) For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit **reap eternal life. 9) And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary.**

reap eternal life. It is important to note that “reap” means to receive something based on one’s actions, whether those actions are good or bad. The eternal life that is received from God as a gift on the basis of faith in Christ is based on faith.

2 Timothy 4:14 Alexander the coppersmith
(appears to be an unbeliever) **did me much harm.**
May the Lord repay him according to his works.

(NASV) **Romans 2:6-7 who will render** (v. fai) **to every man according to his deeds: 7) to those who by perseverance in doing good work seek** (part. pa) **for glory and honor and immortality, eternal life;**

(NKJV) **Romans 2:6-7 who “will render to each one according to his deeds:” 7) eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;**

perseverance – ΗΥΡΟΜΟΝΗ, ὑπομονή, n. gsf; ①
the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude, steadfastness, perseverance

in good work – AGATHOS, ἀγαθός, adj. gsn; ②
pertains to meeting a high standard of worth and
merit, good. Good that has intrinsic (essential
nature of something) value.

*Good Works - Acts designed specifically to
benefit others, which are characteristic of God.
He requires and enables his people to do good,
although such is contrary to their sinful human
nature. Salvation does not depend on good works,
but leads to them. Martin H. Manser, Dictionary of Bible Themes:
The Accessible and Comprehensive Tool for Topical Studies (London: Martin
Manser, 2009).*

Those who persevere in doing the will of God
(producing good works/divine good) will receive
what God has promised (eternal rewards).

**Hebrews 10:36 For you have need of
endurance, so that when you have done the will
of God (including good works), you may receive
what was promised.**

**Ephesians 2:10 For we are His workmanship,
created in Christ Jesus **for good works,****

Titus 2:7 in all things show yourself to be **an example of good deeds**, with purity in doctrine, dignified...

Titus 2:14 ...that He might redeem us from every lawless deed and purify for Himself a people for His own possession, **zealous for good deeds**.

Titus 3:8 ...so that those who have believed God may be careful to **engage in good deeds**. These things are good and profitable for men.

To be put on the "dole," Christian widows had to have a reputation for good works (1 Tim 5:10).

Believers who faithfully produce good works have their faith tested and receive the glory and honor they seek. The glory and honor they seek is not from man but from God which they will receive when Jesus Christ returns:

1 Peter 1:7 ...that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be

found **to result in praise and glory and honor** at the revelation of Jesus Christ;

1 Peter 3:10-12 For, "Let him who means to love life and see good days refrain his tongue from evil and his lips from speaking guile. 11) And let him turn away from evil **and do good**; Let him seek peace and pursue it. 12) "For the eyes of the Lord are upon the righteous, and His ears attend to their prayer, but the face of the Lord is against those **who do evil.**"

2 Timothy 2:20-21 Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. 21) Therefore, if a man cleanses himself (1 John 1:9) **from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work** (divine good).

immortality, - APHTHARSIA, ἀφθαρσία, n. asf; the state of not being subject to decay, imperishableness, incorruptibility, immortality, perpetuity of existence

Read: Daniel 12:1-2, 1 Corinthians 15:50-58

in•cor•rupt•ible *adjective* (14th century) incapable of corruption: as

a : not subject to decay or dissolution

b : incapable of being bribed or morally corrupted

Webster's New Collegian Dictionary

Titus 2:6-7 *Likewise exhort the young men to be sober-minded, 7) in all things showing yourself to be a **pattern of good works**; in doctrine showing integrity, reverence, **incorruptibility** (same word, adj.),*

So the word **immortality**, Gr. *aphtharsia* and its cognates may mean the incorruptibility of the body or incorruptibility of one's character.

LESSON 66 (3-2-21)

eternal – AIONIOS, αἰώνιος, adj. asf; ③ pertains to a period of unending duration, without end

life – ZOE, ζωή, n. asf; ② transcendent life, life Zoe can refer to physical life or life that transcends time, i.e., eternal life or spiritual life.

ETERNAL LIFE

There are several words found in the Bible that have

dual meanings such as "sanctification," "justification," "saved," "righteousness" as well as "eternal life." PP

One meaning of "eternal life" can be classified as "positional" which refers to the free gift God gives us the moment we put our faith alone in Christ alone apart from works.

The other meaning can be classified as "experiential" which refers to the life a believer experiences after he is saved whereby he lives an abundant meaningful life now which extends into eternity which is based on good works.

The phrase "eternal life" is used forty-two times in the N.T. Thirty-one times it is "positional," referring to the free gift of eternal life given on the basis of faith alone. Eleven times eternal life is "experiential" since it is presented as something earned or worked for.

Matt. 19:16; 19:29; 25:46; Mark. 10:17, 30;

Luke 10:25; 18, 30; Rom. 2:7; Rom. 6:22;

Gal.6:8; John 4:36; 6:27; 12:25-26; Jude

21

Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man* (Monument, CO: Paniym Group, 2011) p. 136

One distinguishing factor between *Positional Eternal Life* (PEL) and *Experiential Eternal Life* (EEL) is that the former is a gift which requires no works but the latter is earned by good works.

Another distinguishing factor:

"It is extremely important to note that in every place where eternal life is presented as something which can be obtained by works, it is contextually always described as a future acquisition. Conversely, whenever eternal life is described as something in the present, it is obtained by faith alone." ibid

Imputed Eternal Life

1. Positional - Received
Acquired

Awarded Eternal

1. Experiential -

at salvation	after
salvation	
2. Received by faith alone	2. Acquired by works
3. Present reality	3. Future acquisition
4. Received by all believers	4. Acquired by some believers
5. Imputed	5. Awarded
6. Unmerited	6. Merited
7. Quantitative (quantity of time)	7. Qualitative (quality of life)

LESSON 67 (3-4-21)

Positional Eternal Life will be enjoyed by all believers throughout eternity and some of them will also experience a superior life (EEL) now through their faithfulness and obedience to God. They already, to some degree, experience the kind of life that will never end (PEL). The emphasis is on the quality of life rather than the unending duration of life. For such people, eternal life is both a present and a future reality.

When believers reach a certain level of spiritual maturity, God starts to dispense super grace blessings to them, in like manner, believers who persistently strive to live the experiential eternal life will receive the honor, glory, and experiential righteousness they seek.

(NKJV) **1 Timothy 6:12 & 19** *Fight* (v. pmm) ***the good fight of faith; take hold*** (v. amm) ***of the eternal life to which you were called... 19) storing up for themselves a good foundation for the time to come, that they may lay*** (v. ams) ***hold on *eternal life***. (NASV) ***take hold of that which is *life indeed***.

take hold of - ΕΠΙΛΑΜΒΑΝΟΜΑΙ, ἐπιλαμβάνομαι, v. amm; *epi* - by means of, *lambano* - take hold of ④ take hold of in order to make one's own, take hold of,

The means of acquiring experiential eternal life is to take hold of it to make it your own.

Possessing eternal life is one thing, but "taking hold" of it is another. The former is static; the

latter is dynamic. The former depends upon God; the latter depends upon us. The former comes through faith alone; "taking hold" requires faith plus obedience... Eternal life is not only the gift of regeneration but "true life" which is cultivated by faith and acts of obedience. Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man* (Monument, CO: Paniym Group, 2011), 137.

Taking hold of the eternal life and laying hold on eternal life, means that we don't have to wait till we die or to be raptured to start experiencing the wonderful life we will have in eternity. We can have a taste of it now!

God has already imputed eternal life to every believer but He has also given us the potential to experience some of its blessings and power now.

Of course the question is how?

John 17:3 "And this is *eternal life*, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.

Spiritually adult/mature believers take hold of eternal life by routinely studying B.D. from a

prepared P-T and then applying the doctrine they learned to their circum- stances.

To them, eternal life is more than the basis for eternal security, it is a way of life that motivates them and empowers them to seek the honor and glory that God promises to those who work to have them.

(NASV) ***take hold of that which is *life indeed.***

The question for us is, "Do we want to live life, or do we want to live life indeed?"

We can choose to live a mediocre life by not learning or even being interested in the superior sophisticated experiential eternal life God has laid out for us.

We can limit our thinking only to the here and now which has no power to motivate us or carry us through the tribulations and trials of this life like a personal sense of eternal destiny can which is part of an Ex. Et. Life.

Most believers are not interested in seeking or even learning about super grace blessings or the experiential eternal life. By doing so, they limit themselves to a superficial mundane life which will also limit what they could have in eternity.

LESSON 68 (3-9-21)

There are a number of terms that may be used for the two meanings of "eternal life" that are used in the Bible. It is prudent to choose one the one that you can relate to the best and stick with it. Below are two examples. I will use the terms highlighted in yellow.

Positional Eternal Life - Eternal Life at salvation

Experiential Eternal Life - Eternal Life after salvation

Eternal Life that's Imputed - received at salvation

Eternal Life that's Attained - acquired after salvation

Eternal Life that's Imputed
Attained

1. Positional - Received at
Acquired
salvation

2. Received by faith alone
produced

the H.S.

3. Present reality

4. Received by all believers
believers

5. Imputed at salvation
salvation

6. Unmerited

7. Quantitative (quantity of time)
life)

Eternal Life that's

1. Experiential -

after salvation

2. Acquired by works

through the power of

3. An ongoing potential

4. Achieved by some

5. Attained after

6. Merited

7. Qualitative (quality of

"The prevailing meaning of the OT חַיִּים word group is "full" or "abundant" life, and that the inception of life is likely never intended by its various uses. The same cannot be said of the NT ζωή word

group: on several occasions the word group does denote the inception of spiritual life— regeneration. In most cases, however, ζάω and its cognates do not refer to the inception of life. Instead, we usually find vestiges of the OT idea of abundant life, the "whole package culminating in the glory." This is especially true of the phrase "eternal life," but also of other expressions such as John 10:10, where Christ claimed to provide "abundant life" (ζωήν ... περισσόν); 1 Timothy 6:19, where one looks to the future for "life that is truly life" [NIV] (τῆς ὄντως ζωῆς); James 1:12 and Romans 2:7, where "life" (ζωή) is the reward of a lifetime of perseverance; 2 Cor. 2:16, where the believer is appointed from "life unto life" (ζωῆς εἰς ζωὴν), that is, moving "ever more deeply into the divine life;" 1 Peter 3:10 where "life" (ζωή) is defined as "seeing good days." This understanding of "life" as a quality of life, and not regeneration, is the prevailing understanding of the ζάω word group in the NT.

Mark A. Snoberger, "The Logical Priority of Regeneration to Saving Faith in a Theological Ordo Salutis," *Detroit Baptist Seminary Journal* Volume 7 7 (2002): 63-64.

John 10:10 *I have come that they may have life, and that they **may have it more abundantly.***

1 Timothy 6:17-19 *Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. 18) Let them do good, **that they be rich in good works,** ready to give, willing to share, 19) storing up for themselves a good foundation for the time to come, that they **may lay hold on eternal life.***

2 Corinthians 2:15-16 *For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; 16) to the one an aroma from death to death, to the other **an aroma from life to life.***

1 Peter 3:10-11 *For, "Let him who means **to love life and see good days** refrain his tongue from evil and his lips from speaking guile. 11 "And let him turn away from evil and do good; Let him seek peace and pursue it.*

The rich young ruler asked the Lord what he must do to inherit eternal life (Matt 19:16; Luke 18:18). The phrase, "inherit eternal life" is found four times in the NASV.

Matthew 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and **shall inherit eternal life.**

This indicates that there is an *imputed eternal life* which is given by God as a gift and an *inherited eternal life* which is a meritorious acquisition, i.e., it comes through work.

Galatians 6:8 For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall **from the Spirit reap eternal life.**

reap eternal life - Other ways to say it: *attain eternal life; acquire eternal life; achieve eternal life; inherit eternal life; lay hold of eternal life; live life indeed.*

The good works that are required to inherit eternal life are produced only by believers who are filled with the Holy Spirit. Only "divine good" produced through us by the H.S. count toward an

experiential eternal life, not the "human good" produced by the OSN.

"Good works have their proper place: they justify our faith, though not our persons [Good works do not justify us before God]; they [should] follow it [our faith], and [be] evidence [for] our justification in the sight of men. - George

Whitefield Elliot Ritzema and Elizabeth Vince, eds., *300 Quotations for Preachers from the Modern Church*, Pastorum Series (Bellingham, WA: Lexham Press, 2013).

LESSON 69 (3-11-21)

God has made available to every believer a superior, elite, sophisticated, advanced, exceptional, wonderful life for believers who put Him first in their life. This phenomenal life is referred to as: "eternal life;" "the super-grace life;" "the abundant life;" and "that which is life indeed."

It's acquisition can be described several ways: "attaining eternal life;" "reaping eternal life;" "acquiring eternal life;" "achieving eternal life;" "inheriting eternal life;" and "laying hold of eternal life."

Why doesn't every believer aspire to live this special life? Answer: ignorance, apathy, unbelief, not interested

Living this special life does not mean that there will be no suffering or testing like all believers go through, but the power of the Holy Spirit and spiritual assets are used to overcome life's trials and tribulations.

Expanded translation:

(NASV) **Romans 2:6-7 who will render** (v. fai) ***to every man according to his deeds: 7) to those who by perseverance in good work keep on seeking glory and honor and incorruptibility***, [in order to attain] ***eternal life*** [in time];

LESSON 70 (3-16-21)

Romans 2:8 but to those who are *selfishly ambitious* and do not obey *the truth*, but obey *unrighteousness, wrath, and indignation*.

selfishly ambitious - ΕΠΙΘΕΙΑ, ἐπιθεία, n. gsf; selfish-ness, selfish ambition, strife, contentious.

selfishly ambitious contrasts directly with the ***seeking*** of the things of God in the previous verse.

Philippians 2:3 Let nothing be done through **selfish ambition** or conceit, but in lowliness of mind let each esteem others better than himself.

James 3:14 & 16 But if you have bitter jealousy and **selfish ambition in your heart**, do not be arrogant and so lie against the truth...16) For where jealousy and **selfish ambition** exist, there is disorder and every evil thing.

the truth – What is the truth?

John 17:17 -"Sanctify them in the truth; Thy word is truth.

Psalms 119:160 -The sum of Thy word is truth, and every one of Thy righteous ordinances is everlasting.

So this is the opposite of what we see in verses 6-7. Rather than obeying God's Word, these people obey:

unrighteousness - *adikia*, an act that violates standards of right conduct, wrongdoing,

wrath - orge, judgment, anger, rage

indignation - thumas, a state of intense displeasure, anger, wrath, rage, indignation, willful belligerence

Indignation is the passion that overcomes self-centered people when things don't go their way as they go about fulfilling their own agenda and ambitions.

What kind of attitude do you have when things aren't going your way? Do you get exasperated, angry, irritated, or frustrated?

Spiritually adult believers should take setbacks, impediments, and obstacles in stride. These are tests that reveal if one is trusting in God's provision and timing or are they trying to push their own agenda and trusting in their own abilities.

Believers are not to push, connive, or scheme to get their way when facing obstacles. So what should they do?

Psalm 27:14 Wait for the LORD; Be strong, and let your heart take courage; Yes, wait for the LORD.

Psalm 31:24 Be strong, and let your heart take courage, all you who wait for the LORD!

Our verse (Rom. 2:8) gives us the description of a life that is totally lived for self. It sets up the next verse well which is what awaits one who lives for self.

Unfortunately, there are thousands of churches across our land that promote the living for self-lifestyle.

"Through "contemporary Christian music" and "Contemporary worship," the church has been converted to the "religion" of the world! Some to the largest presumably evangelical churches have designed their Sunday morning services based upon what the ungodly want. Missing are the fear of a hold God's wrath against sin, trembling repentance, and grateful faith in Christ. Seeker-

friendly churches must not "offend" with the Truth but pamper with the flattering "gospel" of self-esteem, self-love, and positive thinking - a "gospel" that cannot save. As Paul foretold, "they will not endure sound doctrine... (2 Timothy 4:3).

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2 Timothy 4:3-4 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, 4) and will turn away from listening to the truth and wander off into myths.

Romans 2:9 There will be **tribulation and distress** for every soul of man who does (part. pm) **evil, of the Jew first and also of the Greek,**

tribulation – THLIPSIS, θλίψις, n. nsf; trouble that inflicts distress, oppression, affliction, tribulation

distress - STENOCHORIA, στενοχωρία, n. nsf; a set of stressful circumstances, distress, difficulty, anguish, trouble

LESSON 71 (3-18-21)

every soul of man - Again, the focus is on the impartiality of God in this verse.

who does (part. pm) **evil** – ΚΑΚΟΣ, κακός, adj. asn;
① to be socially or morally reprehensible, bad, evil
of the Jew first and also of the Greek, - This is found also in Rom. 1:16, 2:9 &10.

Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

"Just as the Jews were given the first opportunity to hear and respond to the gospel (Rom. 1:16), they will be first to receive God's judgment if they refuse (Amos 3:2). Israel will receive severer punishment because she was given greater light and blessing (Rom. 9:3-4)." John MacArthur

Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1695.

Amos 3:2 "You only have I chosen among all the families of the earth; Therefore, I will punish you for all your iniquities."

Imagine what a blow this was to the Jew who considered themselves to be so much better than the Gentiles. Jews expected Gentiles to be punished because they considered them to be inferior, but they believed they were superior, above being disciplined.

Luke 12:48 - And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.

Romans 2:10-11 but glory and honor and peace to every man who does good, to the Jew first and also to the Greek. 11) For there is **no partiality** with God.

Notice the words used for those who are being referenced in these verses: vs. 6 - **every man**; vs. 7 - **to those**; vs. 8 - **to those**; vs. 9 - **every soul**; vs. 10 - **every man**

The point is, God is not referring to believers or unbelievers but to all humanity. He is infinitely just and fair with every person.

no partiality – “Literally this is “to lift the face,” which

was a metaphor from the judicial system of the OT. If a judge saw to whom he was administering justice there was a chance of bias. Therefore, he was not to lift the face of the one who stood before him.”

Robert James Utley, The Gospel according to Paul: Romans, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 2:11.

there is no partiality with God – This is one of the main points in chapters 1 & 2 of Romans.

The following verse should be engraved on the desktop of everyone in government, especially politicians.

2 Chronicles 19:7 Now then let the fear of the LORD be upon you; be very careful what you do, for **the LORD our God will have no part in unrighteousness, or partiality, or the taking of a bribe.**”

Psalms 82:1b-2 ...He judges in the midst of the rulers. 2) How long will you judge unjustly, and **show partiality to the wicked?**

Job 13:9-10 Will it be well when He examines you? Or will you deceive Him as one deceives a man? 10) "He will surely reprove you, **If you secretly show partiality.**

Colossians 3:25 For he who does wrong will receive the consequences of the wrong which he has done, and **that without partiality.**

James 2:9 ...if **you show partiality**, you are committing sin and are convicted by the law as transgressors.

Today, our country is being destroyed by evil people with authority and power who openly show partiality based on the color of one's skin, one's political ideology, one's sex, being a homosexual, being a lesbian, being transgendered, being anti-Christian, anti-law and order, pro-choice, pro-lockdowns, pro-open borders, pro-climate change, pro-socialism, and pro-globalism.

Romans 2:12 For all who have sinned without the Law will also **perish** [be ruined] **without the Law; and all who have sinned under the Law will be judged by the Law;**

perish - APOLLUMI, ἀπόλλυμι, v. fmi; destroy, perish, ruin. ("ruin" or "be ruined" is used in the middle voice)

It has nothing to do with ceasing to exist or being annihilated.

We know that neither the Jews nor the Gentiles will be judged for their sins at the GWT, but sin does have consequences due to our own bad decisions and from God, whether we are under the law or not.

God will hold all humans responsible for their behavior even if they have never been exposed to the Mosaic Law or the gospel. All people have some knowledge of God from creation (Rom 1:18-20), and an innate moral sense, (Rom. 2:14-15).

Romans 1:18-20 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19) because that which is known about God is evident within them; for God made it evident to them. 20) For since the

creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

The justice of God is impartial. It judges the self-righteous types (Jews under the law) just as quickly as the immoral types (Gentiles) without the law.

The judgment that is mentioned above is not salvific. It is not referring to the judgment that takes place at the GWT. It falls under the maxim of man reaping what he sows.

LESSON 72 (3-23-21)

Many believe that the heathen are lost because they haven't heard of Jesus Christ, but that is not the case. Also, most believe that all mankind is condemned to hell for their sins. It is true that sin is a barrier between God and man but Jesus Christ removed that barrier on the cross. The reason why mankind is condemned to the Lake of Fire is because man is born spiritually dead and rejects God at God consciousness or rejects the gospel.

Romans 2:13 (for not the hearers of the Law are just before God, but the doers of the Law will be justified.

(This does not refer to Positional Justification at gospel hearing.)

"A Jew (or any person) with great access to the word and will of God, but who practices none of it, will be held far more accountable than a Gentile (any person) who possesses a minimal amount of information about God but who practiced faithfully what he or she knew."

Kenneth Boa and William Kruidenier, Romans, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 79.

Not knowing the law is no excuse for breaking the law. If you don't believe that, go twenty miles an hour over the speed limit and when an officer pulls you over, tell him you didn't know the speed limit and see what happens.

Leviticus 18:5 So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.

James 1:22 But prove (v. pmm) yourselves doers of the word, and not merely hearers who delude themselves.

John 13:17 If ^{1st} you know (v. rai) these things, you are (v. pai) blessed if ^{3rd} you do (v. pas) them.

Luke 11:27-28 And it came about while He said these things, one of the women in the crowd raised her voice, and said to Him, "Blessed is the womb that bore You, and the breasts at which You nursed." 28) But He said, "On the contrary, blessed are those who hear the word of God, and keep it."

Many believers think they are spiritually mature because they have been taking in BD for years but only those who know and apply BD are spiritually mature.

James 1:19 says that we are to be "quick to hear" but that is only the first half of the spiritual formula for success.

Hearing and not "doing" is like playing the first half of a football game and then going home. Has any team ever won by playing only the first half?

It's like preparing for a fishing trip; getting a fishing license, buying bait, checking your tackle box, filling up your car and boat with gas, putting ice in your ice chest, preparing sandwiches and drinks for lunch, but never leaving the house.

People who believe in works based salvation and believers who are unable to distinguish between the Positional and experiential sense of verses, use this verse (Rom. 2:13) in a salvific way.

"Evidently there were some in the early Church who flirted with the notion that faith could be a static, inert, inanimate assent to facts... The book of James confronts this error. James sounds almost as if he were writing to twentieth-century "no-lordship" advocates. He says that people can be deluded into thinking they believe when in fact they do not, and he says that the single factor that distinguishes counterfeit faith from the real

thing is the righteous behavior inevitably produced in those who have authentic faith. These are the questions the "lordship salvation" debate must ultimately answer: Is it enough to know and understand and assent to the facts of the gospel—even holding the "inward conviction" that these truths apply to me personally—and yet never shun sin or submit to the Lord Jesus? Is a person who holds that kind of belief guaranteed eternal life? Does such a hope constitute faith in the sense in which Scripture uses the term?

James expressly teaches that it does not. Real faith, he says, will produce righteous behavior. And the true character of saving faith may be examined in light of the believer's works. Faith is by nature turned toward obedience (Acts 5:32; Rom 1:5; 2:8; 16:26), so good works are inevitable in the life of one who truly believes... These works have no part in bringing about salvation (Eph 2:9; Rom 3:20, 24; 4:5; Titus 3:5), but they show that salvation is indeed present (Eph 2:10; 5:9; 1 John 2:5)... Works, then,

distinguish true faith from counterfeit varieties... True believers cannot be hearers-only. In other words, mere hearing is no better than unbelief or outright rejection. The hearer-only is unregenerate. John F. MacArthur, "Faith According to the Apostle James," *Journal of the Evangelical Theological Society* 33, no. 1 (1990): 17.

LESSON 73 (3-25-21)

Points:

1. The gospel is a promise from God that if one puts his
faith alone in Christ alone for salvation, he will
be
saved.
2. It is Jesus Christ alone, the object of one's
faith
that is the issue in being saved, not the faith in
Him
itself.
3. So perseverance in doing good works in order to
prove

one's faith is genuine is not required because that's not the issue.

4. The free gift of eternal life and God's own righteousness are imputed the instant one puts his faith alone in Christ alone and they are both irrevocable (Rom. 11:29).

5. Therefore, no proof of salvation is necessary other than the fact that one has irrevocably been given eternal life and God's own righteousness through faith alone in Jesus Christ.

but the doers of the Law will be justified. Some believe this refers to what is necessary to be saved.

They think that only those who persist in obeying the law, doing good works, and living righteously, will be justified before God, and therefore be saved.

The word "justified" has a dual meaning in Scripture:

(a.) Positional justification occurs at salvation.

One is justified before God through faith alone

at the moment he is saved.

(b.) Experiential justification occurs after salvation.

One is justified by doing good works before men

and blessed by God after he is saved.

If "justified" in the phrase above refers to (a.) Positional justification, then several scriptures would

be incorrect. Example:

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

Galatians 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be

justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.

Romans 3:20 ...because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Romans 3:19-20 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; 20) because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

LESSON 74 (3-30-21)

The law was *not* given so that people could keep it in order to be acceptable to God. The fact is, no one is able to keep it, so no one can be acceptable to God by their own efforts. We all need a Savior.

Galatians 3:24 Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.

The purpose of a tutor is to teach; the Law teaches us we need to believe in J.C. to be positionally justified before God.

The context of the **doers of the Law** has to do with submitting to God's Law in order to be justified before Him, which means to be right with Him, not Phase 1 -salvificlly, but Phase 2 - experientially.

People and nations who live by the law of God, (Natural Law) prosper and are blessed by God.

The Law of God is sometimes referred to as the *Natural Law of God* or *Natural Law*. When man's law is contrary to God's Natural Law, man's law is to be ignored.

"Natural laws... [are] practical universal judgments which man himself elicits. These express necessary and obligatory rules of human conduct which have been established by the author of human nature as essential to the divine purpose in the universe and have been promulgated by God solely through human

reason." Black's Law Dictionary, Abridged Fifth Edition, West Publishing Co., 1983, p. 535.

Habakkuk 1:3-4 ...*Yes, destruction and violence are before me; strife exists and contention arises. 4) Therefore the law [natural law] is ignored and justice is never upheld. For the wicked surround the righteous; therefore, justice comes out perverted.*

Unfortunately, the description that Habakkuk applied to Judah could also be applied to America today.

Romans 2:14-15 *For when Gentiles who do not have the Law do **instinctively** the things of the Law, these, not having the Law, are a law to themselves, 15) in that they show the work of the Law written in their hearts, their **conscience** bearing witness, and their thoughts alternately accusing or else defending them),*

instinctively, PHUSIS, φύσις, n. dsf; ② the natural character of an entity, natural characteristic/disposition
(To do by nature things required by the Law.)

This verse was not meant to imply that they can be right with God if they live in light of their culture but that they are responsible for their innate knowledge of God.

Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons, 1998), Ro 2:14.

Paul recognized that even Gentiles, without the OT Law, establish moral principles that parallel the Law. This was particularly difficult for the Jews to swallow because they considered themselves to be far superior to the Gentiles.

God is totally just in judging those who don't have the Law because they are a law unto themselves since they do instinctively the things of the Law.

of the Law written in their hearts – God not only wrote His Law on tablets of stone, but also in the hearts of men. Even criminals have a conscience and a sense of right and wrong, even though it may be skewed a bit.

conscience, *SUNEIDESIS*, *συνείδησις*, n. gsf; ②
the inward faculty of distinguishing right and

wrong, moral consciousness, conscience, literally -
with knowledge

It is essentially an innate awareness of God's law that acts as a warning system that activates when one chooses to ignore or disobey natural law.

"Conscience is sufficient grounds for condemnation because it establishes a framework of right and wrong and reflects the law written in their hearts." *King James Version Study Bible* ., electronic ed. (Nashville: Thomas Nelson, 1997), Ro 2:11.

"Conscience is an important part of human nature, but it is not an absolutely trustworthy indicator of what is right." John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 446.

Hebrews 10:22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from *an evil conscience*...

Titus 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and *their conscience are defiled*.

1 Timothy 4:1-2 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2) by means of the hypocrisy of liars *seared in their own conscience as with a branding iron,*

When a person believes the gospel he not only is forgiven of all his previous sins, his conscience is cleansed from dead works.

Hebrews 9:14 ...how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, *cleanse your conscience from dead works to serve the living God?*

LESSON 75 (4-1-21)

Excerpts from **Tolerating Tyranny** that deal with Conscience:

VIEWPOINT 2 - Limited Authority in Matters of Faith

This viewpoint recognizes that God limits governmental authority, so when it comes to matters of faith, one may rightly refuse to submit, and only in matters of faith. All other laws must be obeyed unless they threaten religious freedom.

For example, if the government passed a law that banned praying, going to church, or witnessing, Christians would have the biblical grounds to disregard it because they recognize that God's law is higher than man's law. It wouldn't matter who issued the law or where it came from; it should be ignored.

This is good and honorable, however obeying all other laws no matter how unconstitutional or unjust is not commanded in the Bible, and doing so is definitely not good or honorable. How can submitting to tyrants who abuse people be honoring to God? How could our just God command us to comply with an evil force that is destroying us? If we cooperate with evil, aren't we evil as well? Isn't that self-defeating?

GOING AGAINST OUR CONSCIENCE

It's a lot like knowing there's a dead fly in your soup and continuing to eat around it. You know that the dead fly (government injustice) is contaminating your soup (destroying your country), yet you continue to eat around it (submit to its abuse). By doing this, you are condoning, aiding, and empowering the ever-growing tyranny that threatens us. How can this possibly be pleasing to God?

An evil ruler is the enemy of God and we are called to resist him, not to tolerate his lawlessness and abuse until our conscience can no longer take it. While Christians refuse to act, the entire country is drowning in the growing tsunami of tyranny. Now ask yourself:

Why would God allow us to disobey the government in matters of faith but not in matters of freedom or justice?

Wicked rulers who ignore civil liberties will eventually ignore religious liberties as well. You can count on it. We might as well kiss our freedom

to worship goodbye if we keep failing to question or to resist politicians when they ignore our constitutional liberties.

Recently, an anti-discrimination law required a Christian florist to arrange floral displays for a same-sex wedding. It went against her conscience as well as her religious beliefs, so this courageous lady refused to obey it. She was tried, convicted, and fined for standing firm for her religious convictions.

How could this happen in America? The answer is simple: for far too long, people with Viewpoint #2 have been eating tyranny soup with a dead fly in it.

Government considers silence to be consent, so when there is no outcry from people when a florist is punished for expressing her religious beliefs, it emboldens the government to increase its oppression.

Like a roaring lion or a charging bear is a wicked ruler over a poor people. Proverbs 28:15

William Wilberforce said, "A private faith that does not act in the face of oppression is no faith at all."

"Christians are not called by God to simply follow any given law because it is a law. Many laws are unjust and blatantly contrary to God's will. When they are not, however, we are not to resist these laws, to be rebels."

62 House, H. W. (1999). *Christian Ministries and The Law: Revised edition* (26). Grand Rapids, Mich.) p. 154.

Do people forfeit their God-given rights of freedom, privacy, and property when they become Christians? Not according to the Bible. Does the Bill of Rights protect everyone except Christians? Of course not. Therefore, they, like everyone else, have the Constitutional right to question, challenge or even disobey any laws that violate their rights.

"The biblical view of government is that the state has only limited authority; there are many areas of human activity that are beyond the state's jurisdiction."

63 John Eidsmoe, *God and Caesar, Biblical Faith, and Political Action*; Wipf and Stock Publishers, p. 84.

THE RELIGION-GOVERNMENT LINK

Many Christians are indifferent to what goes on in Washington D.C. and fail to realize the connection between government and religion. They make it a point to avoid getting involved in political issues, then wonder why our society is degenerate and our freedoms are vanishing.

"We are compelled to ask how is it that so much corruption, unlawfulness, evil acts, and government encroachment upon individual rights came about in the land. The old common law along with the rights of Life, Liberty, and Property has eroded away because the religion of the people has eroded away." 64 Charles A. Weisman, *Life, Liberty, and Property*, Weisman Publications, 1997, p. 39.

If Christian voices continue to be silent in the political arena, Christians will lose their civil rights as well as their religious freedom.

"Many early English legal scholars such as John Locke had a profound impact on American

thought. Locke claimed that the 'Word of God' as fundamental law which is to be utilized as 'a rule of righteousness to influence our lives' as a concrete means of checking arbitrary government." 65 J.N. Figgis, *The Divine Right of Kings*, Cambridge, 1914, p. 311.

Can freedom be lost in the civil realm and still remain in the religious? Rev. John Witherspoon didn't think so. He championed against tyranny overruling conscience. He believed that religious liberty and civil liberty were inseparable and that the greatest service government could render to Christianity was, "to defend and secure rights of conscience in the most fair and impartial manner." He believed that religious liberty and civil liberty are inseparable.

"There is not a single instance in history, in which civil liberty was lost, and religious liberty preserved entire.... If therefore we yield up our temporal property, we at the same time deliver the conscience into bondage... [Governments are to] defend and secure rights of conscience in

the most equal and impartial manner." ⁶⁶ John Eidsmoe, *Christianity and the Constitution—The Faith of Our Founding Fathers* (Grand Rapids, MI: Baker Book House, A Mott Media Book, 1987, 6th printing 1993), pp. 90-91.

Yes, there is a direct link between freedom and religion. One affects the other. The spiritual vitality of the people determines what kind of government they will accept. If pastors were diligent to teach the biblical limitations placed on government, Christians would be less likely to stand idly by while their leaders impose unlawful demands on them.

*"Freedom prospers when religion is vibrant and the Rule of Law under God is acknowledged."
~Ronald Regan~*

We must realize that when public servants break their sworn oaths to protect and defend the Constitution, they become deceitful liars who have offended God and have violated our trust in them. When we fail to hold them accountable and continue to acquiesce to their unjust and unconstitutional laws, we lose the treasure trove

of freedoms that God has graciously bestowed to us. So here is the question:

How can corrupt government officials be held accountable by Christians if the Bible requires Christians to obey every law and denies them the right to resist tyranny?

This is the critical question that must be answered by every Christian. And the answer is clear. If the Bible requires Christians to yield to injustice and forbids them to resist tyranny, then despots will prevail and freedom will be lost. Even the freedom to worship and to exercise our religious beliefs and traditions will disappear.

Samuel Adams, fourth Governor of Massachusetts, believed that tyranny and oppression wage war against their greatest foes: God, the Bible, and Christians.

"As tyranny, oppression and usurpation become more commonplace in America and throughout the world, one begins to see a war being silently yet diligently waged against God, the Bible, and Christianity. Like the political war against rights,

the religious war is waged by our enemy with the aims of destroying the protections that guard the rights of Life, Liberty, and Property, as Samuel Adams stated in 1776." ⁶⁸ John Quincy Adams,

reprinted in J. Wingate Thornton, Vol. I, Christian History of the Constitution (1860), p. 372.

He understood the correlation between the spiritual vigor of people and their freedoms. He reminds us how the enemies of freedom continually work to eradicate our righteousness and trust in God.

"I have long been convinced that our enemies have made it an object, to eradicate from the minds of the people a general sense of true religion and virtue, in hopes thereby the more easily to carry their point of enslaving them." ⁶⁹

Charles A. Weisman, Life, Liberty, and Property, by Weisman Publications 1997, p. 39. H. Cushing, "The Writings of Samuel."

IS GOVERNMENT OR CONSCIENCE SUPERIOR?

Christians determine what is right and wrong from their Bibles and their conscience, both of which come from God. Both are superior to any man-

made law. To go against conscience in order to obey a law is just wrong. It is going against the very thing God has given us to govern and guide our actions.

"Must a citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? " Henry David Thoreau

It is true that there are a few people who have consciences so seared that it appears they have none at all.

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2) by means of the hypocrisy of liars seared in their own conscience as with a branding iron. 1 Tim. 4:1-2

There are people like Adolph Hitler who are not normal. They are exceedingly evil and appear to have no conscience, but they are the exception to the rule. That being said, God expects His Word,

the Holy Spirit, and our conscience to guide us in making decisions that honor Him.

The English Puritan, William Perkins (1558-1602), wrote: "If it should fall out that men's law be made of things evil, and forbidden by God, then there is no bond of conscience at all; but contrariwise, men are bound in conscience not to obey."

Did he say if men's laws are evil and go against our conscience, we are not bound to obey them? Yes, he did, so here is the question we need to ask ourselves once again: Why would we be allowed to act in accord with our conscience in matters of faith but not in matters of freedom and justice? Why would God give us a conscience to walk in the way of righteousness but at the same time, require us to submit to evil laws that go against our conscience?

"All obedience to civil authority is limited by the higher allegiance due to God, its author. To imagine otherwise is to annihilate, by the law of God, its own authority and sanctions. All right

subjection to civil rule regards it as the creature of God, but no more. It surely does not give it God's place. Indeed nothing can be more absurd than the notion that 'conscience', which also sees God as supreme in His claims and power, should for a moment substitute any 'lower law' for His. This would be to deny its own nature, to act in direct opposition to the very law of its being." ⁷¹ James M. Wilson, *The Establishment and Limits of Civil Government* (1883).

James E. Woods Jr. agreed when he said the following in an article published in *The Ashland Theological Journal*:

"Liberty, whether civil or religious, is freedom from the tyranny or the control of the state, the guaranteed right of dissent, and the freedom to obey one's own conscience in so far as it does not infringe upon the rights of others or threaten the stability of the social order... Certainly the totalitarian state is always a serious threat to the church and the cause of religion."

⁷² James E. Wood Jr., "The American Tradition in Church and State," Vol. 5: *Ashland Theological Journal*, 1972 (10).

There are those who disagree with Mr. Woods. They believe just the opposite, that government authority is superior to the authority of individual conscience.

John A. Witmer voiced this opinion favoring government superiority in an article entitled, "A Man with Two Countries:"

"But no citizen, even the Christian, has the right to set himself up as legislature or as Supreme Court to decide which laws he will obey and which he will not obey whenever his worship of God or his proclamation of the gospel are not directly involved. When the individual's conscience has authority over law, then government by law is jeopardized."

73 John A. Witmer, "A Man with Two Countries," Bibliotheca Sacra Volume 133 (133:532), p. 344-345; Dallas Theological Seminary. (1976; 2002). Bibliotheca Sacra Volume 142. 1985. Dallas, TX: Dallas Theological Seminary.

Some would tend to agree with Mr. Witmer that if people had the right to pick and choose which laws they would obey and which ones they wouldn't, they might feel free to disobey any law they

didn't particularly like or they might choose to completely disregard all laws.

The fact is, anyone can do that now at any time, but Christians are bound by the Bible to obey higher powers (government officials) that fulfill their role as "ministers of God for good" and to obey all laws that are just and fair.

Since we live in a fallen world tainted by sin, we all must tolerate a certain amount of injustice. For instance, we encounter a bit of thoughtlessness, bad behavior, and injustice in all areas of life just about every day. The Word of God requires us to take this all in stride. We are not to retaliate but to treat others with kindness and love.

*John Rawls rightly said: "Whether noncompliance is justified depends on the extent to which laws and institutions are unjust. Unjust laws do not all stand on a par, and the same is true of policies and institutions." ⁷⁴ John Rawls, *A Theory of Justice*, (Cambridge, Mass.: Harvard University Press, 1971) 352.*

The Bible says that each of us instinctively knows right from wrong because God has written it in our hearts.

The Declaration of Independence does a great job of addressing this.

"Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable than to right themselves by abolishing the form to which they are accustomed."

But, there comes a time when tolerance is no longer a virtue!

The Declaration puts it this way:

"But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such a government, and to provide new guards for their future security."

Mr. Witmer's article mistakenly elevated government mandates above individual conscience except in instances where witnessing or worship is involved. Apart from these two issues, he would have us believe that we must ignore our conscience when the state requires us to do something against our will. It would appear that Mr. Witmer believes citizens are not competent to determine for themselves what is right and what is wrong, so they must rely on the government to make those decisions for them. But is he right?

For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15) in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them. Romans 2:14-15

This country was founded on preserving the principle of individual freedom which includes the

right of individuals to make choices based on their conscience.

*"In the biblical sense, freedom does not mean the right to do whatever one pleases without any restraint whatever; rather, it means the liberty to make one's own decisions before God without restraint from government." ⁷⁵ John Eidsmoe, *God and Caesar, Biblical Faith and Political Action*, Wipf and Stock Publishers, p. 84.*

Mr. Witmer did concede that the authority of one's conscience supersedes the authority of the state in matters of worship and evangelism, so why not in other areas? How can we please God if we act contrary to our knowledge of biblical truth and deny our conscience in matters of justice? Romans 14:22-23 is one place we find the concept of using our conscience to help us make wise decisions. It instructs Christians not to go against their conscience.

The Apostle Paul concludes that it was not wrong for Christians to eat meat sacrificed to idols, but if someone thought it was wrong and ate it

anyway, it would be a sin indeed because he went against his own conscience.

It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles. 22) The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves [acts according to his conscience]. 23) But he who doubts is condemned if he eats [goes against his conscience], because his eating is not from faith; and whatever is not from faith is sin."

Romans 14:21 -23

So, if someone does something that is contrary to what he believes is right, he sins because he goes against his own conscience. Therefore, wouldn't it be wrong to obey a law that goes against conscience?

How could any Christian keep a clear conscience if, in the name of "Christian duty," he submits to a law or government action that causes harm to himself or his family? God never requires anyone

to sacrifice his family, property or rights to appease an evil king or government.

To do righteousness and justice is desired by the Lord more than sacrifice. Proverbs 21:3

Norman L. Geisler did a good job of summing up the Christian's relationship with government as it relates to conscience. "...believers are always to obey government when it takes its place under God; they should never obey it when it takes the place of God... The authority of government ends where the conscience of the believer begins." ⁷⁶

Norman L. Geisler, "A Premillennial View of Law and Government," *Bibliotheca Sacra* Volume 142, 567 (Dallas, TX: Dallas Theological Seminary, 1985), 262.

Napoleon Bonaparte also recognized the importance of conscience:

"Nobly did Napoleon Bonaparte, in the year 1804, recognize the rights of conscience in his reply to M. Martin, President of the Consistency of Geneva, in words worthy to be held in everlasting remembrance — 'I wish it to be understood that my intention and my firm determination are to maintain liberty of worship. The empire of the

law ends where the empire of the conscience begins. Neither the law nor the prince must infringe upon this empire." 77 H. C. Fish, *Encyclopedia of 7700*

Illustrations: Signs of the Times, Paul Lee Tan, (Garland, TX: Bible Communications, Inc., 1996).

So what is a Christian to do when he cannot in good conscience obey a malicious or unjust mandate from the state? He will either do what is expedient and obey, or he will do what is right and disobey.

Therefore, to one who knows the right thing to do and does not do it, to him it is sin. James 4:17

*The Scriptures do not give us clear or precise instructions as to when we should disobey an abusive authority, but they do give us many examples of people who disobeyed tyrants with God's blessing. This will be covered later in detail In Chapter 10, page 207 under the heading, *Examples of Biblical Civil Disobedience.**

LESSON 76 (4-6-21)

Martin Luther, in his famed "Here I Stand" speech in 1521 before the emperor at the Diet of Worms, refused to go against his own conscience:

"Since then Your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convinced by Scripture and plain reason — I do not accept the authority of popes and councils, for they have contradicted each other —

My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen."

78 "Martin Luther to the Emperor at the Diet of Worms, Here I Stand Speech" (1521). Conservative Theological Journal, Volume 2. 1998 (4) (54). Fort Worth, TX: Tyndale Theological Seminary.

Back to Mr. Witmer's assertion: "When the individual's conscience has authority over law, then government by law is jeopardized."

It appears that Mr. Witmer is concerned that anarchy would take over and reign supreme if individuals were free to act according to the

dictates of their conscience. However, reason and common sense teach us:

A government that is jeopardized by people being true to their conscience is a government that needs to be changed or replaced.

Such a government is neither worthy of the people's allegiance nor does it deserve their submission.

If Mr. Witmer were correct, then the Declaration of Independence would be a shameful document that should be rejected. Remember? It declares that the people have the right and the duty to alter, abolish, or replace their government with one more to their liking. The reasons for breaking free from the tyranny of Great Britain did not pertain to worship only, but to justice and freedom as well.

In addition, it also declared that the colonists were dependent on the Law of Nature and Nature's God to guide them. It recognized God as the Creator and appealed to Him as the Supreme Judge of the World

to honor the righteousness of their intentions. It also relied on Divine Providence for support and protection.

The Bill of Rights like the Declaration of Independence was forged from the consciences of men who believed every individual has God-given rights that no one is allowed to ignore, not even the state. The Bill of Rights contains a partial list of our God-given rights that forbid any encroachment by the state of any kind, whatsoever.

"That the Constitution of the United States established the basis for the rights of conscience was not an accident. The framers of that important document were well aware of the bloody history in the struggle for religious liberty experienced by many of their European ancestors. As I previously implied, religious liberty and the rights of conscience are like Siamese twins inseparably joined at the hip." 79

Ron Merryman, The Protection of Conscience: The Bible and Government (2009).

Princeton theologian, Charles Hodge, holds a view that would place even more limitations on us: "We are to obey all that is in actual authority over us, whether their authority be legitimate or usurped, whether they are just or unjust." 80

Charles Hodge, Commentary on the Epistle to the Romans; 1886 reprint, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1947, p. 406.

Some may agree with Mr. Hodge, but he has made a serious mistake in advocating unconditional obedience to authority. He has misunderstood a crucial issue we discussed earlier. It is not holding title of authority that makes authority legitimate or lawful. What makes it lawful is how it is administered. A tyrant's authority may be undeniable, but it is not legitimate when he uses it to oppress or abuse people. Would God remain just and righteous if He commanded us to voluntarily submit to the cruelty of a tyrant?

Now we will return to the heading above starting with the seventh paragraph below the heading:

THE RELIGION-GOVERNMENT LINK

[LESSON 76](#) (4-8-21)

Romans 2:16 *on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.*

Verses 13-15 can be considered a parenthesis. Verse 12 ends with - "will be judged by the law" and verse 16 starts with - "on the day when..." The verses in between (13-15) expand on what is stated in verse 12.

Romans 2:12-16 For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law; (13 for not the hearers of the Law are just before God, but the doers of the Law will be justified. 14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,) 16) **on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.**

Observations:

1. Vs. 12 - Everyone sins and will be judged by the law,

whether it is written on paper or the hearts of men.

2. Vs. 13 - is not salvific, no one is justified before God

by keeping the law but by faith in J.C.

a. Hearers only of the law do not keep the law so

they are not justified by God experientially

because of their disobedience.

b. The point is, keeping the law has nothing to do

with eternal salvation, the great white throne,

or the judgment seat of Christ.

3. Vs. 14-15 The innate conscience of people either

accuse them or defends them. This demonstrates

that they don't always keep the law. So sometimes

they are hearers only of the law who are not justified

before God (v. 13).

4. When people are obedient to God by keeping the law

or obeying their conscience, they will be justified

before God when He judges their behavior.

5. No one will escape the judgment of God!

on the day when, - There is no definite article so it could read in the English "on a day when." There is no indefinite article in the Greek so it would literally be translated into the English, "on day when." The indefinite article "a" is added for smooth reading in the English.

On a day would go along with what was stated in Rom. 2:5

Romans 2:5 *But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in ~~the~~ day of wrath and revelation of the righteous judgment of God,*

Quote from notes from Rom. 2:5

9. Most Bible commentators say that the "day of wrath"

refers to the GWT judgment but unbelievers will not be judged for their sins there, they will be judged for rejecting Jesus Christ and trusting in their good works.

Previous Studies/1st Thessalonians/Notes/Chapter 5 (Lessons 54)

"Romans 2:5 is the conclusion of this particular section, and Paul is talking about a temporal judgment. Verse 5 ends the discussion that began in 1:18. This makes sense because if we think about what Paul lays down the principle of the wrath of God being revealed in 1:18-23, and then he gives the first consequence of suppressing truth in terms of immoral

degeneracy in vv. 24-32. That is the immoral person. Then he gives the second example of the moral degenerate in 2:1-5.

LESSON 77 (4-13-21)

according to my gospel - According to the gospel Paul preached, God will judge not only people's actions, but their motives, or secrets, as well.

"Paul means simply by the phrase that this just judgment is a part of the message he preaches... To paraphrase the thought, it is this: God will indeed judge the secrets of men through Jesus Christ in that future day, and that is according to the good news I am preaching."

S. Lewis Johnson Jr., "Studies in Romans: Part V: The Judgment of God," Bibliotheca Sacra 130 (1973): 33.

God will judge the secrets of men

Psalm 7:8-9 The LORD judges the peoples;

Vindicate me, O LORD, according to my righteousness and my integrity that is in me.

9) O let the evil of the wicked come to an end, but establish the righteous; For the righteous God tries the hearts and minds.

Psalm 44:20-21 If we had forgotten the name of our God, Or extended our hands to a strange god; 21) Would not God find this out? For **He knows the secrets of the heart.**

Jeremiah 17:9-10 The heart is deceitful above all things, And desperately wicked; Who can know it? 10) **I, the LORD, search the heart, I test the mind,** Even to give every man according to his ways, According to the fruit of his doings.

Jeremiah 20:12 O LORD of hosts, You who test the righteous, **And see the mind and heart,**

Acts 1:24 And they prayed and said, "**You, O Lord, who know the hearts of all,** show which of these two You have chosen.

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,

and is a discerner of the thoughts and intents of the heart.

Application verse: Matthew 5:27-28 You have heard that it was said, 'You shall not commit adultery'; 28) but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.

through Christ Jesus. – God has delegated all judgment to Jesus Christ.

John 5:22 - For not even the Father judges anyone, but *He has given all judgment to the Son,*

1 Corinthians 4:4 - For I am conscious of nothing against myself, yet I am not by this acquitted; but *the one who examines me is the Lord.*

Acts 10:42 - And He ordered us to preach to the people, and solemnly to testify that *this is the One who has been appointed by God as Judge of the living and the dead.*

Jesus judges the behavior of all of us in time and will evaluate the works of all church age believers after the rapture at the judgment seat of Christ and He will judge all unbelievers at the end of time at the great white throne for rejecting the Lord Jesus Christ.

Romans 2:17-19 But if you bear the name "Jew," and rely upon the Law, and boast in God, 18) and know His will, and approve the things that are essential, being instructed out of the Law, 19) and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

Paul undoubtedly had the Jews as well as moral Gentiles in mind in the group he addressed in what we just covered in Rom. 2:1-16.

But now Paul turns to the Jew and begins to build God's case against them. While all men have some knowledge of God through creation and a sense of right and wrong through their conscience, the Jews, had the inspired Word of God in written form when others did not. They were to carry the

truth of the gospel to the world but they failed miserably in doing that.

"The Jews regarded themselves as better than the Gentiles because they possessed the Law; yet they did not keep the Law. The hypocrisy and contradiction between Jewish belief and behavior caused the Gentiles to blaspheme God's name. The Gentiles concluded that the God of a people who behaved in such fashion could not be a worthy God." Inc Thomas Nelson, The Woman's Study Bible

(Nashville: Thomas Nelson, 1995), Ro 2:17.

Romans 9:4 who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises...

Knowing that they were God's chosen people and were entrusted with His word and other advantages led them into a false sense of confidence, thinking that all that had been said to this point in Paul's epistle had no bearing on them because, after all, they were Jews.

"Neither their heritage (v. 17a), their knowledge (vv. 17b-24), nor their ceremonies, specifically circumcision (vv. 25-29), will protect them from God's righteous judgment." John MacArthur Jr., ed., *The MacArthur Study Bible, electronic ed.* (Nashville, TN: Word Pub., 1997), 1695.

bear the name "Jew," – Originally they were called "Hebrews" and then "Israelites" but after the Babylonian captivity they went back to Judea from exile their name became "Jew" but later it was extended to cover all Hebrew people (Israelites) wherever they lived.

The Jews were proud of their name, after all, they were citizens of a nation whose ruler was God. But the pride of their great heritage turned into arrogance, complacency, and defiance.

Micah 3:11-12 - Her leaders pronounce judgment for a bribe, Her priests instruct for a price, And her prophets divine for money. Yet they lean on the LORD saying, "Is not the LORD in our midst? Calamity will not come upon us." 12) Therefore, on account of you, Zion will

be plowed as a field, Jerusalem will become a heap of ruins, and the mountain of the temple will become high places of a forest.

and rely upon the Law, - It was fine for them to rely upon the law, but they went too far by thinking that one could be saved by keeping the law.

The word "law" is used ten times in eleven verses (17-27).

and boast in God, - There is nothing wrong with boasting in God, but they did it in an arrogant way, taunting other nations that they were superior. They flaunted their special relationship with God in the face of the Gentiles.

Matthew 3:8-9 - *"Therefore bring forth fruit in keeping with repentance; 9) and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones to raise up children to Abraham.*

This was God using John the Baptist to humble those Jews who were pompous and arrogant.

"Self-righteous Jews had persuaded themselves that they were superior to people of other nations. They pictured themselves as guides for the blind and lights for those in darkness (v. 19). Jesus' most severe words were directed against the Pharisees. He called them "blind guides"

(Matt 23:16, 24)." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 99.

18) and know His will, - Knowing God's will and doing God's will are two different things. The Jews knew God's will but they certainly were not doing it.

and approve the things that are essential (KJV. excellent or superior), **being instructed out of the Law**,

They gave approval to the things that were excellent because they were in keeping with the character of God, because they were instructed out of the law.

19) and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

These passages refer to Jews who felt as if they were competent to be a guide to Gentiles who they considered to be blind and in darkness, not knowing right from wrong.

The Jews were actually passing along what the Pharisees and scribes had taught them. This is what Jesus said about them:

Matthew 15:14 "Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."

LESSON 78 (4-15-21)

Romans 2:20 a corrector of the foolish, a teacher of the immature (Gr. nepios – babies) having in the Law the embodiment of knowledge and of the truth,

The Jews had a very condescending attitude toward the Gentiles because of their heritage and because they had the Law which they thought made them superior to everyone else.

There was no way the *Gentiles* could learn from people like the *Jews*, who considered them to be intellectually and morally blind, believed they were fools who needed correction, and regarded them as babies who knew nothing.

The *Jews* were not really interested in guiding, teaching, or correcting the *Gentiles* anyway because they didn't want to have anything to do with them.

They wouldn't enter their homes or eat with them and sometimes they called them dogs. The *Gentiles* might hear how advanced the *Jews* were and how great their Law was, but they dismissed it all because the *Jews* were not keeping the Law themselves so they became hypocrites in the eyes of the *Gentiles*.

The Mosaic Law did four things:

1. It demonstrated the sinfulness of man.
2. It kept a lid on the disobedience of the nation of Israel.
3. It displayed the righteousness of God.

4. It pointed out the need for a Messiah (Jesus Christ)

who would remove the barrier of sin between men and God.

Believers who have been taught by prepared pastors who accurately exegete the Word of God are susceptible to the same conceited pompous mindset that the Jews had.

We should be very careful that we never come across to unbelievers or biblically ignorant believers, as being condescending, better than thou, or superior. We should avoid technical Bible terminology i.e., sanctification, justification, escrow blessings, predestination, etc. when talking to unbelievers or biblically illiterate believers.

We need to engage people in a conversational manor by talking to them and asking them questions which is much more successful than trying to act as their teacher which they often take as preaching. People

don't like to be preached to but they like to have interesting conversations.

We must determine if they are open to what we are saying. Their body language will reveal what they are thinking. If they aren't saying much, it's probably because you are talking too much. Ask them questions and if they answer in one word replies, it usually means they aren't interested and we should seek another opportunity to reach out to them at another time.

Now in verse 21, Paul goes after the religious leaders and teachers and lets them have it. Note that he does not cite the things they were doing wrong, instead, he asked them questions. He knew the answers and they knew he knew the answers which was more powerful than just chewing them out.

Romans 2:21 you, therefore, who teach another, do you not teach yourself? You who preach that one should not steal, do you steal?

Furthermore, Paul had been writing about rendering judgment and judging, so he does not judge them by

accusing them of being thieves, adulterers, or blasphemers.

If he had accused them, they could have denied it or told him to prove his accusation, but by asking questions, they had to confront their guilt in their own soul. Brilliant!

They were forced to face their own hypocrisy.

Here is a short poem about hypocrisy:

“The gospel is written a chapter a day
By deeds that you do and words that you
say.

Men read what you say, whether faithless or
true,

Say, what is the gospel according to you?”

J. Vernon McGee, *Thru the Bible Commentary: The Epistles (Romans 1-8)*,

electronic ed., vol. 42 (Nashville: Thomas Nelson, 1991), 52.

Now Paul mentions three common sins: (1) hypocrisy - sin against ourselves (2) adultery — sin against others, and (3) idolatry—sin against God.

Read: [Psalm 50:16-20](#), [Matthew 23:1-6](#),

[LESSON 79](#) (4-20-21)

Believers today have similar assets and opportunities that the Jews had that are found in verses 17-20:

They were proud of their name "Jews," we are Christians.

They had the Law, we have both the O.T. and N.T.

They could boast of their God, so can we.

They knew God's will, we know more about His will.

They approved of things which are superior being instructed by the Law.

We approve of things which are superior being instructed by the Gospels, Acts, the epistles, and Revelation.

They had the potential to be guides to the blind and light to those in darkness. So do we.

They had the potential to correct the foolish and teach the spiritually immature. So do we.

We have access to much more revelation from God than they had so the question is, "What are we doing with it?" Most believers are too distracted

by the details of life to be bothered with going to church or studying the Bible. Others faithfully go to church and learn doctrine, but then fail to apply it.

We live in desperate times and so many people could benefit from hearing the gospel and hearing encouragement and hope from believers, but few are interested in doing so. What a shame, what a loss of such a golden opportunity.

do you not teach yourself? – Paul was asking them if they listening to anything that they were teaching others? They certainly were not practicing what they preached. That is true for most people; our preaching is better than our living.

God holds pastor-teachers and others who communicate His Word, as well as church leaders, to a higher level of accountability. Unfortunately, many of them tell others to “Do as I say, not as I do.”

James 3:1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment.

As a pastor whose duty it is to study and teach, I learn when I study, but I also learn when I teach. Usually, things come to my mind while teaching that didn't when I was studying.

I am under the same obligation as everyone else to learn, think, and apply the Word of God that is taught from this pulpit.

You who preach that one should not steal, do you steal?

Matthew 23:14 Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, even while for a pretense you make long prayers; therefore you shall receive greater condemnation.

They would tell a widow that her husband who recently died, pledged his home and property to the synagogue or temple prior to his death. They would move the widow out, forcing her to live with relatives. Then they would cover their despicable

behavior with long prayers for the widow's wellbeing.

22) You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

The adultery mentioned above could be physical or mental.

Matthew 5:27-28 You have heard that it was said, 'You shall not commit adultery'; 28) but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.

In **I Samuel 4:17-18** the sons of the High priest, Eli, Hophni and Phinehas paid the price for sexually molesting women who came to the Tabernacle.

Some think that religious leaders are above giving into their sexual lusts but they are susceptible to human weaknesses like everyone else. Even in our day, it seems that every year some well-known Christian leader is caught in some kind of sexual scandal.

Matthew 15:19 For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.

You who abhor idols, do you rob temples?

Theologians have different opinions about "do you rob temples?" Is this referring to Jews who plundered heathen temples and keep the gold and silver offered to idols (which was against the Mosaic Law)?

Deut. 7:5 instructed the Israelites to destroy heathen altars, their sacred pillars, and their idols. Deut. 7:25 instructed them to burn the idols and not to covet the silver and gold offered to idols.

Or, is it referring to Jews who were withholding gifts and offerings from the temple at Jerusalem, or tithes from the priests, or embezzlement of the temple revenues.

Malachi 3:8 Will a man rob God? Yet you are robbing Me! But you say, 'How have we robbed Thee?' In tithes and offerings.

This tithes were pertinent to O.T. giving but is not relevant to us today (2 Corinthians 9:6-7).

LESSON 80 (4-22-21)

23) You who boast in the Law, through your breaking the Law, do you dishonor God? 24) For "the name of God is blasphemed among the Gentiles because of you," just as it is written.

The Jews would flaunt the Law as if it was their Law. It came to be their Law rather than God's, interpreted in the Talmud (authoritative body of Jewish tradition), which they considered to be superior to all other Laws.

There are hundreds of rules and regulations that are part of the Talmud and the Mishna, but not found in the O.T. which bound the Jews under a system of legalism that became religious tyranny.

Their Law was arrogantly flaunted in the face of the Gentiles in the same manner that they flaunted their God before the Gentiles.

24) For "the name of God is blasphemed among the Gentiles because of you,"

The quote above comes from Ezekiel 36:20

Ezekiel 36:19-20 Also I scattered them among the nations and they were dispersed throughout the lands. According to their ways and their deeds I judged them. 20) "When they came to the nations where they went, they profaned My holy name, because it was said of them, 'These are the people of the LORD; yet they have come out of His land.'

The haughtiness and hypocrisy of the Jews had a negative impact on the Gentiles to the point that God's name was dishonored and blasphemed by them because of the arrogance, legalism, and hypocrisy of the Jews.

There is a message in this for us; we must remember that we are the Royal Family of God; we are Royal Priests; we are Royal Ambassadors representing our almighty God. What we say matters! Our behavior matters!

If we call ourselves Christians, yet give ourselves the right to talk and act like unbelievers, then we are hypocrites. Others see us as frauds who are living

phony lives and who worship a powerless fake god. We need to remember that the next time we are tempted to give ourselves permission to unleash our tongue on someone or to remove all restraints on our behavior.

Were the Jews humble after Paul had confronted them about their appalling behavior? Maybe some were, but most of them would respond by saying, "At least we have circumcision and no circumcised Jew is lost."

Romans 2:25 For indeed circumcision is of value, if you practice the Law; but if you are a transgressor of the Law, your circumcision has become *uncircumcision* (literally, a foreskin, a Jewish slang expression for a Gentile).

Circumcision in the Age of Israel and for the descendants of Abraham was practiced as a sign of religious identification. However, today it is practiced as a matter of health and carries no religious significance except from among Jews.

Jewish men were allowed to take a Gentile wife if she was a believer and was willing to raise her children as Jews, not Gentiles.

Every time a Jewish man had to relieve himself, he was reminded that he was part of a special nation made up of God's chosen people.

When the Mosaic Law came, circumcision also took on a symbolic spiritual significance of the cutting away of the flesh or the Old Sin Nature (OSN).

Deuteronomy 10:15-16 ...your fathers did the LORD set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day. 16) "So **circumcise your heart, and stiffen your neck no longer.**

Paul used the term in the N.T. epistles as a reference to Israel or it was strictly symbolic of our determination to shut down the flesh, the O.S.N. "Laying aside the old self" was tantamount to "having a circumcised heart."

Colossians 2:11 In whom also ye are **circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.**

*"The appropriate expression and inevitable accompany-
ment of our judicial circumcision-death in Christ is the
death of the old man, our dying to the dominion of
sin.*

Westminster Theological Journal 27, no. 2 (1964): 123.

In the Church Age, all believers have had a non-physical real/spiritual/positional circumcision that is not made with human hands or human effort.

There is a parallel between circumcision and the cross:

1. An uncircumcised Jew could not be part of the covenant God made with Abraham.
2. The physical act of circumcision identified a Jew with God's promise to Abraham and he could enter the Temple compound.
3. Before a person is saved, he is like the uncircumcised Jew in that he is not accepted by other Jews or with God.

4. However, when a person receives the spiritual circumcision made without hands, he is identified with Abraham as a spiritual son (Galatians 3:7) and with Jesus Christ.
5. When Christ went to the cross, he spiritually circumcised those who believe the gospel. They are now identified with Abraham spiritually and are accepted by God.
6. Furthermore, the body of sin (the Old Sin Nature) was defeated so now, it no longer has absolute power over us.
7. It is relevant to all C.A. believers, both male and female.
8. We are retroactively identified with Christ's act of crucifying the OSN on the cross called "the circumcision of Christ" here.

Paul rejected actual physical circumcision as having any part in executing the church age spiritual life.

1 Corinthians 7:19 *Circumcision* (physical) *is nothing, and uncircumcision is nothing, but what*

matters is the keeping of the commandments of God.

*Galatians 5:2-3 Behold I, Paul, say to you that **if you receive circumcision**, Christ will be of no benefit to you. 3) And I testify again to every man who receives circumcision that he is under obligation to keep the whole Law.*

*Romans 3:30 ...since indeed God who will **justify the circumcised by faith and the uncircumcised through faith** is one.*

The Gentile Christians had no need to conform to Jewish rules and regulations, such as circumcision. For since they were "in Christ," they had already been circumcised spiritually. The outward symbol of circumcision was nothing without the inner reality of faith.

LESSON 81 (4-27-21)

<https://mail.google.com/mail/u/0/#inbox/FMfcgxwLtkQsQmpffWtqsMrlWXchTbzp?projector=1&messagePartId=0.2>

Circumcision was a sign to remind the Jews that they were God's chosen people and they should act

like it by obeying the Law of God. And of course, no one can be saved by keeping the Law but the teaching they received had devolved to the point that is exactly what was happening.

Romans 2:26-27 So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? 27) And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?

Paul was looking at the moral aspects of the Law, not the ceremonial aspects of the Law which would have included circumcision.

Not being circumcised could not condemn the Gentile any more than being circumcised could save the Jew.

There were Jewish believers who argued that circumcision is a necessary aspect of salvation, Acts 10:45; 11:2; 15:1; Gal. 2:12; Col. 4:11; Titus 1:10. This is rank legalism and is a rejection of God's grace. To be

physically circumcised but have a stiff-necked heart would result in condemnation.

Romans 2:28-29 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 29) But he is a Jew who is one inwardly (born again); and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

There are two types of men described here, both are Jews racially and both are Jews nationally, but the spiritual factor divides the true Jew from the false Jew.

"Being a true or genuine Jew is not a matter of outward or external things (such as wearing phylacteries, paying tithes, or being circumcised). Genuine circumcision is not the physical rite itself. Rather, a genuine Jew is one inwardly and true circumcision is of the heart and by the Spirit." John A.

Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 448.

Read: **Mark 7:1-9**

Points

1. Regeneration is the "hidden birth" that converts a false Jew into a true Jew (*Phil. 3:2-3*).
2. At salvation, one adjusts to the justice of God through non-meritorious faith in Jesus Christ, not keeping the law and producing self-righteousness.
3. Self-righteousness is no substitute for God's righteousness.
4. God's righteousness is only imputed through faith in Christ not by keeping the law.
5. When one puts his faith alone in Christ alone, he is born again which is a hidden birth that takes place on the inside.

Jew who is one outwardly

Isaiah 29:13 Then the Lord said, "Because this people draw near with their words And honor Me

with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned by rote,

*Philippians 3:2-3 Beware of the dogs, beware of the evil workers, **beware of the false circumcision;** 3) for **we are the true circumcision**, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh...*

LESSON 82 (4-29-21)

Notice the contrasts found in **Romans 2:28-29**.

These contrasts are really choices we make as to how we choose to live our lives.

1. **Outwardly vs. Inwardly** - Do live to please other people

or do we live according to our own beliefs and standards?

Are our lives genuine, revealing who we really are on the

inside, or does approbation lust cause us to be someone we

really are not?

Those who grudgingly succumb to political correctness lack

the courage and character to be themselves. Those who

"kiss-up" to others in order to be liked or to get ahead,

sacrifice their dignity and self-respect by not being

themselves. They have put their trust in men rather than

God.

Jer. 17:5 Thus says the LORD, "Cursed is the man

who trusts in mankind and makes flesh his strength."

There are many professing Christians who use a biblical

vocabulary, go to church, tithe, pray, sing hymns, and are

moral people but their faith is in these outward overt

manifestations rather than the inward faith in Jesus Christ.

They believe they are saved but when they are asked, "How do you know?" they cite these outward manifestations rather than the inward faith alone in Jesus Christ.

2. **Flesh vs. Heart** - Jesus Christ defeated our "old man" or our "Old Sin Nature" (OSN) on the cross (*Colossians 2:11*) so when one believes the gospel, he is no longer under the absolute power of his OSN. That means we have a choice; we can decide to please ourselves or please God.

Most believers truly want to please God but we all are weak, so sometimes we choose to satisfy ourselves rather than God. That is quite different than those who care about nothing but gratifying their own lusts.

All believers have the Holy Spirit in us so that we can utilize His power to conquer temptations and

lusts. This takes place in our heart, our *kardia* which is the dominate part of our soul.

3. **Letter of the Law vs. Spirit** - Some believe that they can be acceptable to God by following the letter of the Law. This often manifests itself in people who try to be right with God by keeping the Ten Commandments. Of course, none of us can keep them, but even if we could, it would be works rather than grace and no one can be acceptable to God by works.

Many Jews appeared to follow the letter of the Law outwardly, including the Ten Commandments, but their hearts were not right with God (*Isa. 29:13*). But those who had circumcised hearts (grace-oriented believers) fulfilled "the spirit" of God's Law instead of mere outward conformity to the Law.

Romans 7:6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

4. **Men vs. God** - All of us like to receive praise from others and there's nothing wrong with that. But we have a serious problem if regard praise from men higher than praise from God.

Unbelievers have no relationship with God but believers do. Most believer's relationship with their family or friends are more important to them than their relationship with God.

Another way of saying that is they love their family or friends more than they love God.

Matthew 22:37-38 Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind." 38) "This is the first and great commandment.

One reason it is so very important to pray and to take in B.D. every day is because it strengthens our relationship with the Lord. It helps us to keep the proper perspective of our relationships with others. God always comes first!

LESSON 83 (5-4-21)

ROMANS CHAPTER 3

Paul's condemnation of the Jews started in Rom. 2:17 and goes to 3:8. They were condemned because of their unbelief.

His statements to the Jews in Romans 2 could easily been misconstrued by them to mean that there is no advantage to

having the heritage of Israel. He has stated that:

1. The possessions of the law cannot save man
2. The ritual of circumcision cannot save
3. Their position in Abraham cannot save

So, chapter three opens with questions.

Romans 3:1-2 Then what advantage has the Jew? Or what is the benefit of circumcision? 2) Great in every respect. First of all, that they were entrusted with the oracles of God.

Since Paul anticipated that some Jews would react to what he said in the previous chapter, he started asking questions to a "straw man." This is a literary technique called a diatribe.

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

He answers the questions he posed by saying, "**first of all,**"

which indicates that he is going to list their advantages. He gave a positive answer to the questions that he himself posed. He was not saying that being a Jew or being circumcised had no advantages so he started listing them.

This chapter deals with the pre-eminence of the Jews including their racial uniqueness, the unique nation of Israel, their unique covenants, the survival of Jews under constant conditions of anti-Semitism, they were stewards of God's Word, and their return to being a nation after two millennia of being scattered throughout the world.

that they were entrusted (v. ppi) **with the oracles of God.**

Paul was always having his words twisted by men of legalistic mentality, so he opens the possible objections in advance.

We see something here that is very subtle. In *Chapter Two* the word "**YOU**" (2nd person) is used as Paul addresses these religious Jews.

But here he uses a verb in the third person, "THEY" (3rd person) He removes the entrusting of the oracles of God, God's Word, from the Jews of his day and places it with the Jews of the past.

Psalm 147:19-20 He declares His words to Jacob, His statutes and His ordinances to Israel. 20) He has not dealt thus with any nation; And as for His ordinances, they have not known them. Praise the LORD!

Having God's revelation is a tremendous privilege and an awesome responsibility as well (Luke 12:48). To whom much is given, much is expected.

The Gr. word *logion* (**oracles**) is used in the Septuagint for the word from God (Num. 24:4, 16; Deut. 33:9; Ps. 118:67; Isa. 5:24; 28:13). It is consistently used in this same sense in the NT (**Acts 7:38**; Heb. 5:12; 1 Pet. 4:11).

Of all the nations on earth God had chosen the Jews to be the custodians of his redemptive plan for the human race.

"The Jews had a great advantage in having the OT, because it contained the truth about salvation (2 Tim. 3:15) and about the gospel in its basic form (Gal. 3:8). When Paul said "preach the Word" (2 Tim. 4:2), he meant the "oracles of God" (1 Pet. 4:11) recorded in Scripture."

John MacArthur Jr., ed., The MacArthur Study Bible, (Nashville, TN: Word Pub., 1997), 1696.

Romans 9:4-5 who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, 5) whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

LESSON 84 (5-6-21)

Romans 3:3 What then? If ^{1st} some (Jews) did not believe (were unfaithful), their unbelief (unfaithfulness) will not (μή -'me') nullify the faithfulness of God, will it?

God will fulfill all the promises He made to the nation, even if individual Jews are not able to receive them because of their unbelief/unfaithfulness.

Most Jews thought that God guaranteed to fulfill His promises to every Jew based on being a physical descendant of Abraham.

Romans 9:8 That is, it is not the children of the flesh (physical descendants of Abraham) ***who are children of God, but the children of the promise*** (of salvation from the Messiah) ***are regarded as descendants.***

The failure of certain ones in the human race to respond to the gospel by believing in Jesus Christ or being unfaith-ful to Him, never abrogates or cancels the integrity of God. God's integrity cannot be canceled by man's unfaith-fulness.

The sinfulness and depravity of man has never, and will never, change nor compromise the attributes of God nor thwart His phenomenal plan.

Romans 3:4 May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "That you may be justified in your words, and prevail when you are judged."

NASV ***May it never be!***

NKJV, TEV **"Certainly not!"**

NRSV "By no means!"

JB "That would be absurd."

Paul rejected the supposed objector's questions:

1. "May it never be," vv. 4, 6
2. "Let God be found true, though every man be found a liar," v. 4
3. "(I speaking in human terms)," v. 5
4. "(as we are slanderously reported and as some claim that we way)," v. 8

May it never be! – Greek - μή (me) γένοιτο· (genoito:)

Note: In Greek syntax, if the negative 'me' is used in the question, then the expected answer is **NO**.

If the negative 'ou' or 'ouk' is used in the question, then the expected answer is **YES**. Here the answer is **NO** - 'me' is used.

Even if all mankind were to agree that God had been unfaithful to His promises, it would only prove that they all are liars and God is true.

Hebrews 6:18 *it is impossible for God to lie...*

Titus 1:2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

every man – This refers to all mankind, everyone.

Paul uses this universal element of sinfulness in this chapter, represented by Paul's use of **pas** (all, every) in vs. 4, 9, 12, 19, 20, 23, 24, but we rejoice in knowing that the same word is also used for the universal offer of salvation to all (Rom. 3:22).

Romans 3:21-22 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22) even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

it is written – GRAPHO, γράφω, (v. rpi), ① to inscribe characters on a surface, write.

The **perfect tense**: – The verb tense used by the writer to describe a completed verbal action that occurred in the past but which produced a state of being or a result that exists in the present (in relation to the writer). The emphasis of the perfect is not the past action so much as

it is as such but the present "state of affairs" resulting from the past action.

The following is a quote from Psalm 51:4

"That You (God) may be justified (v. aps) in your words (logos/doctrine), and prevail when You are judged."

and prevail – ΝΙΚΑΩ, νικάω, v. fai; ① to win in the face of obstacles, be victor, conquer, overcome, prevail. Used here in the sense of a legal action.

Psalm 51:3-4 For I acknowledge my transgressions, and my sin is always before me. 4) Against You, You only, have I sinned, and done this evil in Your sight – That You may be found just when You speak, and blameless when You judge.

God is faithful and truthful, humans are unfaithful and liars!

1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

when You are judged – ΚΡΙΝΩ, κρίνω, (inf. pp); ② ③ to pass an unfavorable judgment upon, criticize, find fault with, condemn.

This verse is not about man being justified before God, but God being justified in His judgment before man. Of course it is impossible for God to make a judgment that is not perfectly just and right, so anyone who would criticize or find fault with His judgments are either ignorant or arrogant, or both concerning who and what God is.

Psalm 36:6 Thy righteousness is like the mountains of God; Thy judgments are like the great deep. O LORD,

Psalm 119:137 Righteous are You, O LORD, And upright are Your judgments.

Psalm 119:39 Turn away my reproach which I dread, For Your judgments are good.

Psalm 119:62 At midnight I will rise to give thanks to You, Because of Your righteous judgments.

Read: ***Psalm 19:7-11***

Paul anticipated that Jewish readers would disagree with his statements that God did not guaranteed to fulfill His promises to every physical descendant of Abraham.

They believed his teaching nullified all the promises God made to the Jews in the OT. But his answer reflects both the explicit and implicit teaching of the OT. Before any Jew could inherit the promises of God, he must first put his faith alone in the Messiah, Jesus Christ. (*Rom. 9:6-7, Is. 55:6-7*).

LESSON 85 (5-11-21)

"In all his relationships God acts justly and morally. Human beings, created by God, are morally structured so that they may positively respond to God's righteous demands in their lives. Divine judgment, involving God's approval or disapproval upon each human act, is a natural consequence of the Creator-creature relationship between God and humanity. Thus judgment, simply defined, is the divine response to human activity. God the Creator must also be God the Judge. Since God is just, he responds with either punishments or rewards to what each person does. One's moral account-ability to God, a quality not shared by the rest of creation, is an essential ingredient of being created in God's image."

Walter A. Elwell and Barry J. Beitzel, "Judgment," Baker Encyclopedia of the Bible (Grand Rapids, MI: Baker Book House, 1988), 1248.

Romans 3:5-6 But if ^{1st} our unrighteousness demonstrates (v. pai) the righteousness of God, what shall we say? The God who inflicts wrath is not (μή - 'me') unrighteous, is He? (I am speaking in human terms.) 6) May it never be! For otherwise, how will God judge the world?

Remember, the questions posed in verse 7 are from a "straw man objector." He would assume a falsehood to prove it wrong. Paul was putting into words what many of the Jews were thinking so that he could refute their misguided notions.

The second question suggests that it is possible that God is unrighteous which is similar to the suggestion in verse three that God was unfaithful.

The flawed logic presented here is that if man's unrighteousness demonstrates God's righteousness, then He is unrighteous to inflict His wrath on those who expose His righteousness which is a good thing.

In other words, since sin seemingly benefits God, how could He turn around and judge sinners for their sins?

NASV - ***(I am speaking in human terms.)*** -

NKJV - **"(I speak as a man.)"**

NRSV - "(I speak in a human way.)"

TEV - "(I speak here as men do.)"

JB - "—to use a human analogy—"

Paul was indicating that he was using "human logic" rather than divine truth as he was presenting objecting questions from the "straw man." At times, he used human logic in his theological arguments to make a point: (Rom. 6:19; 1 Cor. 9:8; Gal. 3:15).

6) *May it never be!* For otherwise, how will God judge the world?

May it never be! This is the same construction we had in Rom. 3:4. It is unthinkable to allege or to even think that God is unrighteous in any way.

Paul debunked the "straw man's" human viewpoint logic by asking a very pragmatic (practical) question. It is always better to answer a question with a question that will reveal the truth, then by just giving them the answer.

It is ludicrous to assert that God would be unrighteous to hold those who are unrighteous accountable for their behavior. He Himself would be unrighteous for

doing something so fundamentally unjust. In other words, since sin seemingly benefits God, how could He turn around and judge sinners for their sin?

"I was in a university in Carolina many years ago, and there was a young girl who was a new convert who didn't really know much about the Scriptures. But she understood God's forgiveness, and she got up in one of our university meetings one time and told this. She said, "The way I see it, it all works out very well. God likes forgiving sins. I like committing sins." Well, Paul has right here refuted that argument. Every sin is a sin for which Jesus had died, and Paul would have been appalled and said "mē genoito" ("God forbid"). Ben

Witherington III, NT332 A Socio-Rhetorical Commentary on Paul's Letter to the Romans, Logos Mobile Education (Bellingham, WA: Lexham Press, 2018).

People who question God's integrity and condemn Him for being what they perceive to be unjust, are actually condemning themselves!

Paul addressed a similar issue in *Rom. 6:1-2*:

Romans 6:1-2 What shall we say then? Are we to continue in sin that grace might increase? 2) May it never be! How shall we who

still live in it?

Romans 3:7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

Paul was accused of saying that since man's sin reveals the righteousness of God, then let's sin all the more so that more of God's righteousness will be revealed. That is the lie that is referred to in this verse.

He is explaining that man's unrighteousness shows God's righteous character and that demonstrates God's own right to be the judge. This is talking about judgment pertaining to individuals and to nations.

1. All lies are sinful.
2. No sin can advance the glory of God!
3. Man does not advance the glory of God.
4. Only God advances the glory of God.
5. When we are saved, we share HIS imputed righteousness
and that brings glory to God.}

LESSON 86 (5-13-21)

Romans 3:8 And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come?" Their condemnation is just.

Paul's teaching on grace had been twisted into the idea that he is teaching licentiousness. He didn't even refute it because it was so obvious and self-evident that the idea that we can do evil that that good may come from it is ludicrous.

It isn't unusual for people to take what we say and twist into something altogether different. This is especially true for those who communicate B.D. We should be leery of taking what people say about others as the gospel because even when someone is trying to accurately pass along information, they often get it wrong. This is another reason we shouldn't listen to gossip because it often is distorted, embellished, or exaggerated.

"Let us do evil that good may come?" Of course this is ridiculous on its face, however, sometimes people will employ this illogical ideology by declaring that the ends

justify the means. That is a despicable lie pushed hard by Satan.

This lie has always been around but it appears that more people are embracing this demonic way of thinking today than ever before. Millions of people use this evil philosophy in order to support open borders, partial birth abortions, vaccine passports, BLM, Anti fa, small business shutdowns, defunding the police, gun confiscation, etc.

Paul addressed this issue later in Romans 6:1-2

Romans 6:1-2 What shall we say then? Are we to continue in sin that grace might increase? ² May it never be! How shall we who died to sin still live in it?

God's goodness is not relative and it is not comparable; it is absolute. It is not sin that glorifies God but His solution to the problem of sin...the Cross!

Their condemnation is just. This expresses the main point of chapters 1-3, and in fact, the entire book of Romans. Most people have convinced themselves that

they should not be condemned by God, and in doing so, they condemn themselves.

Because they are arrogant and biblically ignorant, they try diligently to do enough good works in order to make it to heaven. That means that they have rejected God's gracious offer of eternal salvation by trusting in Christ's atonement on the cross and nothing else.

God gives eternal life and His own righteousness only as a gift (*John 4:10, Rom. 3:24, 5:15-17, 6:23, Eph. 2:8*).

Most people don't know this so they try to work their way into heaven by

being a good person, doing good works, being baptized, being confirmed, buying indulgences, doing penance, observing sacraments, going to church, giving money to the church, dedicating themselves to the Lord, etc.

These people need to be asked, "Why did Jesus Christ have to die on the cross to pay for our sins, if we can do something ourselves in order to get into heaven?"

God's attributes and perfect essence demonstrate His perfect Justice. Justice requires condemnation to hell for all who reject Christ's sacrifice and the free gift of

eternal life through faith, by trusting in their own puny pitiful efforts to make it to heaven.

Some might say that they do trust in Christ's atonement on the cross, but they also need to do their part to be saved.

1) That means they don't believe Christ's death on the

Cross propitiated (satisfied) the justice of God.

2) However, they believe that Christ's death on the cross

plus their feeble efforts does satisfy the justice of

God.

These people want to be judged by their good works and that is exactly what will happen at the Great White Throne Judgment (Rev. 20:11-15). The thing they are counting on to get into heaven will be the very thing that keeps them out!

Revelation 20:12 And I saw the dead, the great and

the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

Romans 3:9 What then? Are we (Jews) better than they? (Gentiles) Not at all; for we have already charged that both Jews and Greeks are all under sin;

Now we come to the conclusion to the string of questions. This was very hard for the Jews to accept since they thought they were very superior to the Gentiles. Not only that, they were counting on their privileged position to bring them salvation.

Hurrah for Paul for having the courage to tell the people the truth. It certainly was not something the Jews wanted to hear. People cannot be saved or advance spiritually without hearing the truth. One reason we are in such a precarious place today is because so many pastors either don't know the truth, or they know it, but are afraid to teach it.

LESSON 87 (5-18-21)

both Jews and Greeks are all under sin. (from Rom. 3:9)

We sin because we are sinners...we are not sinners because we sin. Every person born since Adam and Eve in the Garden of Eden were born with:

- 1) IMPUTED SIN - The entire human race was counted guilty when Adam sinned, 1 Cor 15:22; Rom 3:23b, 5:12, in Adam all die.
- 2) INHERITED SIN - The entire human race, minus J.C. genetically inherited an Old Sin Nature from Adam which is passed down through the male in procreation.
- 3) PERSONAL SIN - We sin personally as a result of having an old sin nature, (1 John 1:8-10). There are three types of personal sins,
 1. Mental Attitude Sins
 2. Verbal Sins
 3. Overt Sins

The first thing one must recognize in order to be born again is that we all are sinners and need a savior. This opens the door to the gospel which informs us that God gave His

Son in order to take care of our sin problem on the cross.

That means that no one is condemned for his sins, so sins are no longer a barrier between God and man! The issue now is the One who took our punishment on the cross - Jesus Christ. Our eternal destiny depends upon who we trust in to be saved, ourselves and our works, or Jesus Christ and His perfect work on the cross.

Romans 3:20 - (All the world is accountable to God) *because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.*

Then Paul developed a fourteen count indictment from the Old Testament: Psalm 5, 14, 36, 53, 59, 140 to support the claim he made in verse nine. The indictment can be divided into three categories:

The first category is the **Extent of Sin**, (Ron. 3:10-12)

Romans 3:10 - as it is written, *"There is none righteous, not even one;*

Romans 3:11 - There is none who understands, There is none who seeks for God;

Romans 3:12 All have turned aside, together they have become useless; There is none who does good, There is not even one."

These verses are quoted from Psalm 14:1-3.

Psalm 14:1-3 For the choir director. A Psalm of David. The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; **There is no one who does good.**

2) The LORD has looked down from heaven upon the sons of men, **to see if there are any who understand, who seek after God.** 3) They have all turned aside; together they have become corrupt; **There is no one who does good, not even one.**

Romans 3:10 - as it is written (v. rpi), "There is none righteous, not even one;

It is natural to consider some people more righteous than others. But it is not man's criteria that determines righteousness, but God's. God's perfect righteousness is the criterion by which sin is judged

and no man can produce the righteousness of God from his flesh.

Romans 3:11 - *There is none who understands, There is none who seeks for God;*

Psalm 53:2-3 *God has looked down from heaven upon the sons of men, to see if there is anyone who understands, Who seeks after God. 3) Every one of them has turned aside; together they have become corrupt; There is no one who does good, not even one.*

1 Corinthians 2:14 - *But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.*

It should be noted that the lack of understanding or the spiritual ignorance of man does not result from a lack of opportunity to understand because God has revealed Himself to man (Rom. 1:19, 20; 2:15).

"The best man can do is come up with religion and rituals which is a feeble attempt to understand the vast magnificence of God." Grace Notes - Romans

There is none who seeks for God;

"The clause "there is none who seeks for God" is not an absolute stating that there is no such thing as positive volition and that no one can seek God whatsoever. The Scriptures clearly attest to the fact that man can seek God." Dr. Robert Dean NT-06-Romans

Jeremiah 29:13 And you will seek Me and find Me, when you search for Me with all your heart.

Proverbs 8:17 "I love those who love me; and those who diligently seek me will find me.

Amos 5:4 For thus says the LORD to the house of Israel, "Seek Me that you may live.

1. It is clear throughout history that man has sought God in his own way through abominable religions and rituals. Man wants to get credit for blessing and salvation from God by working for them. 2. They are not interested in humbling themselves before God and being saved by receiving salvation as a gift through trusting in Christ Jesus and His work on the cross.

The three verses above definitely do not refer to anything that is stated in the first sentence above but

to the second sentence which the majority of people are not interested in.

LESSON 88 (5-20-21)

It should be pointed out that those who embrace "reformed theology" take the phrase, "*there is none who seeks for God*" to mean man is totally unable to seek Him.

They believe that the "total depravity of man" means that man is totally unable to seek God or even respond to the gospel.

Therefore, God gives those He chooses to save, "irresistible grace," whereby He gives them the gift of faith to believe in Christ and draws them irresistibly to Himself.

They use the following verse to substantiate their view:

John 6:44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

The question is, "How does the Father draw him?" Does He draw him by giving him the faith to believe

the gospel whether he wants it or not, or could there be another answer? Fortunately, the answer to this question is found in the next verse, verse 45.

John 6:45 *"It is written (v. rpi) in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me.*

This verse is a quote from Isaiah 54:13:

Isaiah 54:13 *All your children shall be taught by the LORD, And great shall be the peace of your children.*

What was it that was being taught to the people that both Isaiah and Paul were talking about? It was the teaching of the Scriptures. It was Bible doctrine. It is the proclamation of the Word of God that is what draws people to God.

John 6:45 *...Therefore everyone who has heard (the Scriptures) and learned from the Father comes to Me.*

Hearing the Scriptures usually takes positive volition and learning Scripture definitely takes positive volition

towards God. It makes sense that if one is positive towards learning Scriptures that he has already come to the Father when he heard the gospel. These are the ones who respond to the drawing of the Father through the teaching of Bible doctrine who will also come to Jesus Christ.

John 12:32 And I (J.C.), if I am lifted up from the earth (on the cross), *will draw all men to Myself.*"

The drawing of all peoples could also include "common grace" which every person receives when hearing the gospel that is accurately given.

Common grace refers to the Holy Spirit's ministry in making the gospel, which is spiritually perceived, clear to a spiritually dead unbeliever.

John 16:8 "And He (H.S.), when He comes, will convict the world concerning sin, and righteousness, and judgment;

convict - The Gr. word means to bring a person to the point of recognizing wrongdoing. It can also mean to convince someone of something.

1 Thessalonians 1:5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction...

Matthew 16:16-17 And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17) And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.

Ephesians 2:8-9 has been controversial among some expositors for a long time because they differ on their theological viewpoint.

Ephesians 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9) not as a result of works, that no one should boast.

Calvinist's claim that the words "**that not of yourselves**" refers to "**faith**" and the "**gift of God**" refers to faith also. They believe that man does not have free will to have faith in Jesus Christ so the Holy

Spirit gives those who God chooses to save to be the recipient of the gift of faith.

Others claim that the words, "**that not of yourselves**" refers to "salvation" and the "**gift of God**" refers to salvation also. The grammar however, resolves the issue.

Ephesians 2:8-9 For by **grace** [*dative* noun of *charis*] you have been **saved** [*nominative* plural part. of *sozo*] through **faith** [*genitive* sing. of *pistis*]; and **that** [*nominative* pronoun of *houtos*] **not of yourselves, it is the gift** [*nominative* neuter noun of *doron*] of God; 9) **not as a result of works, so that no one may boast.**

Ephesians 2:8-9 For by **grace** [noun *dative* sing. fem. of *charis*] you have been **saved** [participle perfect pass. *nominative* masculine plural of *sozo*] through **faith** [*genitive* sing. of *pistis*]; and **that** [pronoun *nominative* singular of *houtos*] **not of yourselves, it is the gift** [noun *nominative* neuter of *doron*] of God; 9) **not as a result of works, so that no one may boast.**

In Gr. nouns have five cases which shows how nouns function in a sentence. The nominative case indicates the subject of the sentence.

The words highlighted in yellow are in the nominative case which means they have to do with the subject of the sentence.

Notice that "**faith**" is not in the nominative case, but is in the genitive case which usually indicates possession of something. Ex. "the blood of Christ" - of Christ would be in the genitive case to show that the blood belongs to Christ. It doesn't relate to the subject of a sentence.

Since those in the reformed camp believe that man does not have the ability to have faith in Jesus Christ, God has to give them the faith to believe. But in Eph. 2:8, the phrase "**that** (nom. case) not of yourselves" does not refer "**faith**" (gen. case) but to **salvation** (nom. case).

Also, the phrase. "**the gift** (nom. case) **of God**" does not refer "faith" (gen. case) but to salvation (nom. case).

[LESSON 89](#) (5-25-21)

Reformed theology can be summarized by the acrostic TULIP.

T - Total Depravity

U - Unconditional Election

L - Limited Atonement

I - Irresistible Grace

P - Perseverance of the Saints

T - Total Depravity

Carries the idea of the inability to believe the gospel.

People are able to comprehend the gospel but are unable to believe it. How is it just or right that people who are unable to accept truth by faith are still held accountable for unbelief? They are condemned for something they are unable (not just unwilling) to do?

Faith is non-meritorious, it is not a work. It is a system of perception that everyone uses. Anyone who has faith in Jesus Christ is born again and has eternal salvation.

John 3:36

U - Unconditional Election

This carries the notion that God's choice of those He saves is not based on any foreknowledge of them accepting the gospel.

Salvation is available to all mankind but one must receive it by believing in Christ. That is the only condition to receive eternal life.

L - Limited Atonement

Calvinists believe that Jesus Christ died on the cross only for those that God chose to save.

He could have died on the cross for all mankind but chose to die for only some. They say that God is gracious that He died for any, however those who He chose not to die for probably wouldn't see it that way.

I - Irresistible Grace

If you are one of the ones that God chose to save, you will receive the faith to believe the gospel and you will believe whether you want to or not. You have nothing to say about it.

God provides common grace to all mankind so that they can understand the gospel. Their choice to reject or accept the gospel determines their eternal destiny.

(Matt. 16:16-17, John 16:8, 1 Thess. 1:5)

P - Perseverance of the Saints

If God elected you to be saved, then you will persevere in doing good works till the end of your life. Those who do not persevere are not elect, even though they profess Christ as their Savior.

This notion makes good works necessary for salvation. No one could be sure they are saved because their assurance is based on their works, not the promises of God.

The idea that one must be given *Irresistible Grace* in order to believe the gospel comes from the idea that *Total Depravity* means that no one has the ability to believe the gospel. *Ephesians 2:8-9* is used to support this claim but the grammar does not allow it.

LESSON 90 (5-27-21)

Romans 3:12 *All have turned (v. aai) aside, together they have become (v. api) useless; There is none who does good, There is not even one."*

This is a quote from Psalm 14:3 and 53:4.

Psalm 14:3 They have all turned aside, together they have become corrupt; There is no one who does good, not even one. Psalm 53:3 repeats this verse verbatim.

Man tends to lean on his own reasoning and experience which combined with his OSN, turns him away from the Lord.

Isaiah 53:6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

they have become (v. api) **useless;**

The word **useless** is used in Matthew and Luke and in secular Greek for an unworthy salve. It was also used for damaged products and spoiled fruit. Some of us have more character than others, but we all are damaged, we all are sinners, we all are taken over by our rotten OSN at times, and we are all unworthy of God's love and His grace.

Believers who are not interested in advancing spiritually through learning B.D. are arrogant, ignorant, and useless to God. The only way that He can use them is to keep them around in order to test other believers.

This section of Romans demonstrates that God is perfect righteousness and He is perfect in His judgment, so He cannot have a relationship with that which is anything less than His standard of righteousness. Any creature that doesn't measure up to that is unrighteous by definition.

God condemned the Jews because of his trust in religious traditions and human effort rather than depending exclusively on God's grace to provide righteousness. Therefore he concludes in 3:9-18 on the basis of several quotations from the Hebrew Scriptures that all are under sin, both Jew and Gentile.

In Romans 3:13-17, Paul looks at the extent of man's involvement in sin. He uses figures of speech such as throat, tongue, lips, mouth, feet, and eyes to show how man is totally consumed with sin.

Romans 3:13-17 *Their throat is an open grave, with their tongues they keep deceiving," "The poison of asps is under their lips;" 14) "Whose mouth is full of cursing and bitterness;" 15) "Their feet are*

swift to shed blood, 16) Destruction and misery are in their paths, 17) And the path of peace have they not known."

*Vs. 13 Their **throat** is an open grave, with their **tongues** they keep deceiving," "The poison of asps is under their lips;"*

People apart from God are not blessing others; they are often cursing them. They are not loving; they are bitter.

*Psalm 5:9 There is nothing reliable in what they say; Their inward part is destruction itself; Their **throat** is an open grave; They flatter with their **tongue**.*

An open grave gives off a horrible stench which is similar to the corruption that can come out of an open unguarded throat.

*Proverbs 18:21 Death and life are in the power of the **tongue**,*

*James 3:6 And the **tongue** is a fire, the very world of iniquity; the **tongue** is set among our*

members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.

*Proverbs 26:28 A lying **tongue** hates those it crushes, and a flattering mouth works ruin.*

There was a Hebrew idiom that referred to smooth tongues which were filled with sweet words but intent upon deception. The verb "deceiving" is from "dolioo" which was a word used for fish bait to lure in the fish so it could be caught.

We must recognize that deception is rampant in the time in which we live. Nearly everything in our lives is not what it appears to be. Example: Not long ago, most thought that the Justice Department and the FBI were honorable organizations, but now we know they' have been corrupt for awhile.

*Hosea 4:1-2 Listen to the word of the LORD, O sons of Israel, For the LORD has a case against the inhabitants of the land, Because there is no faithfulness or kindness Or knowledge of God in the land. 2) There is swearing, **deception**, murder,*

stealing, and adultery. They employ violence, so that bloodshed follows bloodshed.

*Colossians 2:8 See to it that no one takes you captive through philosophy and empty **deception**, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.*

***The poison of asps** (vipers) **is under their lips:**"*

*Psalm 140:3 They (evil men) sharpen their **tongues** as a serpent; **Poison** of a viper is under their **lips**.
Selah.*

*Matthew 12:34 You **brood of vipers**, how can you (Pharisees), **being evil, speak what is good?** For the **mouth speaks out of that which fills the heart.***

Many who believe they are not totally depraved resent those who claim that we all are respond by spewing out venomous accusations and lies. This is just a tactic they use in order to avoid accountability.

14) "Whose mouth is full of cursing and bitterness

Psalm 10:7 His mouth [a wicked man] is full of curses and deceit and oppression; under his tongue is mischief and wickedness.

Bitterness is one of the worst mental attitude sins. It seems to be contagious because a bitter person can cause others to have a bad attitude as well. It's not pleasant to be around a grumpy bitter person.

Psalm 64:1-4 Preserve my life from dread of the enemy. 2) Hide me from the secret counsel of evildoers, from the tumult of those who do iniquity, 3) Who have sharpened their tongue like a sword. They aimed bitter speech as their arrow, 4)To shoot from concealment at the blameless; Suddenly they shoot at him, and do not fear.

15) "Their feet are swift to shed blood 16) Destruction and misery are in their paths,

Proverbs 1:15-19 My son, do not walk in the way with them. Keep your feet from their path, 16) For their feet run to evil, and they hasten to shed blood. 17) Indeed, it is useless to spread the net

In the eyes of any bird; 18) But they lie in wait for their own blood; They ambush their own lives. 19) So are the ways of everyone who gains by violence; It takes away the life of its possessors.

*Isaiah 59:7-8 **Their feet run to evil**, and they hasten to shed innocent blood; Their thoughts are thoughts of iniquity, Devastation and destruction are in their highways. 8) They do not know the way of peace, And there is no justice in their tracks; They have made their paths crooked,*

Evil men cause damage and destruction everything they go, leaving a trail of pain and suffering in their wake.

LESSON 91 (6-1-21)

*Proverbs 16:18 Pride goes before **destruction**, and a haughty spirit before a fall.*

*Proverbs 18:12 Before **destruction** the heart of man is haughty, But humility goes before honor.*

*Proverbs 19:13 A foolish son is **destruction** to his father, And the contentions of a wife are a constant dripping.*

1 Timothy 6:9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

17) And the path of peace have they not known."

The kind of people described here are not interested in the path of peace; their motivation is to intimidate, dominate, and control those who pursue the path of peace.

Isaiah 57:20-21 But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud. 21) "There is no peace," says my God, "for the wicked."

Isaiah 59:7-8 Their feet run to evil, And they hasten to shed innocent blood; Their thoughts are thoughts of iniquity; Devastation and destruction are in their highways. 8) They do not know the way of peace, And there is no justice in their tracks; They have made their paths crooked; Whoever treads on them does not know peace.

Romans 3:18 "There is no fear of God before their eyes."

This is a quote from Psalms 36:1

Psalm 36:1 For the choir director. A Psalm of David the servant of the Lord. Transgression speaks to the ungodly within his heart; **There is no fear of God before his eyes.**

The fear of God is an Old Testament expression for respect and reverence for God, and is said to be the very beginning of knowledge. Without the fear of the Lord there is no knowledge, there is no wisdom, there is no instruction.

Job 28:28 "And to man He said, 'Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.'"

Proverbs 1:7 The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.

The underlying reason for the increasing corruption of societies is that they have no fear of God, that is, thinking they will not have to answer to God for their immorality.

When a society has no fear or respect for God, it will eventually collapse because no one is held accountable. This is what is happening to us because most of the people in power are disgraceful vermin who prey upon people to aggrandize themselves with impunity.

But their day is coming; they will not be able to avoid accountability to God!

Romans 14:12 So then each one of us shall give account of himself to God.

Jeremiah 31:30 But everyone will die for his own iniquity;

1 Peter 4:5 but they (criminals) shall give account to Him who is ready to judge the living and the dead.

Romans 3:19 Now we know (v. rai) that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

Now we know - The "we" in this verse refers to Jews and Gentile converts because the Law was given to

Jews, not the Gentiles, who didn't know or care about the Mosaic Law.

However, they had the Law of God written on their hearts so the whole world is accountable to God.

Romans 2:2 And we know (v. rai) *that the judgment of God rightly falls upon those who practice such things.*

those who are under the Law Who are those under the Law. Every unredeemed human being. Jews received the written law through Moses (Rom. 3:2), and Gentiles have the works of the law written on their hearts (Rom. 2:15), so that both groups are accountable to God.

that every mouth may (v. aps) be closed -

NKJV - *"that every mouth may be closed, and all the world may become accountable to God"*

NRSV - *"that every mouth may be stopped, and all the world may become guilty before God"*

TEV - *"so that every mouth may be silenced, and the whole world may be held accountable to God"*

JB - "in order to stop all human excuses and bring the whole world under God's judgment"

No one could give an excuse or say they were exempt from the condemnation of the law; everyone was guilty. No one could say that they kept the Law perfectly.

James 2:10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

and all the world may become (v. ams) accountable to God;

Among other things, the Law demonstrated that everyone was accountable to God because the Law can condemn, but it cannot save. Therefore, everyone is in need of a savior.

Some believe this and humble themselves and seek a Savior while other remain arrogant and seek salvation by keeping the Law and others just ignore it all and do whatever they please.

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

LESSON 92 (6-3-21) No Notes Available.

LESSON 93 (6-8-21)

Romans 3:20 ...because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Galatians 3:10-11 For as many as are of the works of the Law are under a curse; for it is written, (Deut. 27:26) "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." 11) Now that **no one is justified by the Law before God** is evident; for, "The righteous man shall live by faith."

Philippians 3:9 and may be found in Him, **not having a righteousness of my own derived from the Law**, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith...

Titus 3:5 He saved us, **not on the basis of deeds which we have done in righteousness**, but according to His mercy,

The first thing that needs to be understood is that the Law was never intended to justify man, but to

produce the knowledge of sin—not salvation. Its purpose was to show man that he is condemned so that he will seek a Savior.

Martin Luther said the purpose of the Law was not to justify us but to terrify us. The law wants us to know that we are guilty of not being able to keep it, and that our righteousness will never have its source in the law.

To Depend on keeping the Law to be saved is like looking into a mirror to see that our face is dirty and expecting the mirror to wash our dirty face. It is designed to show us that we have a dirty face, not to wash it.

The Israelites didn't understand this for as soon as the Law was given, they claimed that they would do it:

Exodus 24:7 "Then he (Moses) took the book of the covenant and read it in the hearing of the people; and they said, all that the Lord has spoken we will do, and we will be obedient!"

Most people still think that they can be justified before God by keeping the Law. There are thousands,

or maybe millions, of people who believe they can be justified before God by keeping the Ten Commandments.

Most of us grew up in families where the parents had rules for the children to obey. When we followed the rules, we were right with our parents and when we didn't follow the rules, there was hell to pay. That is the way it should be.

BUT that is not the way it works with our relationship with God. We cannot be right with Him by following His rules for two reasons.

1. God is perfect so He requires us to follow His rules perfectly. We must always have *perfect* obedience to be right with God.
2. Of course, we all know that we can't do that no matter how hard we try.

No matter how hard we work to keep God's Laws, we will never keep them perfectly. So, the reason why no one is justified before God by keeping the Law is because No One Can Keep It! Not even the first man

and woman who were created perfect kept it and all they had to do was obey one command.

Our righteousness will never cut it with God; we need His Righteousness which He gives only as a gift to those who put their faith alone in Christ alone.

Even though rational people know they are not perfect, many still cling to the notion that they can be right with God by keeping the Law and doing good works because they want to get at least some credit for being justified before God.

God rejects all of man's efforts to contribute to his own salvation because he has *nothing* to contribute. God alone provides for our salvation and He alone deserves all the glory.

Any person who believes that you have to keep the Law to be saved should be asked to explain this verse (Rom. 3:20).

no flesh will be justified - ΔΙΚΑΙΩ, δικαίω, v. fpi;

② to render a favorable verdict, vindicate. The word "justified" means to be declared righteous, to be saved, to meet God's standards.

The word "**Justified**" is used seven times in this chapter and then eight additional times in the remainder of Romans. It is a major theme in Romans and goes to the heart of what Romans is about. For it is here that we see who we really are, who God is and what He has done for us when we could do nothing to help ourselves.

"Justification is the biblical teaching about how believers are declared to be right before God even though they are not actually righteous in themselves... In Greek usage the verb dikaiōō, usually translated as "to justify" in the New Testament, commonly has a judicial sense of "to show justice, do justice," though in other instances it can designate a forensic declaration along the lines of "to acquit, to vindicate" or "to recognize/declare as right" Michael F. Bird, "Justification," ed.

John D. Barry et al., The Lexham Bible Dictionary (Bellingham, WA: Lexham Press, 2016).

Jesus Christ is the only One throughout all human history who met God's standards. He kept the Law perfectly as He never sinned, not even once.

Psalm 143:1-2 A Psalm of David. Hear my prayer, O LORD, Give ear to my supplications! Answer me in Thy faithfulness, in Thy righteousness! 2) And do not enter into judgment with Thy servant, **For in Thy sight no man living is righteous.**

The message of the phrase in red above is found in many verses: Rom. 3:26-28, 4:5, 7:7, 8:4, 9:32, Gal. 3:10-13, 22-24, 5:4, James 2:10

Acts 13:39 "and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

Galatians 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus...

Galatians 3:11 Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith."

Romans 3:21 But now apart from the Law the righteous-ness of God has been manifested (v. rpi), being witnessed by the Law and the Prophets,

But now - "Not a reference to time, but a change in the flow of the apostle's argument. Having shown the impossibility of gaining righteousness by human effort, he turns to explain the righteousness that God Himself has provided." John MacArthur Jr., ed., *The MacArthur Study Bible*, (Nashville, TN: Word Pub., 1997), 1698.

But now showed that Paul was introducing a sharp contrast with what he had been addressing earlier.

The word **apart** is a very strong Gr. word showing that the righteousness of God does not depend on the Law in any way shape or form. The Law then, and legalism, today cannot aid or enhance the righteousness of God in any way.

There are millions of people who believe that Jesus did His part on the cross and now we must do our part by keeping the Law, doing good works, and avoiding sin.

In the O.T. God promised, a redeemer. In the N.T., faith in the One who came and accomplished our redemption from sins results in the imputation of the gift of God's righteousness.

[the righteousness of God](#) "The righteousness of God" should be **a** righteousness of God, since the article is absent in the Greek. This "righteousness" is not an attribute of God—He says that He will not share His glory with another—nor is it the righteousness of man. God has already said that "... our righteousnesses are as filthy rags ..." (Isa. 64:6), and God is not taking in dirty laundry. Then what righteousness is Paul speaking of? It is the righteousness which God provides. Christ has become our righteousness." J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 665.

1 Corinthians 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteous- ness of God in Him.

LESSON 94 (6-10-21)

has been manifested - PHANEROO, φανερώω, v. rpi; become public knowledge, be disclosed, become known

This was a tremendous *Grace* declaration that Christ had met all of *God's* conditions to save mankind from sin.

Below, are a few of the conditions Jesus Christ had to meet to fulfill the Law and the prophecies in order to be the Messiah and our Savior.

3. He had to be a male
4. He had to be a Jew
5. He had to be from the line of Abraham, Isaac, & Jacob
6. He had to be from the tribe of Judah
7. He had to be born in Bethlehem
8. He could not have an Old Sin Nature
 - a. He could not have a human father
 - b. Therefore, the virgin birth

Genesis 2:15 - Seed of the woman
5. He had to be both God and man
6. He had to be absolutely sinless
 - a. not even one sin of the tongue
 - b. not even one overt sin
 - c. not even one mental attitude sin
7. He had to be completely and totally perfect

It is said that there are 456 identifying characteristics or prophecies concerning Jesus Christ in the Bible. There was a study done on what the chances are that one man could fulfill eight of those prophecies. Their conclusion was that the chance was one in 10^{17} . That is 10 with 17 zeros.

"To illustrate how large that number is, Stoner gave this illustration. Imagine covering the entire state of Texas with silver dollars to a level of two feet deep. The total number of silver dollars needed to cover the whole state would be 10^{17} . Now choose just one of those silver dollars, mark it and drop it from an airplane. Then thoroughly stir all the silver dollars all over the state.

When that has been done, blindfold one man, tell him he can travel wherever he wishes in the state of Texas. But sometime he must stop, reach down into the two feet of silver dollars and try to pull up that one silver dollar that has been marked.

Now, the chance of his finding that one silver dollar in the state of Texas would be the chance the prophets had for eight of their prophecies coming

true in any one man in the future. John Ankerberg, *The Case for Jesus the Messiah*, 1989, page 19

Just think what the chance would be for all 456 prophecies to be fulfilled by one man. There would be no chance, but of course it wasn't by chance; it was by the power and omni- science of our almighty God.

God the Father was propitiated (the justice of God was satisfied, 1 John 2:2) with the sacrifice of Jesus Christ on the cross which enabled Him to impute the gift of His own righteousness to all who believe in Jesus Christ.

1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

the righteousness of God has been manifested

We saw a very similar clause to this:

Romans 1:17 For in it (the gospel) *the righteousness* (anarthrous) *of God is revealed* (v. ppi) *from faith* (Phase 1) *to faith* (Phase 2); *as it is written, "But the righteous man shall live by faith* [not by trying to keep the Law]."

Hear, as well as in Rom. 3:21, the righteousness of God is not referring to His attribute of righteousness.

being witnessed (part. pp) *by the Law and the Prophets,*

This referred to two of the three divisions of the Hebrew canon (Law, Prophets and Writings). These first two were used to refer to the whole.

Paul was explaining that God's righteousness was not foreign to the Old Testament. "The Law and the Prophets" was a term that was often used for the entire Old Testament.

The manifestation of God's righteousness, though "apart from law," was not in any way in opposition to the teaching of the Law and the prophets.

The righteousness of God was made manifest when Jesus Christ died spiritually on the cross for the sins of the world. He did it all and He did it alone, apart from any good works or any help from man. God's plan of salvation for man provides everything that is

needed to satisfy His perfect righteousness and justice.

Read: **Romans 4:1-6**

Romans 3:22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

"Under the Law, God required righteousness from man. Under grace, He gives righteousness to man. The righteousness of God is that righteousness which God's righteousness requires Him to require." J.

Vernon McGee, Thru the Bible Commentary: (Romans 1-8), vol. 42, 1991), 67.

The righteousness of God requires Him to require it of us.

Verse 21 said that the righteousness to secure salvation is not obtained on the basis of law-keeping. Now Paul tells us how it is obtained—through faith alone in Jesus Christ.

The righteousness of God is an act of God by which He brings people who put their faith in J.C. into a right relationship with Him through a real imputation.

through **faith in Jesus Christ**- PISTIS, πίστις, n. gsf;

② state of believing on the basis of the reliability of the one trusted, trust, confidence, faith

Some think that the word "faith" in a religious sense, actually means "a *blind faith*," but nothing could be further from the truth. Even so, it is true that some people rely on what they call "a *burning in my bosom*" which is based on emotions rather than facts.

Our faith is based on the infallible revelation of the Person and work of Jesus Christ as found in the Word of God.

John 3:36 "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

Some believe that faith is a meritorious work by which one earns or deserves salvation. But faith has nothing to do with trying to earn salvation, but is the simple acceptance of salvation that God offers as a free gift.

Faith has no merit; it is a system of perception that is common to all mankind. It is the object of faith that has all the merit and should receive all the credit. Of course, the object of faith in salvation is the Lord Jesus Christ.

Since faith is non-meritorious, there is no reason for anyone to question the faith he had when he believed in Jesus. Some fret about whether they had enough faith or whether their faith was strong enough.

Others wonder whether they only had a head belief and not a heart belief.

None of this is relevant. What matters is the object of one's faith and if it is Jesus Christ, then you are eternally saved!

LESSON 95 (6-15-21)

for all those who believe

"It is to all in the sense that it is available to all, offered to all, and sufficient for all. But it is only on those who believe; that is, it is effective only in the lives of those who accept the Lord Jesus by a definite act of faith. The pardon is for all, but it

becomes valid in an individual's life only when he accepts it." William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1687.

Romans 11:32 For God has committed them *all* to disobedience, that He might have mercy on *all*.

Galatians 3:22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to *those who believe*.

Romans 10:4 For Christ is the end of the law for righteousness to *everyone who believes*.

Acts 13:39 and by Him *everyone who believes* is justified from all things from which you could not be justified by the law of Moses.

Read: **Romans 9:30-33**

The idea, is that God's own righteousness, was manifested in Christ towards all believers who through faith in His Son acquires it and became sharers in it.

who believe ΠΙΣΤΕΥΩ, πιστεύω, part. πα; ② to entrust oneself to an entity in complete confidence, believe (in), trust,

Simple belief in J.C. and His work on the cross saves us and enables us to receive the gifts of eternal life and the righteousness of God.

2 Corinthians 5:21 He (G.F.) made Him (J.C.) who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

Some have erroneously said that since "believe" is a present active participle, it means that we must keep on believing in order to be saved. One who denies Christ loses his salvation or proves that he never had it.

The word "**believe**" (*Pisteuo* - part. pres. act. - pl. acu. mas.) has the word "those" (*tous* - article acu. pl. mas.). When a participle has an article before it in the Greek, it is called an "articular participle" and acts like an adjective.

The phrase, in Rom. 3:22 can be translated ...***through faith in Jesus Christ for all "the believing ones" or "believers."***

When a Gr. participle does not have an article before it,
it retains its verbal force.

Some go to 2 Timothy 2:12-13 to try to prove that if one does not maintain his faith in Christ, then he will be denied entrance into heaven.

2 Timothy 2:12-13 *If we endure, we shall also reign with Him; If we deny Him, He also will deny us; 13) If we are faithless, He remains faithful; for He cannot deny Himself.*

The following is a wrong interpretation of this verse:
If ^(1st) ***we endure*** [those who persevere in doing good works give evidence of the genuineness of their faith], ***we shall also reign with Him*** [in His future eternal kingdom]; ***If*** ^(1st) ***we deny Him*** [by words or deeds], ***He also will deny us*** [those who so deny Christ give evidence that they were never truly saved]; **13) *If*** ^(1st) ***we are faithless*** [This refers to a lack of saving faith, not to weak or struggling faith. Unbelievers will ultimately deny Christ because their

faith was not genuine.], ***He remains faithful*** [Jesus is faithful to save true believers (the elect - (John 3:16), but He is just as faithful to condemn to hell false believers (the non-elect - John 3:18)]; ***for He cannot deny Himself*** [To act any other way would be inconsistent with His holiness.].

The following is the right interpretation:

2 Timothy 2:12-13 ***If*** ^(1st) ***we*** (mature believers) ***endure*** (suffering), ***we shall also reign with Him*** [a Super Grace reward in eternity future]; ***If*** ^(1st) ***we deny Him*** [by words or deeds], ***He also will deny us*** (rewards in eternity future); **13) *If*** ^(1st) ***we are faithless*** [in learning or applying B.D.], ***He*** (J.C.) ***remains faithful*** [The imputation of Eternal Life and God's Righteousness are given as gifts at salvation and are irrevocable (Rom. 6:23, Rom. 5:17, Rom. 11:29)]; ***for He cannot deny Himself*** [He promised, **John 6:17** "*he who believes in me, has eternal life*"].

"It is definitely true that saving faith is "the act of a single moment whereby all the benefits of Christ's life, death, and resurrection suddenly become the

irrevocable possession of the individual, per se, despite any and all eventualities." It is certain, however, that if he is born again, what he forfeits when he "falls away" is not his eternal destiny but his opportunity to reign with Christ

in the coming kingdom." Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man* (Monument, CO: Paniym Group, 2011), 202.

LESSON 96 (6-17-21)

for there is no distinction - God's perfect righteousness is given to anyone and everyone who put their faith alone in Christ alone.

Since all people are "under sin" (Rom. 3:9), salvation is available "to all" on the same basis - faith in Jesus Christ.

Romans 3:9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

Romans 3:23 for all have sinned (v. aai) and fall short of the glory of God,

Some people sin more than others and some sins are worse than others but we all sin. So we all are under the condemnation of God and apart from accepting the gospel, we all would spend eternity in the Lake of Fire.

1 John 1:8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. 9) If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 10) If we say that we have not sinned, we make Him a liar, and His word is not in us.

This verse describes both the worst and best about man.

The worst part about man is his sinning; the best part about man is doing good, but even then, he still falls far short of the glory of God.

However, it is to man's benefit to fall short because even though he is helpless, he is not hopeless. Why? Because he is under the grace of God. Condemnation

always precedes salvation which is acquired on the basis of God's grace and our faith in J.C.

God's attributes compel Him to require us to be just and righteous, but it is absolutely impossible for us to meet that standard, but His grace, the cross, the imputations of eternal life and His righteousness is the solution.

fall short - HUSTEREO, ὑστερέω, v. ppi; to fail in some measure to attain some state or condition—'to fail to attain, to lack, be in need

Present tense - to continue to fall short

Passive voice - to receive this fallen condition

Indicative mood - it is not a potential but a reality

Notice the passive voice. We are not in a fallen state by something we have done (active voice), but we received it from someone else? Who could that be?

Romans 5:18-19 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19) For as through the one man's disobedience the

many were made sinners, even so through the obedience of the One the many will be made righteous.

of the glory of God, - When used of God the word "glory" looks at that which is revealed of His character and His perfection.

LESSON 97 (6-22-21)

Romans 3:24 being justified (part. ap) *as a gift by His grace through the redemption which is in Christ Jesus;*

The first thing we notice is that Justification is a gift that is offered exclusively on the basis of God's grace.

Rom. 3:20 combined with *Rom. 3:24* puts a wooden spike through the heart of the notion that anyone can be justified by good works or anything of one's own merit.

Romans 3:20 - because by the works of the Law no flesh will be justified in His sight... 24) being justified as a gift by His grace through the redemption which is in Christ Jesus;

Justification is a legal term that indicates that there is a sufficient lawful reason for an act done. The context of justification here is the atoning work of J.C. on the cross which satisfied the justice of God regarding the redemption of man from the penalty of sin which is spiritual death (Gen. 2:17).

Romans 5:1 *Therefore having been justified* (part. ap) *by faith, we have peace with God through our Lord Jesus Christ,*

"A popular definition of justification is just as if I'd never sinned. But this does not go far enough. When God justifies the believing sinner, He not only acquits him from guilt but clothes him in His own righteousness and thus makes him absolutely fit for heaven. Justification goes beyond acquittal to approval; beyond pardon to promotion." William MacDonald, Believer's Bible Commentary: Old and New Testaments, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1688.

"God does not make the believer sinless or righteous in himself. Rather, He credits righteousness to his account.

Justification is a reckoning that takes place in the mind of God. It is not something a believer feels; he knows it has taken place because the Bible says so. C. I. Scofield expressed it this way: 'Justification is that act of God whereby He declares righteous all who believe in Jesus. It is something which takes place in the mind of God, not in the nervous system or emotional nature of the believer.'

William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Arthur Farstad
(Nashville: Thomas Nelson, 1995), 1689.

being justified as a gift by His grace - This phrase puts a double whammy on any suggestion that works are involved in being justified before God. If there has ever been anything that it is impossible to earn or deserve, it's a **gift** and **grace**!

People still stubbornly claim that they can be justified before God by their works when the Bible clearly says that justification is a gift from the grace of God.

A gift is freely given without any expectation or acceptance of payment. Grace is unmerited favor which comes from the love and affection from another.

Justification by faith is actually more than subtraction of our sins—that is, forgiveness. It is also the addition of the righteousness of Christ.

'We are not merely restored to Adam's former position, but now we are placed in Christ where we shall be throughout the endless ages of eternity the sons of God!

J. Vernon McGee, *Thru the Bible Commentary: The Epistles* vol. 42 (Nashville: Nelson, 1991), 69

"*What Justification is not:*

- 1. Justification is not forgiveness. It is more than Forgiveness. While forgiveness is a part of it, it is not all of it. A child may throw a rock through a window and admitting wrong be forgiven, but he is still guilty. Justification removes the guilt.*
- 2. Justification is not a pardon. It is more than a pardon. A pardon covers sins of the past. No judge has ever issued a pardon for future crimes. Justification deals with the sins of the past, present, and the future.*
- 3. Justification is not a change in character. It is a change in position. Men and woman who have been justified by faith remain sinners. Sanctification*

is the process of dealing with changing the believer into an imitator of Christ. Justification provides a new position and not a new person.

- 4. Justification is not a return to innocence. It is not "just as if I'd never sinned." It is a state of righteousness not innocence. The fact that we have sinned and fallen so short is the basis for [the] greatness of what God had done in justification.*

Justification is a legal term and looks at the Pronouncement of a verdict. God declares the believing sinner righteous on the single condition of faith in His Son. It is a declaration of a verdict, not the infusion of a quality. It does not build a holy and righteous character in the believer. That is process of sanctification." Grace Notes by Dr. Dan Hill

Ephesians 2:4-5 But God, being rich in mercy, because of His great love with which He loved us, 5) even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

through the redemption which is in Christ Jesus;

redemption - APOLUTROSIS, ἀπολύτρωσις, n. gsf;

'buying back' a slave or captive, i.e., 'making free' by payment of a ransom. Redemption, acquittal, also the state of being redeemed from transgressions.

re•deem transitive verb

1 a : to buy back :

b : to get or win back

2: to free from what distresses or harms: as

a : to free from captivity by payment of ransom

b : to extricate from or help to overcome

something

detrimental

c : to release from blame or debt : CLEAR

d : to free from the consequences of sin

Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

"The imagery behind this Gr. word comes from the ancient slave market. It meant paying the necessary ransom to obtain the prisoner or slave's release. The only adequate payment to redeem sinners from sin's slavery and its deserved

punishment was "in Christ Jesus," and was paid to God to satisfy His justice." John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1698.

1 Timothy 2:5-6 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6) who **gave Himself as a ransom for all**, the testimony borne at the proper time.

1 Peter 1:18-19 knowing that **you were not redeemed** with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19) but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

Hebrews 9:12 not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, **having obtained eternal redemption**.

Ephesians 1:7 **In Him we have redemption** through His blood, the forgiveness of our trespasses, according to the riches of His grace,

LESSON 98 (6-24-21)

Read: **Hebrews 10:3-14**

Romans 3:25 whom (J.C.) God (Father) displayed publicly (on the cross) as a propitiation (satisfactory atonement) in His blood (spiritual death on the cross) through faith (in the person & work of J.C.) This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

propitiation - HILASTERION, ἱλαστήριον, n. asn; This Gr. word is used only two times. Translated here in Rom. 3:25 as a means of expiation (the means by which atonement or redemption is made) which satisfied the justice of God. That which serves as an instrument for regaining the goodwill of a deity; a 'means of propitiation or expiation, gift to procure expiation

God Himself took the initiative to remove all impediments that would thwart mankind from having a relationship with Him. It would take nothing less than the spiritual death of the Son of God.

LESSON 99 (6-29-21)

<http://countrybiblechurch.us/Visuals/PowerPoints/T/Tabernacle.pps>

http://countrybiblechurch.us/Visuals/PowerPoints/T/Temple_Building.pps

Read: **Hebrews 9:1-7** In **Heb. 9:5** the same Gr. word found in Romans 3:25 is translated the "Mercy Seat."

(A of C)

"Christ's violent death satisfied the offended holiness and wrath of God against those for whom Christ died (Isaiah 53:10-11). The Heb. equivalent of this word [propitiation] was used to describe the mercy seat—the cover to the ark of the covenant—where the High-Priest sprinkled the blood of the slaughtered animal on the Day of Atonement to make atonement for the sins of the people. Ibid 1698

Isaiah 53:10-11 But the LORD (GF) was pleased to crush Him (JC), putting Him (JC) to grief; If He (JC) would render Himself as a guilt offering, He (GF) will see His offspring, He (GF) will prolong His days, and the good pleasure of the LORD (GF) will prosper in His (JC) hand. 11) As a result of the anguish of His soul, He (GF) will see it and be satisfied; By His (JC) knowledge the Righteous One, (JC) My (GF) Servant, will justify the many, As He (JC) will bear their iniquities.

Propitiation is also related to unlimited atonement:

1 John 2:2 and He Himself is the *propitiation* for our sins; and not for ours only, but also for those of the whole world.

Propitiation demonstrates the perfect love of God:

1 John 4:10 In this is love, not that we loved God, but that He loved us and sent His Son to be the *propitiation* for our sins.

In the two verses above, ***Propitiation*** - HILASMOS, ἱλασμός, n, nsm; appeasement of God's attributes necessitated by sin, expiation, the means by which believers are justified.

LESSON 100 (7-1-21)

While *redemption* (Rom. 3:24) is sinward and *propitiation* (Rom. 3:25) is Godward, *reconciliation* (Col. 1:20) is manward. Therefore, by definition *reconciliation* is the removal of the barrier between God and man.

Propitiation Points

1. Propitiation is the Godward side of salvation. The purpose of propitiation is to make the essence of God compatible to man's salvation through Jesus

Christ. Until the Father is propitiated there is no solution to the sin problem and man cannot be reconciled to God.

2. The propitiatory work of Christ on the cross can only be appropriated by faith in Christ which is totally non-meritorious. Salvation is completely and totally provided by God alone.
3. The mercy seat was a physical representation of God being propitiated/satisfied with the work of J.C. on the cross.
4. God cannot be merciful toward the sinner in the sense of being generous or lenient apart from the debt of our sins being paid by our Lord Jesus Christ.

Read: **Colossians 1:18-23**

Jude 1:24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, in His blood - This is a figure of speech called a metonymy - which means to substitute one word for another. Ex. When we refer to a decision being made by the White House, we mean the President of the

United States. **His blood**, or the **blood of Christ**, substitutes for the spiritual death of J.C. on the cross. The human body of Christ accomplished on the cross, what all of the animal sacrifices of history could not accomplish, namely, providing a solution to the problem of sin.

"Blood" here, is linked to the mercy seat on which the blood of sacrificed animals was sprinkled which temporarily appeased the justice of God (covered sin) until the real "Lamb of God" would come and take away the sins of the world.

THE DOCTRINE OF THE BLOOD OF CHRIST

FACTS:

- 1) The shedding of blood when animal sacrifices were made in Old Testament times were a visual aid depicting the spiritual death of Christ on the cross
- 2) The term, *the blood of Christ*: does not refer to Christ's literal blood but is a representative analogy relating the physical death of animals

in the O.T. to the spiritual death of Christ on the cross.

- 3) Christ did not bleed to death on the cross. The fact that Jesus was still physically alive when He said, "***It is finished!***" John 19:30, proves the following:
 - a. Mission accomplished, our debt was paid, the work for salvation was completed.
 - b. Jesus' statement proves in itself that it was not His physical but His spiritual death that saved us.
- 4) No one caught His blood in a bowl and took it to heaven. (a misconception of Hebrews 9:6-7)
- 5) Christ died twice on the cross, and it was His spiritual death, not his physical death, that provided salvation.

[LESSON 101](#) (7-6-21)

WHAT DOES CHRIST'S BLOOD DEPICT?

1. Many mistakenly think that the literal blood of Christ has some kind of mystical element or power to save.
2. Some popular hymns have lyrics that promote this idea, "There Is Power In The Blood," "Are You Washed In The Blood?," and "There Is A Fountain Filled With Blood Drawn From Emanuel's Veins."
3. The shedding of blood when animal sacrifices were made in Old Testament times was a visual aid depicting the spiritual death of Christ on the cross.
4. The penalty for sin is not physical death; it's spiritual death.

Genesis 2:16-17 And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

5 When Adam ate
of the forbidden

fruit, he did not die physically, in fact, he lived another 930 years, (*Gen. 5:5*). He died spiritually which is separation from God. Physical death is a result of spiritual death, but it is not the penalty for sin.

6 The animals that were sacrificed did not pay for sin; they temporarily restrained God's wrath until it could be

poured out on
Christ on the
cross - He-
brews 10:1-6.

Hebrews 10:11-12 *And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12) but He, having offered one sacrifice for sins for all time, sat down at the right hand of God.*

7. The term, "the blood of Christ" does not refer to the blood of sacrificed animals in the O.T. Their blood was used for the ritual cleansing for those under the Mosaic Law and was also symbolic of the work of Christ on the cross.

Hebrews 9:22 *And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood, there is no forgiveness.*

Human life is in the soul and believers also have spiritual life. But animals don't have a soul like ours and they don't have a spirit, so the life of animals is in their blood.

In Israel, animals were sacrificed by bleeding to death, which came to portray Christ's spiritual death on the cross. So, if an Israelite sinned without sacrificing an animal, there would be no forgiveness because it would signify that one could be saved apart from Jesus Christ and the cross.

8. Many misconstrue the verse above (Heb. 9:22) to mean that the literal blood of Christ had to be shed before any forgiveness of sins could be granted. **WRONG!**

This is a New Testament commentary on the use of animal blood in the Old Testament. It refers to animal blood, not Christ's blood! The physical death of animals represented the spiritual death of Christ, not His physical death.

Leviticus 17:11 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the [animal] blood by reason of the life that makes atonement.'

Blood symbolizes life. Animals were sacrificed in the

OT to temporarily cover sin which was a representation of the spiritual death of J.C. on the cross which took away the sins of the world.

9. Since animals have no spirit, they cannot die spiritually, but they die physically when their throat is cut and the blood runs out. In animals, the life of the flesh is in the blood. In humans, life is in the soul and also in the spirit of believers.

James 2:26 For just as the body without the spirit is dead . . .

Ephesians 1:7 In Him we have redemption through His blood [spiritual death]

Jesus was still alive and He still had plenty of blood in His veins when He said, "It is finished." So, it is impossible for His literal blood to redeem us.

10. Redemption refers to a price paid to release or recover something. The price required to redeem us from the slave market of sin was the blood of Christ/His spiritual death.

I Peter 1:18-19 knowing that you were not redeemed with perishable things like silver or gold ... 19) But from the precious blood [spiritual death], as of a lamb unblemished and spotless, the blood of Christ [This compares Christ's sacrifice with millions of animal sacrifices that were made in Jerusalem by Jews].

11. The sacrifice of those animals was a preview of the real sacrifice made by, "***the Lamb of***

***God who takes away the sins of the world,"
John 1:29.***

12. It was the soul as well as the body of Jesus Christ that bore our sins. When His sacrifice on the cross was complete, God the Father was propitiated, man was redeemed and reconciled, so He gave up His spirit.

John 19:30 When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.

- a. His spirit had returned - Union was restored between God the Father and His Son, Jesus Christ.
- b. Later He was pierced with a spear and blood and water came out (showing that autolysis had occurred where blood cells break down into serum), proving that Christ did not bleed to death.

LESSON 102 (7-8-21)

Romans 3:25 whom (J.C.) *God* (Father) *displayed publicly* (on the cross) *as a propitiation* (satisfactory atonement) *in His blood* (spiritual death on the cross) *through faith* (in the person & work of J.C.) *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

through faith - Faith alone, in Christ alone, through grace alone, is the only way to receive the gift of justification, the gift of eternal life, the gift of God's righteousness, and a multitude of other permanent gifts which cannot be revoked for any reason whatsoever.

Notice: Faith in Christ's work, not ours, saves our soul.

This was to demonstrate His righteousness, Divine integrity includes two divine attributes: **righteousness**, the principle of divine integrity, and **justice**, the function of divine integrity. What the righteousness of God demands, the justice of God carries

out. What is it that motivates God's righteousness and justice towards us? His **LOVE**.

*"We live in a culture today that has a major problem with understanding righteousness and understanding absolutes. As a result of that, there is a tremendous difficulty understanding love. It is obvious to most of us that there is a major problem with parents understanding parental love. There is a tremendous problem with people understanding love. Because if love is based on integrity and integrity is based on understanding the concepts of righteousness and justice, we will not understand love if we don't understand righteousness and justice. Those three things really do go together in some remarkable ways in the Scripture. Because for God to bring us to salvation, that which moves Him, that which is the ground of His actions, so to speak, is love. John 3:16 "For **God so loved** the world (in such a way) that He gave His only begotten Son..."*

That love is not what the average American usually thinks of love; he thinks of love in terms of some sort of sentimentality. Because we have a shallow view of love, we have a shallow view of God. It is also difficult because we have a relativistic moral standard. Real love

has to be based on something that has real stability, real integrity. If we do not really understand integrity because we believe in a relativistic standard of morals, then we cannot really have love. Look at family breakdown, marriage breakdown, breakdown in all kinds of relationships." Dr. Robert Dean, N.T.) - 06, Romans

Teenagers need to be taught by their parents to look for virtue and character in other boys and girls, not their popularity or their good looks. Those who have integrity will not lie to you or cheat on you. They will be thoughtful and loving and will not try to gratify themselves at your expense.

Those without integrity have no capacity for love because they are self-centered and think only about themselves. We live in a paganistic post-modern relativistic society where most people don't believe in absolutes. They don't care about justice and righteousness because they have jettisoned any interest in God and His standards a long time ago and have come up with their own.

One reason their relationships are so unstable is because they are built on the shifting sand of emotions rather than the immutable standards of God.

"Virtue" is conformity to a standard of right and "Character" is the moral qualities of a person that distinguish him or her from all the rest. When these are not taught and enforced in the home, nor in schools, nor in churches, then society implodes and chaos and mayhem rules supreme.

Those who learned authority orientation, humility, good manners, thoughtfulness, self-reliance, virtue, honor and integrity at home certainly have an edge over those who did not.

All of the above can be learned by believers through the comprehensive and accurate teaching of the Word of God from an *ICE pastor-teacher. Plus, believers have an edge over others because they have the discernment and power of the Holy Spirit to help them and they are promised that they can do all things through Him who strengthens them (Phil. 4:13) and that God will never leave them nor forsake them (Heb. 13:5).

*ICE pastor-teacher

I - Isagogical Teaching that reflects the historical context of

the text.

C - Categorical Comparing all verses dealing with a subject matter to insure an accurate translation.

E - Exegesis Interpretation based on the grammar, syntax, and

etymology of the words used in the text

The public display of Christ's sacrifice on the cross was necessary because the millions of animals that were sacrificed according to the Mosaic Law did not propitiate the righteousness of God; they were only a temporary band aid used until Jesus Christ would come and provide the permanent solution to sin by dying spiritually on the cross.

Psalm 98:2 The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations.

The importance of God's righteousness cannot be over emphasized. The term, "His righteousness," is found 32 times in the NASV.

Psalm 7:17 I will give thanks to the LORD according to His righteousness, and will sing praise to the name of the LORD Most High.

Psalm 111:3 Splendid and majestic is His work; And His righteousness endures forever.

because in the forbearance (leniency, tolerance, patience) **of God He passed over** (letting go unpunished) **the sins previously committed** (part. ra) [by those in the O.T.];

passed over - PAREISIS, πάρεσις, n. asf; deliberate disregard, passing over, letting go unpunished

This refers to all the sins committed before J.C. paid for them on the cross. They were collected and held until they were all poured out on J.C. when He took on Himself the sins of all mankind.

God chose to temporarily delay judging sin because it hadn't been dealt with yet on the Cross. He chose to abstain from collecting the debt payment (eternity in the Lake of Fire) from everybody from Adam to Christ because He knew the payment of that debt was going to be paid when His Son would enter into human history to pay that debt on the Cross.

It was at the point when Jesus said, "*It is finished,*" that judgment for all sins was completed He fulfilled

his mission, God the Father was propitiated, and the strategic victory of the angelic conflict was won.

LESSON 103 (7-13-21)

Romans 3:26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

The death of J.C. on the cross demonstrated the righteousness of God. Paul was so insistent that God's righteousness be recognized that he used the phrase "to demonstrate His righteousness" in (Rom. 3:25) and then used it again in (from v. 26).

“God’s divine dilemma was how to satisfy His own righteousness and its demands against sinful people, and at the same time how to demonstrate His grace, love, and mercy to restore rebellious, alienated creatures to Himself. The solution was the sacrifice of Jesus Christ, God’s incarnate Son, and the acceptance by faith of that provision by individual sinners. Christ’s death vindicated God’s own righteousness (He is just because sin was “paid for”) and enables God to declare every believing sinner

righteous." John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 452.

God is, and always has been, and will always will be, perfectly righteous. His greatness shines forth by the fact that He remains perfectly righteous when He justifies sinners who put their faith alone in Jesus Christ and then imputes His own righteousness to them.

In order to accomplish this great feat, God the Son had to become a man, live a perfect sinless life, be tortured and crucified, die spiritually and physically, and then, rise from the grave.

Romans 3:27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

In God's plan, He does everything in order to justify us; the only thing we do is receive the gift of eternal life and the gift of imputed righteousness by believing in the work and the person of Jesus Christ.

Faith is non-meritorious! If it is meritorious, then there would be cause for boasting. But what does this verse say? *Where then is boasting? It is excluded.*

Ephesians 2:8-9 For by grace you have been saved through faith; and that (salvation) not of yourselves, it is the gift of God; 9) *not as a result of works, that no one should boast.*

Romans 4:2-6 For *if Abraham was justified by works, he has something to boast about; but not before God.*

3) For what does the Scripture say? "And Abraham *believed God, and it was reckoned to him as righteousness.*" 4) Now to the one who works, his wage is not reckoned as a favor, but as what is due. 5) But to the *one who does not work, but believes in Him* who justifies the ungodly, *his faith is reckoned as righteousness,* 6) just as David also speaks of the blessing upon the man to *whom God reckons righteousness apart from works:*

The principle of justification before God is all about grace: Grace is the single principle by which God bestows the gift of justification that is imputed the moment one puts his faith in Christ. The words "grace" and "gifts" are totally antithetical to works.

People cannot boast of that which they receive through no merit of their own. Boasting is excluded because faith removes all human involvement from the redemptive process.

No one likes a braggart, in fact, they don't even like themselves.

"Voltaire, the noted 18th century French philosopher, said that it took centuries to build up Christianity, but "I'll show how just one Frenchman can destroy it within 50 years." Taking his pen, he dipped it into the ink of unbelief and wrote against God.

Twenty years after his death, the Geneva Bible Society purchased his house for printing the Bible. And it later became the Paris headquarters for the British and Foreign Bible Society. The Bible is still a

best-seller; an entire 6-volume set of Voltaire's works was once sold for 90¢.

Just before his death, the noted atheist swore: "I wish I had never been BORN!" Paul Lee Tan, Encyclopedia of 7700 Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), 176.

1 Corinthians 13:4 Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant...

(ESV) Romans 3:27 Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith.

Notice that there are only two possible types of law [or principles] that are pertinent regarding justification before God, the law of works and the law of faith. It is either one or the other.

Romans 3:28 For we maintain (v. pmi) that a man is justified (inf. pp) by faith apart from works of the Law.

Acts 13:39 through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.

The Father initiates justification, the Son executes justification, and the Holy Spirit applies justification to the believing sinner.

I Corinthians 6:11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

Common Grace - The Holy Spirit enables a spiritually dead unbeliever understand the gospel and then makes his faith in Christ effective for salvation. He also baptizes/identifies him (not a water baptism) permanently with Jesus Christ.

Romans 3:28 is very clear, precise, and understandable; works have nothing to do with being justified before God. Good works are relevant to believers after they are saved, but are not relevant at all regarding salvation.

This verse does not say one is saved by "faith alone" but that is the clear meaning of it.

"Luther's translation of the Bible into German was criticized for adding the word "alone" to the end of

this statement, but his rendering accurately conveys the meaning of the text in its context." Roger Mohrlang, Gerald L. Borchert, *Cornerstone Biblical Commentary*, Vol 14: Romans and Galatians (Carol Stream, IL: Tyndale House Publishers, 2007), 69.

At this point, any reasonable person would conclude that justification before God has nothing whatsoever to do with works. But some still conclude that works must be added to faith in order to be saved. They use the following verses:

James 2:14 What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?

James 2:20 But are you willing to recognize, you foolish fellow, that faith without works is useless

James 2:24 You see that a man is justified by works, and not by faith alone.

James 2:26 For just as the body without the spirit is dead, so also faith without works is dead.

Does the Bible contradict itself? Who was wrong, Paul or James? Of course, the Bible does not contradict itself and Paul and James were both right.

Paul was speaking to unbelievers regarding eternal salvation and what was necessary to acquire it, whereas James was speaking to believers regarding experiential sanctification and what was necessary to achieve it.

Paul explained that works have no part to play in God's plan for eternal salvation; James explained that works do have a part to play in God's plan for believers after salvation.

Paul used "faith" in the sense of unbelievers putting their faith alone in Christ alone once and for all time. James used "faith" in the sense of believers continuing to trust in the Lord throughout their lifetime, not to save them from hell, but to help them be obedient and to produce good works.

Ephesians 2:8-10 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9) not as a result of works, that no one should boast. 10) For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

[LESSON 104](#) (7-15-21)

Romans 3:29-30 *Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, 30) since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.*

Or is God the God of Jews only? - Consider this, if justification is by the Law, then God is a God of the Jews only, because only Israel had the Law.

Romans 9:30-32 *What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; 31) but Israel, pursuing a law of righteousness, did not arrive at that law. 32) Why? Because they did not pursue it by faith, but as though it were by works.*

(NASV) *30) since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.*

(NLT) *30) There is only one God, and he makes people right with himself only by faith, whether they are Jews or Gentiles.*

The means of salvation is the same for everyone, faith alone in Christ alone. However, if the Jews were justified before God by the Law and the Gentiles were justified by faith, then there would be two God's, one for the Jews and one for everyone else.

Romans 3:31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

Both Jews and Gentiles are saved the same way—by faith alone. This means of salvation does not cancel the Law, for the Law demanded death for sin, and Christ died for our sins.

Matthew 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.

"The Gospel establishes the Law. God's Law reveals my need of grace, and God's grace enables me to obey the Law."

Warren W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Books, 1992), 372.

Romans 8:1 There is therefore now no *condemnation* for those who are in Christ Jesus (baptism of the H.S.).

condemnation - ΚΑΤΑΚΡΙΜΑ, κατάκριμα, n. nsn; judicial pronouncement upon a guilty person, condemnation, punishment, penalty. There is no death-sentence for those who are in Christ Jesus

2) For the law (principle) of the Spirit of life (being filled w/ the H.S.) has set you free (v. aai) in Christ Jesus (He disempowered the O.S.N.) from the law (principle) of (perpetual) sin and (temporal) death.

Romans 7:22-23 For I delight in the law of God, in my inner being, 23) but I see in my members another law waging war against the law of my mind and making me captive to the *law of sin* (OSN) that dwells in my members.

The result of the filling of the H.S. (Ephesians 5:18)

Romans 8:6 To set the mind on the flesh is death (functionally dead) but to set the mind on the Spirit is life and peace.

LESSON 105 (7-20-21)

3) For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4) in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Romans 8:13 for if you are living according to the flesh (OSN), you must die; but if by the Spirit (filled w/ the H.S.) you are putting to death the deeds of the body, you will live.

LESSON 106 (7-22-21)

ROMANS CHAPTER 4

Justification by Faith Evidenced in Old Testament

Justification by faith is not just a N.T. doctrine, it is found in the O.T. as well. However, being justified before God by works is not found anywhere in the Bible.

"You might have thought about this idea of being set right by grace through faith—which does justice to both God's justice and to His mercy; which does justice both to God's righteousness and our sinful

condition—you might have thought this is entirely a new idea [and asked], "Where is that in the OT?" Well, Paul has already thought of that objection, and he turns to the story of Abraham. The story of Abraham, of course, goes through many chapters in the book of Genesis, beginning with Gen 12, and [Paul] is only going to quote a little bit of it. But he presupposes that at least some in the audience know the broader story." Ben Witherington III, NT332 A Socio-Rhetorical Commentary on Paul's Letter to the Romans, Logos Mobile Education (Bellingham, WA: Lexham Press, 2018).

After studying Chapters 1, 2, & 3, we conclude that there is nothing that we can point to in our own lives as having brought righteousness to us.

We may have done some things that could be considered righteous, but those acts produced relative righteousness, meaning that they were better than other acts we have done. But God requires absolute righteousness, not relative righteousness. Absolute righteousness means unadulterated perfect righteousness at all times. If we sin only one time, then our righteousness is relative, not absolute.

James 2:10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

Romans chapter one declares that every person knows that God exists (Rom. 1:19-20), so the question is, "Can anyone convince God that he meets His perfect standard of righteousness by the righteous deeds he has done?"

There are hundreds of religions and they all have one thing in common; they believe that one can be justified before God by their good works. Some believe that one must believe in J. C. plus produce good works to be justified before God. But adding good works to faith in Christ demonstrates a lack of faith in Christ's work on the cross.

While He was on the cross He said, "It (salvation) is finished." (John 19:30) Those who believe that works must be added to Christ's work on the cross cannot believe what our Lord said was true.

God requires perfect righteousness in every thought we have and every deed we do. If people understood

this, they may be motivated to stop depending on their own good works and understand that salvation is through grace by faith alone in J.C. (Eph. 2:8-9).

The Lord Jesus Christ volunteered to pay our debt, to take on Himself the punishment for our sins, so that we may be acceptable to God by believing that is true.

Chapter 4 begins with an illustration of a man who "believed God and it was reckoned to him as righteousness."

Abraham is one of the key figures in the Scriptures, being mentioned 285 times with over 70 references in the New Testament.

(NASV) **Romans 4:1 *What then shall we say that Abraham, our forefather according to the flesh, has found?***

Notice that Paul started a new subject matter by asking a question. Every reader must consider how to answer this.

This is the first of six occurrences of the question, "What then shall we say?" (*Romans 6:1; 7:7; 8:31;*

9:14, 30) Paul consistently asked them questions to keep them thinking.

(NKJV) Romans 4:1 *What then shall we say that Abraham, our father has found according to the flesh?*

has found - HEURISKO, εὕρισκω, inf. ra; ① to come upon something either through purposeful search or accidentally, find.

Eureka is a word with Greek origins meaning "I have found it!" An exclamation that accompanies a discovery: "When she finally located the rare book, the scholar cried, 'Eureka!'"

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according to the flesh - refers to Abraham before he became a believer. He found that his works according to the flesh did not produce boasting but produced shame. Since salvation is by faith, not by works, ...*where is the boasting?* Rom. 3:27 -

The issue is, are we justified by works or are we justified by faith? Abraham found that we are justified before God by our faith!

Romans 4:2 For if Abraham was justified by works, he has something to boast about, but not before God.

"Our works, our deeds do establish in the mind of others our character. Our deeds validate our mental attitude and our words. So, there is a form of justification or a declaration of human righteousness from man as a result of our works."

Grace Notes- Romans

It is natural for people to think that being justified before God is the same as being justified before man which includes good works.

The Jews of the past, as well as the present, have taken the Law that was designed to show the total inability of man to justify himself before God by keeping the Law and turned it into a system of works to do that very thing.

But the Bible is abundantly clear; it is impossible to be saved by works! Unbelievers desperately need to

under- stand that God counts faith as righteousness, not works.

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteous- ness of God in Him.

Abraham is used in the New Testament as a picture of justification by faith alone which we call Phase One Salvation which is being saved from the penalty of sin. **Romans 4:1-8**

Abraham is also used in the New Testament as a picture of justification by works before men in Phase Two by being delivered from the power of sin.

James 2:21

James 2:22-24 You see that faith was working with his works, and as a result of the works, faith was perfected; 23) and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. 24) You see that a man is justified by works, and not by faith alone.

LESSON 107 (7-27-21)

Romans 4:3 For what does the Scripture say?
"Abraham **believed** God, and it **was credited** to him for righteousness."

believed - [PISTEUO, πιστεύω, v. aai; to believe something is true, to trust in someone or something.

This is a quote from Genesis 15:6. It is also quoted in Gal. 3:6, and James 2:23

Paul quoted Scripture because it is the final authority whether others believe it or not. We should do the same.

The Heb. Word for "believed" is "aman" in the hiphil perfect. It means to believe something in the past and the results continues into the present. Abram believed God back when he was in Ur of the Chaldees and that is when his faith was credited to him as righteousness.

Hebrews 11:8 *By faith Abraham, when he was called, obeyed by going out to a place which he*

was to receive for an inheritance; and he went out, not knowing where he was going.

Abraham was not justified before God because he obeyed God, but because he believed God and that was imputed to him for righteousness. Abraham was saved before he obeyed God; he wouldn't obey God if he did not believe Him.

After he believed the gospel, Abraham continued to live by faith, not to maintain his salvation (he already had God's righteousness) but in order to please God and because he feared Him.

Hebrews 10:9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;

Hebrews 11:17 By faith Abraham, when he was tested, offered up Isaac...

and it was credited to him for righteousness.

LOGIZOMAI, λογίζομαι, v. **api**; a mathematical and accounting term, 'To keep a record of something, to charge to one's account.

Logizomai is translated "reckon," "impute," "count," and "credit." These words all mean the same thing: to put or credit something into a person's account. Justification occurs when righteousness was imputed/credited to one's account which gives him a right standing before God.

Salvation is either a reward for works or a gift through grace; it cannot be both. Righteousness, justification, eternal life, and many other things, are imputed to us as gifts on the basis of faith, Not Works!

Romans 4:4 Now to the one who works (part. **pm**), **his wage is not reckoned** (*logizomai* v. **ppi**), **as a favor, but as what is due.**

wage - ΜΙΣΘΟΣ, μισθός, n. nsm; ① remuneration for work done, pay, wages

Wages always refer to payment owed for work done, they are never considered to be a gift.

as a favor - CHARIS, χάρις, n. asf; ② a beneficent disposition toward someone, favor, **grace**, gracious care/help, goodwill

what is due - OPHEILE, όφειλή, n. asn; ② to be under obligation to meet certain social or moral expectations, owe.

Expanded Translation:

Romans 4:4 Now to the one who keeps on working to be saved, his wage is never reckoned as grace, but as an obligation to pay what is owed.

Salvation is 100% grace which means that not even one hundredth of one percent can be works. If that were not so, we could brag that we did something to secure our own salvation. We could claim that God could not accomplish it without our help. We could claim that God owes us for doing our part.

A few questions for those who think good works are necessary to be saved:

1. How many works does it take to be saved?
2. Would ordinary good works count or would they have to be extraordinary works?

3. What if our sins outnumber our good works?
4. Do the good works we produce make up for the sins we commit? If not, why do we need them to be saved
5. Please explain how someone can receive a gift (eternal life) but must also have to work for it.
6. Please explain how the following verses support the notion that good works are necessary to be saved:
 - Ephesians 2:8 says we are saved by grace through faith and that **it is not by works**.
 - Romans 3:28 For we maintain that a man is justified by faith **apart from works** of the Law.
 - Romans 3:20 **by the works** of the Law no flesh will be justified in His sight...
 - Romans 3:24 **being justified as a gift** by His grace through the redemption which is in Christ Jesus;

- Romans 3:28 For we maintain that a man is justified by faith **apart from works** of the Law.
- Romans 4:2 For if Abraham was **justified by works**, he has something to boast about; but not before God.
- Romans 4:4 Now to the **one who works**, his **wage is not reckoned as a favor**, but as what is due.
- Romans 4:5 But to the one **who does not work**, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,
- Romans 4:6 God reckons righteousness **apart from works...**
- Romans 9:31-32 but Israel, pursuing a law of righteousness, did not arrive at that law. 32) Why? Because they did not pursue it by faith, but as though **it were by works**.
- Romans 11:6 But if it is by grace, it is **no longer on the basis of works**, otherwise grace is no longer grace.

- Galatians 2:16 nevertheless knowing that a man is **not justified by the works of the Law** but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and **not by the works of the Law**; since **by the works of the Law shall no flesh be justified**.
- Titus 3:5 He saved us, **not on the basis of deeds which we have done** in righteousness, but according to His mercy...

Romans 4:5 *But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,*

Paul starts to broaden his argument from Abraham to all men regarding only faith is reckoned as righteousness.

The reason why God can justify sinners by faith alone is because He is satisfied with Christ's sacrificial death on the cross, so everything has been done to keep His righteousness and justice

untarnished and the only thing left to do is for man to accept the free gift of eternal life by believing the offer is genuine and accepting it through faith.

Salvation belongs: to the one who does not work, but believes in Him This is very clear; anyone can understand it.

does not work - ERGAZOMAI, ἐργάζομαι, part. pm; ① to engage in activity that involves effort, work. ② to do or accomplish something through work,

believes in Him - PISTEUO, πιστεύω, part. pa; ① to consider something to be true and therefore worthy of one's trust, believe.

The following verses contain the phrase, "believes in Him" or a derivative of it. Ex. "believes in Me"

Mt 18:6; Mk 9:42; J 2:11; 3:15 v.l., 16, 18a, 36; 4:39; 6:29, 35, 40, 47 v.l.; 7:5, 31, 38f, 48; 8:30; 9:35f; 10:42; 11:25, 26a, 45, 48; 12:11, 36 (εἰς τὸ φῶς), 37, 42, 44a, 46; 14:1b, 12; 16:9; 17:20; Ac 10:43; 14:23; 18:8; 19:4; Ro 10:14a; Gal 2:16; Phil 1:29; 1 Pt 1:8; 1J 5:10a; J 1:12; 2:23; 3:18; 1J 5:13 (total - 46 times)

A mist in the pulpit is a fog in the pew.

Unfortunately, most believers who give the gospel to unbelievers don't even use the word "believe." They say things like: "Come to Jesus," "Give your heart to Jesus," "Surrender to Christ," "Invite Christ into your heart," "Turn your life over to Jesus."

Many in the Reformed tradition say, "We are justified by faith alone, but the faith that saves is never alone."

"If good works do not follow from our profession of faith, it is a clear indication that we do not possess justifying faith." R.C. Sproul, *Essential Truths of the Christian Faith*, 191

"Where there are no works, we must assume no faith exists either... No works, no faith: Real faith inevitably produces faith-works... "passive faith" devoid of the fruits of salvation [i.e., visible good works] is false faith." John MacArthur, *Faith Works: The Gospel According to the Apostles*, 171

"True faith is always accompanied by non-saving, but absolutely necessary works." Dr. J.B. Hixson, *Getting the Gospel Wrong*, (Xulon Press, 2008) Page 316

LESSON 108 (7-29-21)

who justifies the ungodly - ASEBES, ἄσεβής, adj. asm; pertinent to violating norms for a proper relation to deity, irreverent, impious, ungodly. An impious person, one who is not pious : lacking in reverence or proper respect for God, irreverent.

"eusebeo" means to be pious or devoutly religious.

"sebes" means to be pious or to have piety.

"asebes"- the "a" is an alpha negative which is similar to the English "un" (as in unfriendly). So it means to be impious or not having respect or devotion to God.

The question arises, why are people trying to work hard to be acceptable to God when He justifies the ungodly? He doesn't justify the godly because no one is righteous.

Romans 3:9-10 ...for we have already charged that both Jews and Greeks are all under sin; 10) as it is written, "There is none righteous, not even one;

All unbelievers are ungodly so they are already qualified to be justified. Why do so many depend on their good works to be godly even though God has

clearly stated that He justifies ungodly sinners who trust in Him to do it.

his faith is reckoned as righteousness - This phrase is not difficult to understand but it is obviously hard for people to accept. The reason is probably because they don't understand grace.

They use the word "grace" and may sing "Amazing Grace," but they balk when it comes to believing that we can receive God's own righteousness by simply believing it's true. They want to do something substantial for it to make them feel like they actually have God's righteousness.

The same is true for receiving the gift of eternal life, they naturally doubt that something so valuable can be theirs for simply trusting God for it. Some people call it "easy believism" and mock the idea that eternal life can be secured without a commitment, work, or surrendering.

"Salvation isn't the result of an intellectual exercise. It comes from a life of obedience and service to God... It's the fruit of actions, not intentions. John

MacArthur, *Hard to Believe: The High Cost and Infinite Value of Following Christ*
(Nashville: Thomas Nelson, 2003), 93

Salvation does not depend on our works, or the strength of our faith, or the sincerity of our faith, but exclusively on the object of our faith - the Lord Jesus Christ.

Believers who base their eternal destiny on the promise, **John 3:36 - He who believes on the Son, has eternal life...** can have eternal security based on God's veracity.

Those who base their eternal destiny on faith in Christ plus good works, do not have eternal security because there is no standard, gage, benchmark, or measurement of good works to evaluate to know if they are within the range of what is acceptable.

Furthermore, even if they knew they were within the acceptable range, there is no way of knowing if they would remain in that range until the end of their life.

The Bible says that we can know that we have eternal life and we don't have to wait until the end of our life to find out:

1 John 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

Notice that good works are not mentioned. The only way of knowing that you have eternal life is by believing in the Son of God.

LESSON 109 (8-3-21)

Romans 4:6 just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

One reason why Paul could have brought up David here is because someone could say that Abraham couldn't keep the Law in order to be righteous because he lived around 600 years before the Law existed.

Some may contend that if it did exist, then maybe Abraham could have been righteous by keeping the works of the Law. Well David lived and reigned under the Law and said that God reckons righteousness apart from works or works of the Law.

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

Galatians 3:11-12 Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith." 12) However, the Law is not of faith; on the contrary, "He who practices them shall live by them."

David also recognized that no one can work for blessings. Blessings come from God because of 1. His grace and 2. Because we have His own righteousness.

BLESSING - God's favor and protection, to confer prosperity or happiness upon. Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

the blessing upon the man - MAKARISMOS, μακαρισμός, n. asm; pronouncement of being in receipt of special favor, with God, especially one that results in an happy estate. blessing, (This word is also used in Rom. 4:9)

If we had to work to be blessed, then it wouldn't be blessings, it would be payment for our work and there would be no grace in it.

See the "Grace Pipeline" on the CBC website, (countrybiblechurch.us). Click on the "Visuals" tab and then scroll down to "Grace Pipeline."

Romans 4:7 *Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered.*

Is this verse referring to believers? How do you know?

This is a quote from Psalm 32:1-2. This psalm was written by David after his adultery with Bathsheba and his murder of her husband (2 Sam. 11). Read: Psalm 32:1-5

Blessed - MAKARISMOS, μακάριςμος, adj. npm; ① pertinent to being fortunate or to happiness, joy, blessedness, to declare blessed

eulogetos (εὐλογητός), means "to speak well of" (eu, "good," logos, "a word"), signifies, (a) "to praise, to celebrate with praises," of that which is addressed to God, acknowledging His goodness; it is applied only to God, *Mark 14:61; Luke 1:68; Rom. 1:25; 9:5; 2 Cor. 1:3; 11:31; Eph. 1:3; 1 Pet. 1:3* W. E. Vine, Merrill F. Unger, and

William White Jr., Vine's Complete Expository Dictionary of Old and New Testament Words (Nashville, TN: T. Nelson, 1996), 70.

The reason that God imputed His own righteousness to David rather than his lawless deeds is because he believed in the promise of the Messiah/Savior who would take away the sins of the world. What a tremendous blessing it is to receive the righteousness of God rather than a one-way ticket to the Lake of Fire.

"The disparity between legalism and grace is seen most clearly in the way God grants a right standing to people of faith." [rather than of works] Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 123.

[have been forgiven](#) - ΑΦΙΕΜΙ, ἀφίημι, v. api; ② to release from legal or moral obligation or consequence, cancel, pardon

When O.T. believers believed the gospel, their sins were forgiven and when they acknowledged their sins to God, their sins were also forgiven (Psa. 32:5).

The point is 'forgiveness of sin' is a 'take away' or subtraction. Imputation of divine righteousness

is an addition. It is the 'addition' of the imputation of divine righteousness that permits saved humans to live with a perfect God - and we do not earn it or deserve it - it is a gift from God.

and whose sins have been covered. - ΕΠΙΚΑΛΥΠΤΩ, ἐπικαλύπτω, v. api; a stratagem for concealing something, cover, veil

This refers to the sins of O.T. believers whose sins were covered, but not yet taken away. They would be taken away when Jesus Christ finished his atoning work on the cross which propitiated the justice of God.

(NASV) Romans 4:8 "Blessed is the man whose sin the Lord will not take into account."

(NKJV) Romans 4:8 Blessed is the man to whom the LORD shall not impute sin."

shall not impute sin. - LOGIZOMAI, λογίζομαι, v. ams, ① to charge to one's account, reckon,

Psalm 32 is a companion Psalm to Psalm 51; in both Psalms he is overwhelmed by the grace of God and forgiving him of his sin.

In spite of the enormity of David's sin and the utter absence of personal merit, God still would not impute sin to him. Why? Did God show partiality to David? Did God look the other way?

When a believer acknowledges his sin to God, it is impossible for Him to still impute sin to him or refuse to forgive him.

Psalm 103:11-12 For as the heavens are high above the earth, So great is His mercy toward those who fear Him; 12) As far as the east is from the west, So far has He removed our transgressions from us.

Isaiah 43:25 I, even I, am He who blots out your transgressions for My own sake; And I will not remember your sins.

LESSON 110 (8-5-21) [Gal. 3:28-29 Racism notes from 9-18-1993]

Our country was founded on the principle of freedom which guarantees inequality. We are free to go as far as our ambition and talents will take us and we are all supposed to be considered equal under the law.

Egalitarianism or equity do not refer to equal rights but to equal outcome and that people, not their rights, are equal. Freedom cannot survive in such an environment.

Unfortunately, our government, our courts, and our culture have been corrupted by embracing egalitarianism and equity. We need to separate the needy from the greedy by getting government to stop taking money from people who have worked for it and giving it to people who have not.

Perhaps the most dangerous "favor" done to blacks has been making excuses for all their problems. All human beings are so imperfect, no matter what color wrapping they come in, that to exempt any group from standards of performance and behavior expected of others is not a blessing but a curse. The more give-away programs the government offers, the less its citizens will produce.

There is a myth that says poverty is the cause for black crime. But the opposite is true, Crime is the cause for poverty. There was much more poverty in the Depression of the 1920s and 1930s but the black crime was much less than it was in the 1960s where huge amounts of welfare was given to minorities.

These days the Left hurls the accusation of racism constantly to anyone who disagrees with them because it is the surest way to avoid being accused of racism themselves.

LESSON 111 (8-10-21)

(NKJV) Romans 4:8 Blessed is the man to whom the LORD shall not impute sin."

This verse can be seen in a larger sense as well. It could be referring to the fact that God has never imputed sin to anyone. Why? Because the sins of all mankind were imputed to our Lord Jesus Christ on the cross.

2 Corinthians 5:18-19 Now all these things are from God, who reconciled us to Himself through

Christ, and gave us the ministry of reconciliation, 19) namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

Hebrews 9:26 ...but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Unbelievers are not condemned to hell because of their sins, but because they reject the only redemption solution which is believing that Jesus Christ took their punishment on the cross and nothing else.

This does not mean that David didn't get spanked by God. He suffered tremendously for the horrible sins he committed, but when he acknowledged them to God, his fellowship was restored and his punishment was bearable.

There were obviously objections that the blessing of receiving the imputation of God's own righteousness

was only for the Jews and not the Gentiles. Paul sets the record straight on that in verses 9-10.

Romans 4:9-10 Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, "Faith was reckoned to Abraham as righteousness. 10) How then was it (divine righteousness) reckoned? While he (Abraham) was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

A synonym for Gentiles in the Bible is "uncircumcision" or "uncircumcised" so the answer is clear because Abraham received the righteousness of God when he was uncircumcised.

LESSON 112 (8-12-21)

These two verses (9-10) demonstrate the following:

1. God's blessing of His imputation of righteousness is not limited to any particular race. He is the father of the circumcised (Jews) and uncircumcised (Gentiles) who are justified by faith.
2. Circumcision, nor any other kind of religious rite, ceremony, or activity has anything to do

with being saved or receiving the imputation of God's righteousness.

3. Paul had been writing about what counts in being justified (faith), but now he is writing about what doesn't count in being justified which is good works and sins.
4. Good works do not count towards being justified and sins do not count against being justified.

Abraham is the only member of the human race that was both a righteous Gentile and a righteous Jew. It was many years after he received the righteousness of God in Ur that was circumcised. Until that time, he was uncircumcised and a gentile. He became a Jew at age 99 with the ritual of circumcision. He is the father of everyone who puts their faith alone in God's promise of salvation.

This part of Romans answers the universal question that is found in **Job 9:2 ...how can a man be righteous before God?**

There are basically only two ways people answer this question. 1. Most people erroneously seek to be

righteous before God by producing good works. 2. Some recognize the only way to be righteous before God is to believe in Jesus Christ and God will impute His righteousness to you.

It is important to note that a person is declared, not made, righteous by the imputation of God's righteousness. It is not an infused righteousness that changes our behavior or our thinking.

We believe that a person is justified the instant he believes that Jesus died on the cross for him. At that instant, God simultaneously imputes His righteousness to him and then declares him to be justified because he possesses the perfect righteousness of God. It does not change us, but it is an integral part our eternal salvation.

This doesn't mean that important changes do not occur:

1. It qualifies us to have a relationship with God.
2. It is the foundation of our justification.
3. It means God is justified in justifying us.
4. It makes it impossible for us to be condemned.

5. It makes it possible for God to bless us.
6. It gives all believers equal standing positionally before God.

"Roman Catholic theology, as well as lordship theology and this new Perspectives of Paul theology (N.T. Wright), they all confuse justification with ongoing sanctification, so that there is an overlap. [They believe] the way you really know a person is justified is because their life is going to show it. They misquote the passage in Matthew 7:20 "Therefore by their fruits you will know them." That is talking about identifying false prophets. The fruits are the words that come out of their mouth. How do you identify a false prophet? His fruit, what he teaches or says, does not conform to Scripture. It is not an inspection criteria for determining whether someone is saved." Dr. Robert Dean,

NT-6, Romans

Romans 4:11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without

being circumcised, that righteous- ness might be reckoned to them,

sign - Something material or external that stands for or signifies something spiritual. Merriam-Webster's Collegiate Dictionary

seal - Something that confirms, ratifies, or makes secure : guarantee, assurance, to confirm or make secure by or as if by a seal; to set or affix an authenticating seal; also : authenticate, ratify. *ibid*

In the ancient world a seal was used to show that some- thing was important. It was used on the King's official papers to show the authenticity of his documents.

Circumcision was a sign of the seal (guarantee) of righteous- ness for all those who believe.

LESSON 113 (8-17-21)

he might be the father of all who believe - He is the father of all who believe, including those who are not circumcised, in order that righteousness might be credited to them as well.

Abraham is the spiritual father of all believers, because the only way to become a believer is the way he became a believer and that is by faith.

12) and the father of circumcision to those who not only are of the circumcision, but who also follow (idiom) in the steps of the faith (the pattern) of our father Abraham which he had while uncircumcised.

Read: **Ephesians 2:11-16**

Circumcision was a symbol of man's need for cleansing of the heart and was the outward sign of the cleansing of sin that comes by faith in Jesus Christ.

Romans 2:28-29 *For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. 29) But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.*

Philippians 3:2-3 *Beware of the **dogs**, beware of the **evil workers**, beware of **the false***

circumcision; 3) *for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,*

dogs - *Because dogs were such filthy animals, the Jews loved to refer to Gentiles as dogs. Yet here Paul refers to Jews, specifically the Judaizers, as dogs to describe their sinful, vicious, and*

uncontrolled character. John MacArthur Jr., ed., *The MacArthur Study Bible, electronic ed.* (Nashville, TN: Word Pub., 1997), 1825.

evil workers - Paul described the Jews' works as evil, because they attempted to please God by their own efforts which drew attention away from Christ's work of redemption on the cross.

the false circumcision - ΚΑΤΑΤΟΜΗ, κατατομή, n. asf; mutilation, cutting in pieces, to cut down (off). Pagans were known to mutilate their bodies in their frenzied rituals, which were forbidden in the OT:

Leviticus 19:28 *You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the LORD.*

Deuteronomy 14:1 *You are the children of the LORD your God; you shall not cut yourselves*

The following verses are the result of Romans 4:9-12.

Galatians 3:28-29 *There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29) And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.*

Colossians 3:10-11 *and have put on the new man who is renewed in knowledge according to the image of Him who created him, 11) where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.*

Galatians 3:6-9 *Even so Abraham believed God, and it was reckoned to him as righteousness. 7) Therefore, be sure that it is those who are of faith who are sons of Abraham. 8) And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "All the nations shall be*

blessed in you." 9) So then those who are of faith are blessed with Abraham, the believer.

LESSON 114 (8-19-21)

Read: Acts 3:22-25

Romans 4:13 *For the promise that he (Abraham) would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.*

The first word in the Greek is the adverb "οὐ" which is a negative that denies the reality of an alleged fact. It is placed as the first word to emphasize its importance.

For the promise *"Although a singular noun, the promise is collective and does not refer only to Gen 12:7 [the land promise], but as D. Moo (Romans 1-8 [WEC], 279) points out, refers to multiple aspects of the promise to Abraham: multiplied descendants (Gen 12:2), possession of the land (Gen 13:15-17), and his becoming the vehicle of blessing to all people (Gen 12:3)." Biblical Studies Press, The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible (Biblical Studies Press, 2005).*

The Abrahamic Covenant is one of four unconditional covenants that place no responsibility on man. The fulfilment of the Covenants rests completely with God alone.

Genesis 15 describes God walking alone through sacrificed animals on either side as Abraham was sleeping to show that this Covenant would be fulfilled by God alone.

The **Abrahamic Covenant** - God promised Abraham that He would make of him new race and a great nation, and would bless him, and make his name great, so that he would be a blessing to all people. (Gen 12:2-3, 13:15-16, 15:18).

The **Palestinian Covenant** - God promised the land to Abraham and his descendants forever. (Gen. 13:15, Deut. 30:1-9)

The **Davidic Covenant** - God promised David, the king, that He would preserve his dynasty forever. (2 Sam. 7:13-16, Psalms 89:20-37)

The New Covenant - defines the restoration of the nation Israel at the Second Advent. (Jer. 31:31-34)

These Covenants belong to Israel even though they affect Gentiles; they are not a part of the Church Age. God does not deal with the Church on the basis of covenants.

One part of the promise refers to Gen. 12:3 - ...and in you (Abraham) **all the families of the earth shall be blessed.**"

the heir of the world - This probably refers to "all peoples on earth" (Gen. 12:3), "all nations" (Gen. 18:18), and "all nations on earth" (Gen. 22:18), John A.

Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 454.

Since through Abraham and his descendants all the world is blessed, thus he is their "father" and they are his heirs.

The point is that the promise is not dependent on keeping the Law, but by having faith in Christ. Divine righteousness, not the law, is the basis for blessing from the justice of God.

the righteousness of faith - This refers to the imputation of God's righteousness to the one who has faith.

Chronological order: faith in Christ, then imputation of divine righteousness, followed by the judicial act from the justice of God declaring a believer justified.

God's promise in Genesis 12:1-3 preceded the giving of the Law by 430 years so it couldn't be based on the Law.

Romans 4:14 For if (1st class debater's if) ***those who are of the Law*** [keep the Law to be saved] ***are heirs, faith is made void and the promise is nullified;***

made void - KENOO, κενόω, v. rpi; ② to cause to be without result or effect, destroy, render void or of no effect

is nullified - KATARGEIO, καταργέω, v. rpi; ② to cause something to lose its power or effectiveness, invalidate, make powerless.

Romans 4:14 - For if those who are of the Law [keep the Law to be saved] are heirs, faith is made void...

This verse makes it clear that being an heir i.e., being a believer, is a result of faith. It cannot be both because one cancels out the other. Works and faith are mutually exclusive.

Many would take issue with this statement because of a verse in James:

James 2:24 You see that a man is justified by works, and not by faith alone.

The erroneous interpretation of this verse is that faith alone is not enough to be justified; works must accompany faith. But this cannot be because they are mutually exclusive, one cancels out the other.

Ephesians 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9) not as a result of works, that no one should boast.

Romans 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

James 2:24 has nothing to do with eternal salvation, positional justification, or the imputation of God's righteousness because these depend only on faith alone and nothing else.

It refers to those who were already believers but were not being justified before men because they were not producing good works. It had nothing to do with being saved or being justified before God which requires faith alone.

Romans 3:28 - For we maintain that a man is justified by faith apart from works of the Law.

We must keep what happens when we are born again separate from what happens **after** we are eternally saved.

Phase 1 - is what happens at the moment one is saved by putting his faith alone in Christ alone.

This verse in James has to do with **Phase 2** - which deals with experiential issues that occur **after** one is eternally saved.

Phases 3 - pertains to believers in eternity in a resurrection body.

LESSON 115 (8-24-21)

Galatians 3:16-17 (Now the promises were spoken to Abraham and to his seed (J.C). He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. 17) What I am saying is this: the (Mosaic) Law, which came four hundred and thirty years later, does not invalidate (make void) a covenant previously ratified (part. rp) by God, so as to nullify (inf. aa) **the promise**) (salvation is by faith in J.C.)

LESSON 116 (8-26-21)

Notice the similarity between **Rom. 4:14** and **Gal. 3:17** -

Rom 4:14 - *If those who are of the Law [keep the Law to be saved] are heirs (of Abraham) **faith is made void** and **the promise is nullified***

Gal. 3:17 - the (Mosaic) Law ...does not invalidate (make void) a covenant previously ratified so as to nullify the promise (of salvation by faith in J.C.).

Points:

1. These verses point out the fact that the Law and Grace are mutually exclusive meaning that if something is of the Law, it cannot be of Grace and if something is of Grace, then it cannot be of the Law.
2. They don't know that the Law and Grace cannot co-exist.

Good works have merit so when good works are added to faith, which has no merit, then faith is nullified which puts one under the Law which can only judge a person, not save them.

The human exercise of faith is simply being convinced that God's promises are true trusting in them. Faith is helplessness reaching out in total dependence upon God.

It is so sad that so many people think they are saved because they say they believe in Jesus Christ but

also believe in keeping the Law (good works) to be saved.

6. Jesus Christ said, "***it is finished***" on the cross; that means that nothing can be added to salvation because it is given as a gift which is received by faith alone!
7. Depending on just one good work nullifies Grace and puts one under the Law which condemns a person.
8. Adding works to faith demonstrates that one believes J.C. failed on the cross to atone for the sins of the world because our own good works must be added.
9. That would also mean that He did not tell the truth when He said, "***it is finished***" (*John 19:30*).
10. Adding works to salvation invalidates the following:

Genesis 15:6 Then he (Abraham) believed in the LORD; and He reckoned it to him as righteousness.

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

Romans 5:1 Therefore having been justified by faith...

Galatians 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and **not by the works of the Law; since **by the works of the Law shall no flesh be justified**.**

Galatians 3:24-26 Therefore the Law has become our tutor to lead us to Christ, that **we may be justified by faith. 25) But now that faith has come, we are no longer under a tutor. 26) For you are all sons of God through **faith in Christ Jesus**.**

11. Being justified by the Law would nullify the Covenant God made with Abraham because it was made on the basis of Grace, not on the basis of the Law.

Galatians 3:18 For if the inheritance is based on (the Mosaic) law, it is no longer based on a promise; but God has granted (v. rmi) it to Abraham by means of a promise.

"The Mosaic Law was not an addition to the unconditional promise to Abraham which was that salvation was by faith in Christ. In Paul's day a contract was binding! There was NO changing it! Even unbelievers kept their word. So, how much stronger was a promise from the Almighty GOD? Would He do less? And in this context, Paul is saying the Mosaic Law was NOT about salvation. It did not add or detract from God's unconditional promise to Abraham in the Abrahamic covenant - and it goes on and on forever - faith in Christ will result in salvation - always was, always will be. Second point is by adding anything (legalism) to faith, one is saying God wants to add to the contract. This concept is blasphemy! Principle: Inheritance is never from the law. Inheritance can only come through faith in the Lord Jesus Christ."

15) for the Law brings about wrath, but where there is no law, neither is there violation.

the Law brings about wrath - The Law cannot save; it can only condemn as a consequence of disobedience. The Law chastises all of us because we all are incapable of keeping it consistently.

"The law simply declares what is right, and requires conformity to it; it does not give either power to obey, or atonement for not obeying. Hence, in itself, it worketh, not righteousness, but wrath; for man becomes fully liable to wrath when he comes to know, through law, the difference between right and wrong." H. D. M. Spence-Jones, ed., *The Pulpit Commentary: Romans, The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 109.

but where there is no law, neither is there violation. -

A person may still be sinning in his action, but if there is no command prohibiting it, then he has not violated the Law.

Romans 5:13 *...for until the Law sin was in the world; but sin is not imputed when there is no law.*

LESSON 117 (8-31-21)

Romans 4:16 *For this reason it* (the promise of being justified) *is by faith, that it might be in accordance with grace, in order that the promise may be guaranteed to all the descendants, not only to those who are of the Law* (Jews), *but also to those who are of the faith of Abraham* (Gentiles who believe the gospel), *who is the* (spiritual) *father of us all,*

For this reason, it (the promise of being justified) *is by* (lit. out from) *faith, that it might be in accordance with grace,*

The fact that the first part of this verse links "faith" with "grace" demonstrates that faith is not a work, if it were, it would be linked with grace, but that could never happen. Works and grace are mutually exclusive so if faith is in accordance with grace, it cannot be in accordance with works.

Dependence on works means you must abandon faith!

so that the promise will be (inf. pa) *guaranteed to all the descendants.*

Romans 9:8 it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

Abraham's seed can refer to three separate entities:

1. Jesus is called, first of all, the seed of the woman in Genesis 3:15. He is called the seed of Abraham in Genesis 22:18 and Galatians 3:16.

2. It also refers to Abraham's physical seed which applies to both Jews (the racial line, Abraham, Isaac, and Jacob - Gen. 13:15-16, 28:14), and to Gentiles who include all non-Jews which include Ishmael and his descendants.

3. Abraham's spiritual sons are the seed of Abraham, Romans 4:13 ***For the promise to Abraham ... was not through the Law, but through the righteousness of faith.***

not only to those who are of the Law (Jewish believers), ***but also to those who are of the faith of Abraham who is the*** (spiritual) ***father of us all,***

"The promises made to the patriarch will be shared by all who share his faith. Paul, as the Apostle of the Gentiles, is here arguing for the equality of Gentiles with the Jews.

*Joseph A. Fitzmyer S.J., Romans: A New Translation with Introduction and Commentary, vol. 33,
Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 385-386.*

Romans 9:6-8 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7) neither are they all children because they are Abraham's descendants, but: "through Isaac your descendants will be named." 8) That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

Isaac was the son of Abraham and was a believer just as Jacob was, so those who followed them in their example of faith are the children of God. Being a physical descendant of Israel does not make one a child of God.

Romans 4:11-12 and he received the sign of circumcision...

that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, 12) and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham...

Abraham who is the (spiritual) father of us all. - Genesis 17:5 No longer shall your name be called Abram, but your name shall be Abraham; For I will make you the father of a multitude of nations.

Since through Abraham all the world is blessed (*Gen. 12:3*). The world is blessed through Abraham because J.C. is in the line of Abraham and the entire world is blessed by Him because of what He did on the cross.

Since Abraham believed God, and it was credited to him for righteousness, all those who follow his pattern of faith are considered to be the spiritual sons of Abraham and the children of God.

Galatians 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham.

Romans 4:17 (as it is written, (Gen. 17:15) "A father of many nations have I made you") in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.

who gives life to the dead - This appears to refer to Sara, the wife of Abraham, who had a dead womb but God fulfilled His promise that she would bear a son, Isaac. It also can refer to giving people who are spiritually dead eternal life.

calls into being that which does not exist.

Hebrews 11:3 By faith we understand that the worlds (the physical universe) were framed by the word of God, so that the things which are seen were not made of things which are visible.

"There are two explanations for the origin of this universe. One is speculation, and the other is revelation. By faith we accept revelation, and, my friend, by faith you will accept speculation. Speculation has many theories, and many of them have been abandoned. Right now the theory is

evolution, but even evolution, I am told, is going out of style today. It is the best the unbeliever can hold on to, but it is mere speculation, and they have to have a whole lot of faith to go along with it!" J.

Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 582.

LESSON 118 (9-2-21)

Read: **Galatians Chapter 3**

Romans 4:18 *In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, "So shall your descendants be."*

Verses 19-21 restate in specific details the first part of verse 18 about Abraham's hope.

(4:18-25) The first section (vv. 1-8) contrasted faith and works; the second (vv. 9-17) contrasted law and grace; and now the third (vv. 18-25) contrasts life and death.

In hope against hope - "From a human standpoint there was no hope that he would have descendants; as in classical literature ἐλπίς (elpis - hope) normally connoted uncertainty about the future. In the OT,

however, it came to mean the confident expectation of that which would certainly come to pass. Like faith, it rested upon God's integrity." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995).

Abraham had to face reality, he and Sarah were long past the age of child bearing, but the greater reality was not in his own mind, but in the Word of the Lord. The Word of God is truly alive and powerful. It convinces us that things that appear to be impossible, i.e. the rapture, will surely occur.

Unbelievers think that anyone who believes that J.C. is coming back to earth to take believers who have died out of their graves to meet Him in the air, have a mental problem.

But millions of people believe that J.C. created the heavens and the earth and that is a much greater feat than resurrected saints meeting J.C. in the air. They realize that if He can create the world out of nothing, then He can certainly enable us go vertical to meet Him in the air when He returns.

The Bible says that God is omnipotent (Rev. 19:6) which means that He has unlimited power. He can suspend the laws of physics anytime He wants to in order to produce what we call a miracle.

Faith comes first which then produces hope. Example: We believe the gospel which gives us hope, which is confident expectation that we have eternal life and that we will not go to the Lake of Fire. Those who have no faith have no hope and will spend eternity in the Lake of Fire.

Romans 15:13 Now may the *God of hope* fill you with all joy and peace in believing, that you may *abound in hope* by the power of the Holy Spirit.

"Hope is powerful. Perhaps the most powerful thing we have. Sometimes, it is all we have.

The 7.0 magnitude earthquake that struck the island of Haiti in January 2010 destroyed buildings and killed or maimed tens of thousands of people. As hope for victims began to fade, the discovery of a survivor in the wreckage of a hotel grocery store renewed the resolve of many. Rescuers pulled Wismond Exantus from the rubble 11 days after the earthquake. Exantus told

reporters from his hospital bed that the first thing he wanted to do was find a church to give thanks. He said he spent the time praying, reciting psalms, and sleeping. He summed up his experience saying, "I wasn't afraid because I knew they were searching and would come for me."

—Jim L. Wilson and Jim

Sandell

Psalm 38:15 For I hope in Thee, O LORD; Thou wilt answer, O Lord my God.

"What do you do when life totally falls in on you? With no money, no car, no place to live, and no way to care for her little boy, Tiffany Toribio chose the dark path. She placed her hand over her three-year-old son's mouth and suffocated him, twice. The first time she performed CPR to restore his breathing, then she suffocated him a second time. She buried him in the playground sand and left. No one would believe you if you made this story up. It shows the evil that comes from hopelessness. Tiffany, having no place to turn, chose the wrong way and little Tyrus paid with his life. When life is hopeless, we can turn to the Lord. Jim L. Wilson and Rodger Russell, "Killing from

Hopelessness," in 300 Illustrations for Preachers, ed. Elliot Ritzema (Bellingham, WA: Lexham Press, 2015).

Psalm 54:4 Behold, God is my helper; The Lord is the sustainer of my soul.

Psalm 46:1 ...God is our refuge and strength, A very present help in trouble.

"Mrs. Rose Fitzgerald Kennedy wrote the following to her grandchildren on her 93rd birthday: I hope they will have the strength to bear the inevitable difficulties and disappointments and griefs of life. Bear them with dignity and without self-pity. Knowing that tragedies befall everyone, and that, although one may seem singled out for special sorrows, worse things have happened many times to others in the world, and it is not tears, but determination that makes pain bearable.

G. Curtis Jones, 1000 Illustrations for Preaching and Teaching (Nashville, TN: Broadman & Holman Publishers, 1986), 168.

Rose Kennedy gave her grandchildren good advice but it was far from being the best advice because she completely left out the God of hope, His wonderful promises, and the Holy Spirit which empowers God's

children to overcome the trials and vicissitudes of life.

LESSON 119 (9-7-21)

Romans 4:19 *And without becoming weak in faith he contemplated his own body, now as good as dead since*

he was about a hundred years old, and the deadness of Sarah's womb;

Abraham came a long way from the time the Lord first promised him that he would bear a son and nations and kings would come from him. He was certainly weak in faith then.

Genesis 17:16-18 *"And I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a mother of nations; kings of peoples shall come from her." 17) Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?" 18) And Abraham said to God, "Oh that Ishmael might live before Thee!"*

What a jerk! God made a phenomenal promise to Abraham and he laughed and suggested that his son Ishmael be his heir before God. What an insult this was to God and yet His promise would still be fulfilled, not because Abraham was faithful, but because God is infinitely faithful to all of His promises.

Romans 4:20 yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God,

Why did Abraham not waver in unbelief but grew strong in faith? He had to go through many trials and tribulations before his faith was strengthened by witnessing the faithfulness of God in every situation.

Our faith is strengthened not only by learning God's Word, but also applying it to our circumstances and personally witnessing the faithfulness of God. The failure to apply doctrine is like studying your entire life to take an exam, but never showing up to take the test.

To really be good at something, you have to have hands on experience. Learning from a book or a

teacher is fine but you learn more by putting what you have learned into practice in a real time experience.

A surgeon has to use the scalpel for the first time, the lawyer must argue a case in court for the first time, a pastor has to get behind the pulpit for the first time, a soldier has to go into combat for the first time.

A believer has to witness to someone for the first time or he tries to explain a new concept, principle, or doctrine he has learned for the first time. It's not until we stand before someone and express something we thought we learned that we realize we don't know it as well as we thought we did.

Someone may know everything there is to know about "Faith Rest," but until he actually trusts the Lord in a crucially dire situation, they will be defeated by fear and worry and will not experience phenomenal faithfulness of God.

[Romans 4:21](#) and being fully assured that what He had promised, He was able also to perform.

Abraham understood that the strength of faith was not in himself, but in the Lord. Trusting in ourselves apart from the Lord is foolish because we know of the many times we have failed ourselves as well as others but it is impossible for the Lord to fail.

Genesis 18:13-14 *And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?' 14) **"Is anything too difficult for the LORD?** At the appointed time I will return to you, at this time next year, and Sarah shall have a son."*

Lamentations 3:22-25 The LORD's lovingkindnesses indeed never cease, For **His compassions never fail**. 23) They are new every morning; Great is Thy faithfulness. 24) "The LORD is my portion," says my soul, "Therefore **I have hope in Him**." 25) The LORD is good to those who wait for Him, To the person who seeks Him.

Mark 10:27 *...for all things are possible with God."*

The more we mature spiritually, the more confidence we have in the lord, and the more confident we are, the stronger our faith will be.

Remember: God's Grace is Greater than Our Problems!

LESSON 120 (9-9-21)

Romans 4:22 *Therefore also it* (faith that God would give Abraham a son) *was reckoned to him as righteousness.*

(See: *Gen. 15:6, Psalm 106:31, Rom. 4:3, 5, 9, Gal. 3:6, James 2:23*)

was reckoned - LOGIZOMAI, λογίζομαι, v. api; charge to account, keep records of debits and credits.

Points:

Genesis 15:1 - God reassured Abraham.

" 2-3 - Abraham worried about not having an heir

and suggests his servant Eliezer.

" 4 - God said absolutely not.

" 5 - He reassures Abraham by promising him

that his descendants would be like the stars.

" 6 - He reminded him that He had already saved him which was the hardest thing to do so producing a son would be effortless.

1. **Genesis 15:6** Then **he** (Abraham) **believed in the LORD**; and **He reckoned it to him as righteousness**.

he believed - Heb. *AMAN*, v. hif'il, wow+perfect, 3rd per. sing. It means to trust, to believe

2. The hif'il perfect means that the action of the verb is in the past tense. The Lord was reminding Abraham that he already believed God and had eternal life and had already received the righteousness of God back in Ur of the Chaldees.

3. **He reckoned it** - Heb. *CHASHAB*, (v. qal, imperfect, 3ms); to count or to reckon. The imperfect refers to ongoing action in the past.

If the Lord Jesus Christ died for Abraham while he was still His enemy and evil, what should he think God could do for

him now that he is saved? In other words, why was Abraham worrying?

4. Romans 4:22 *Therefore also it* (faith that God would give Abraham a son) *was reckoned to him as righteousness.*

5. *was reckoned* - LOGIZOMAI, λογίζομαι, (v. *ap1s*);
to reckon, credit, calculate,

The aorist, passive, indicative, 1st person, singular does not refer to Abraham's faith that saved him back in Ur because that had already happened and it only occurs once.

6. The faith here that was reckoned to Abraham was his faith that He would produce an heir with him through his wife Sarah.

7. The righteousness that Abraham received here was experiential righteousness which was based on his faith in God after he was saved. He was also experientially sanctified by his post salvation faith in God's promises.

8. Notice verse 20 says "he grew strong in faith." Growing strong in faith occurs after one is saved. One does not have to grow strong in faith in order to be saved.

9. Romans 4:22 Therefore **also it** (faith that God would give Abraham a son) **was reckoned to him as righteousness.**

The word "also" used here suggests that the righteousness of God had been reckoned to Abraham once already which would refer to the positional imputation of righteousness which occurred back in Ur.

Romans 4:23-24 Now not for his (Abraham's) sake only was it written, that it (righteousness) was reckoned to him (by faith), 24) but for our sake also, to whom it (righteousness) will be reckoned (by faith), as those who believe in Him (G.F. see John 5:24) who raised Jesus our Lord from ~~the~~ **deaths** (plural),

God had Abraham's faith recorded in Scripture not to immortalize Abraham but to be a model for others.

Romans 15:4 For whatever was written in earlier times was written for our instruction, that through

perseverance and the encouragement of the Scriptures we might have hope.

The Scriptures are indeed powerful for instruction and encouragement which gives us perseverance and hope, but only if we know them and use them.

1 Corinthians 10:11 Now these things happened to them as an example, and they were written for our instruction,

We don't study the narratives about people's lives in the Bible solely to know what happened, but to learn from their mistakes and successes. We need to learn and live rather than live and learn the hard way.

2 Timothy 3:16-17 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17) that the man of God may be complete, thoroughly equipped for every good work.

Verse 24 is related to ***John 8:56***:

John 8:56 Your father Abraham rejoiced to see My day, and he saw it and was glad.

"The womb of Sarah was a tomb. It was a place of death.

But out of that came life. Abraham believed God. And this

is what the Lord Jesus meant when He said, "Your father

Abraham rejoiced to see my day: and he saw it, and was

glad." J. Vernon McGee, *Thru the Bible Commentary: The Epistles (Romans 1-8)*,
electronic ed.,
vol. 42 (Nashville: Thomas Nelson, 1991), 84.

Abraham witnessed life coming from something dead, (Sarah's womb) and was glad. That was a preview of what would happen about two thousand years later when J.C. died on the cross and then came to life and rose from the grave.

Paul was writing to Church Age believers who not only believe in J.C. to receive the righteousness of God, but also for believing that He rose from the dead.

The resurrection of J.C. from the dead demonstrated that G.F. was propitiated (satisfied with) the sacrifice

of His Son on the cross which means that all believers are indeed justified before God by faith.

LESSON 121 (9-13-21)

Romans 4:25 *He who was delivered up because of our transgressions, and was raised because of our justification.*

God's entire redemptive plan is summarized in this final verse of chapter 4. Christ died for our sins and was raised again for our justification. The two are inseparably bound together

The fact that J.C. died on the cross for all proves we were all sinners in need of a Savior; the fact that God raised Him from the dead proves G.F. was satisfied with His sacrifice.

The resurrection provided proof that God had accepted the sacrifice of His Son and would be able to be just and yet justify the ungodly.

When we believe in that sacrifice, we receive the gift of the imputed righteousness of God and the gift of justification. God justifies those who believe in the

death and resurrection of Christ as the basis for their salvation.

Without the resurrection, we are still in our sins!

Read: **1 Corinthians 15:12-19**

Since the power of the resurrection of J.C is related to believer's justification by faith, so it cannot have anything to do with the feeble efforts of man producing good works.

LESSON 122 (9-16-21)

ROMANS CHAPTER 5

The first four chapters of Romans has Paul dealing with the God's case against the unbeliever and his need to be

justified to God by faith. Now in verses 1-6, he turns to the believer to show some of the great benefits and blessings that God provides for His children.

The first one is having peace with God. As he goes through the benefits, he is setting us up for understanding the implications of justification for the spiritual life.

Romans 5:1 Therefore having been justified (part. ap
- positionally) ***by faith, we have peace with God
through our Lord Jesus Christ,***

This chapter begins with stating again that the only way to be justified before God is by faith. It is so sad that the majority of professing Christians don't believe that they are justified before God by faith, but by faith plus good works. The only way that anyone will ever have peace with God is by being justified by faith, period.

There are only two positions one has before God - justified or condemned. Believers are justified by faith and are at peace with God. Unbelievers are not justified and have enmity with God. Every person is born in a state of enmity and hostility toward Him. Verse 8 calls us "sinners" and verse 10 calls us "enemies" of God until we are justified by faith.

God declared Himself to be at war with every human being because of man's sinful rebellion against Him and His laws (v. 10; cf. 1:18; 8:7; Ex. 22:24; Deut. 32:21, 22; Ps. 7:11; John 3:36; Eph. 5:6). But the first great

result of justification is peace with God because the sinner's war with God is ended forever.

Colossians 1:21-23 And although you were formerly alienated (part. rp) and hostile in mind, engaged in evil deeds, 22) yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—23) if indeed you continue in the faith firmly established (part. rp) and steadfast, and not moved away from the hope of the gospel that you have heard...

The following verse has to do with J.C. comforting His disciples when He told them that He would be leaving them to go to the Father.

John 14:27 **Peace** I leave with you; **My peace** I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful.

We have "peace with God" because our sins were forgiven when we were justified. After we are saved, the "peace of God" (Phil. 4:7) can guard our lives. The

world is unable to give this kind of peace. Fear of death (Heb. 2:14-15) and fear of the future are removed as Jesus' followers trust in Him.

After J.C. was buried, the disciples were hiding inside with the doors closed because they were afraid of what might happen to them and Jesus appeared in their midst and said,

"Peace be with you." (John 20:19) The same thing happened again in John 20:26 when Thomas was present.

Peace – EIRENE, εἰρήνη, n. nsf; ① a state of concord, peace, harmony ② a state of well-being, peace

Jesus said exactly what they needed to hear because they certainly did not have peace in their soul.

Psalm 29:11 *The LORD will give strength to His people; The LORD will **ble**ss His people with peace.*****

This does not refer to having peace in the world or having peaceful circumstances. It means an absence of chaos, fear, anger, instability, and doubt in one's soul. Through the power of the Holy Spirit, we can have peace, contentment, and confident expectation about

our future even in the midst of turmoil and strife. People desperately need to know this these days and to know that it is available to every believer.

we have peace with God through our Lord Jesus Christ

It is impossible to have peace with God apart from our L.J.C. He is called the *Prince of peace* (Isa. 9:6)

Some believe that Isaiah 9:6 and Matthew 10:34 contradictory. How could J.C. be the Prince of peace but say that He did not come to bring peace on earth.

Matthew 10:34 - "Do not think that I come to bring peace on earth. I did not come to bring peace but a sword.

This is a good example of someone taking a verse out of context. The next two verses, 35-36, reveals the context of verse 34.

Matthew 10:35-36 For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; 36) and a man's enemies will be the members of his household.

The Lord is talking about the fact that truth divides. Many believe that any kind of division, disharmony, or any lack of peace is in and of itself bad. But that is not what the Scriptures say.

Many believers withhold the truth from people who they think might get upset if they proclaim the truth of the Scriptures to them. The truth may ruffle feathers and cause discord, but if the truth is embraced, it brings peace.

[LESSON 123](#) (9-21-21)

Philippians 4:7 *And **the peace of God**, which surpasses all understanding, shall guard your hearts and your minds in Christ Jesus.*

Isaiah 26:3 *You will **keep him in perfect peace**, whose mind is stayed on You, because he trusts in You.*

2 Corinthians 13:11 *Finally, brethren, rejoice, be made complete, be comforted, be like-minded, **live-in peace**; and the **God of love and peace** shall be with you.*

**1 Thessalonians 5:23 Now may the *God of peace*
*Himself sanctify you completely***

If one does not have peace with God, he will not have true peace or contentment in any of his relationships, not even with himself.

Read: **Psalm 59**

In order to have peace with God we must be reconciled to Him. The entire human race is at enmity with God; we are hostile to God and alienated from Him. Through reconciliation, we have peace with God

When we are justified by faith in J.C., we are also reconciled to God as well.

reconcile transitive verb

1 a : to restore to friendship or harmony 〈reconciled the

factions〉

b : SETTLE, RESOLVE 〈reconcile differences〉

2 : to make consistent or congruous 〈reconcile an ideal with reality〉

Synonym - conciliate (to make compatible) Inc Merriam-Webster,
Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

We will cover reconciliation in more detail in verses 10-11.

(NKJV) Romans 5:2 *through whom (J.C.) also we have access (to G.F.) by faith (at salvation) into this grace in which we stand, and rejoice in hope of the glory of God.*

we have - ECHO, ἔχω, v. rai; ① to possess or contain, have, own.

The perfect tense indicates that when we were justified by faith, we gained access and continue to have access to something or someone. The context indicates that we have access to God that we didn't have before we were justified.

So, what kind of access to God is referenced here? It appears to be prayer to our G.F. We pray to Him and He answers our prayers. The answer will be either "yes," "no," or "wait."

Ephesians 2:18 - for through Him (J.C.) we both (Jew and Gentile) have our access in one Spirit to the Father.

access - PROSAGOGE, προσγωγή, n. asf; a way of approach, access. Used only two other times in the N.T.

access by faith into this grace - The faith in J.C. we had that justified us before God also gives us access to God and therefore access into His grace.

in which we stand - HISTEMI, ἵστημι; v. rai; ⑤ to be in a condition or state, stand or be in something

The perfect tense indicates that when we were justified by faith, we acquired a permanent positional standing of being "in Christ" before God.

1 Corinthians 15:1-2 Now I make known to you, brethren, the gospel which I preached to you, which also you received (v. aai), in which also you stand (v. rai), 2) by which also you are saved (v. ppi), if you hold fast (v. pai), the word which I preached to you, unless you believed (v. aai), in vain.

Verse one relates to one's position or standing before God whereas verse two relates to our sanctification after salvation. In this case, if one did not hold fast to what Paul preached about the gospel, specifically the resurrection of J.C., then they believed in vain because believing in what Christ did on the cross, but rejecting His resurrection, would mean that they believed in vain.

The millions upon millions of people who profess to be Christians but doubt their salvation need to know that when they believed the true gospel, they received the irrevocable gifts of eternal life and God's own righteousness.

They now have a permanent righteous position or standing before G.F. which includes total access to Him and His grace, not because of what we do, but because of what J.C. has already done.

We need to ask people who are not sure they are saved why they're not sure. They either believed in J.C. or they didn't.

If they believed they are eternally saved, if they didn't, they are not eternally saved. It has absolutely nothing to do with their behavior or their works.

Romans 3:28 *For we maintain that a man is justified by faith apart from works of the Law.*

Romans 4:5 *But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,*

and rejoice (v. pmi) in hope of the glory of God. -

rejoice - ΚΑΥΧΑΟΜΑΙ, καυχάομαι, (v. pmi); ① to take pride in something, boast, glory, pride oneself, exalt.

hope - ΕΛΠΙΣ, ἐλπίς, (n. dsf); ① the looking forward to something with some reason for confidence respecting fulfillment, hope, expectation:

The reason we have confident expectation about the future is because our hope is based on the promises of God in His Word.

So, the key to understanding this phrase is to have a clear understanding of the Greek meaning of hope (*elpis*). It contains no uncertainty; it speaks of

something that is certain, but not yet realized. Biblical hope is based on the most certain thing in the universe - God's promise.

LESSON 124 (9-23-21)

1 Timothy 1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope;

"The believer's ultimate destiny is to share in the very glory of God (8:29-30; 2 Cor. 3:18; 1 John 3:1-2), and that hope will be realized because Christ Himself

secures it (1 Tim. 1:1). John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1700-1701.

John 17:22 And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one;

Philippians 3:20-21 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21) who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

the glory of God - ΔΟΧΑ, δόξα, (n. gsf); ① the condition of being bright or shining, brightness, splendor, radiance.

"the glory of God," refers to the character of God because that is what guarantees and stands behind all the promises which focus on our future destiny.

In verse 2 we see ***"rejoice in hope"*** and in verse 3 we see ***"we also exult in our tribulations."*** Rejoice and exult are the same word in the Greek and both of them are in the *present middle indicative*.

The focal point here is on hope regarding our spiritual life and the fact that this is grounded in the certainty of our salvation.

...and (we) ***rejoice in hope*** (the confidence we have) ***of*** (in) ***the glory*** (character) ***of God***.

We should rejoice in the fact that we have confidence in the character of God because it is powerful and it gives us the spiritual strength we need to become overcomers in the Devil's world.

Romans 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;

When most people read, "***but we also exult in our tribulations***," they just roll their eyes because it doesn't make sense to them; the last thing they would do is exult or rejoice while experiencing a distressful or troublesome situation.

The only people that this makes sense to are believers who rely on the promises of God and who have a personal sense of their eternal destiny. They know that tribulations, troubles, and problems are the proving ground for believers to advance spiritually so they can live the abundant life now, including super-grace blessings, and look forward to rewards, decorations, and special privileges in heaven.

"Joy in the midst of suffering is a theme that runs throughout the NT (Matt 5:4; 10-12; Acts 5:41; 14:22; 2 Cor 12:10; 1 Pet 4:13-14)." Robert H. Mounce,

Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995).

"The believers' joy is not simply something they hope to experience in the future but a present reality even in times of trials and distress. Their joy is not a stoic determination to make the best out of a bad situation.

Christian suffering is a source of joy because its purpose

is to build character in the believer." Ibid, 134-135

tribulations - THLIPSIS, θλίψις, (n. dpf); trouble that inflicts distress, oppression, affliction, tribulation

We must clear, we do not rejoice over tribulations, or about tribulations, but in tribulations.

Notice the first word that follows, ***but we also exult in our tribulations***. What is it? ***knowing***. The point is, we have to know something that most other people don't know in order to rejoice in our troubles and afflictions.

knowing - OIDA, οἶδα, (part. ra) ① to have information about, to know

I've said this so many times but I say it again here,
"What you don't know can hurt you."

No one can execute the Christian way of life or advance to spiritual maturity without biblical knowledge.

Ignorance of any kind is a huge impediment to the wellbeing of man but biblical ignorance is the most pernicious, costly, and inexcusable ignorance of them all.

No one is born with this knowledge so it has to be learned. First of all, one has to want to learn and then he has to be humble or teachable to learn. All that is on man.

If a believer is hungry for God's Word and is teachable, God will supply the right pastor-teacher and the right church for him so he can grow spiritually. That is on God.

You will know when you have the right pastor-teacher and the right church. You will be content and you will be growing in grace and knowledge.

LESSON 125 (9-28-21)

So, what is it that believers should know?

that tribulation brings about perseverance;

brings about - ΚΑΤΕΡΓΑΖΟΜΑΙ, κατεργάζομαι, (v. pmi); ② to cause a state or condition, bring about, produce, create

perseverance - ΗΥΟΜΟΝΕ, ὑπομονή, (n. nsf); ① the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude, steadfastness, perseverance

James 1:2-3 *Consider (v. amm) it all joy, my brethren, when you encounter various trials, 3) knowing that the testing of your faith produces endurance (hupomone).*

Romans 15:4 *For whatever was written in earlier times was written for our instruction, that through perseverance (hupomone) and the encouragement of the Scriptures we might have (v. pas) hope.*

It is natural for people to think that they have bad luck or that maybe God is angry with them when they are persecuted or are abused by others. But the Scriptures say that those who suffer for righteousness or for the sake of J.C. are blessed.

Matthew 5:10-12 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11) "Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12) "Rejoice, (v. pai) and be glad (v. pmm), for your reward in heaven is great, for so they persecuted the prophets who were before you.

tribulation brings about perseverance - This phrase specifically deals with the promises that we claim in the midst of problems and pressures that would otherwise cause us to succumb to MAS which make us miserable.

Endurance under pressure proves that whatever is allowing you to endure, works! Your endurance is the experiential proof that doctrine works.

We are on solid ground when we take a stand on B.D. which is always more powerful than our problems and troubles. We must fight the habit of letting problems take away our divine viewpoint and our stability and joy with it.

Read: 2 Corinthians 4:14-18

Romans 5:4-5 and perseverance, proven character;
and proven character, hope; 5) and hope does not
disappoint, because the love of God has been
poured out within our hearts through the Holy
Spirit who was given to us.

proven character - ΔΟΚΙΜΕ, δοκιμή, (n. asf); ② the
experience of going through a test with special
reference to the result, standing a test, character.

The Gr. word simply means "proof." It was used of
testing metals to determine their purity. It
represents the proof of Christian character in those
who glory in tribulations because of what those
troubles produce.

*"Endurance brings proof that we have stood the
test. Thus, it is the experience of coming through a
time of testing that produces hope. Our confidence
in God's ability and willingness to bring us through
difficult times leads to an ever brighter hope for
that which lies beyond.*

Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville:
Broadman &
Holman Publishers, 1995), 135.

LESSON 126 (9-30-21)

James 1:12 *Blessed is a man who perseveres (v. pai) under trial; for once he has been (part. am) approved [passed the test], he will receive (v. fmi) the crown of life which the Lord has promised (v. ami) to those who love Him.*

This verse reveals two motivations for passing life's tests; one is to receive the reward of the crown of life and the other one is our love for our L.J.C.

We don't compete with other believers with regards to passing tests, nor should we view testing as something to dread. It is actually an opportunity to grow spiritually and receive blessings.

We are probably living in the worst time in our country's history regarding the lack of character in Americans. Dr. Martin Luther King had it right when he said, "People should be judged by the content of their character rather than the color of their skin."

Today, about half of the people in our country think that a person should be judged by their skin color,

sex, ideology, political party, or religion. They don't see a person as an individual, but as a member of a group, tribe, or political affiliation.

This kind of thinking is poisonous. It emphasizes the differences in people and ignores the things they have in common. It is fertile ground for division, hate, and violence.

"An ideology is a set of opinions or beliefs of a group or an individual. Very often ideology refers to a set of political beliefs or a set of ideas that characterize a particular culture. Capitalism, communism, socialism, and Marxism are ideologies."

<https://www.google.com/search?q=ideology&oq=ideology&aqs=chrome..69i57j0i271.5722j0j15&sourceid=chrome&i.e.,=UTF-8>

"Weakening of America began when one political class found success dividing people into identity groups which was furthered by the multicultural movement. This took the place of the principle of assimilation into American culture by learning the language and believing and abiding by its foundational principles. This morphed into political

correctness, cancel culture, virtue-signaling and wokeness."

"Wokeness has infiltrated every institution in this country taking away our free speech, freedom to worship, and freedom to assemble under the guise of racial equity but, it is a tactic to create class warfare and keep it at a fevered pitch. Class conflict is the quickest way to create a revolution against what has worked beautifully for America for over 245 years, capitalism." THE REGULARS: 'Wokeness'

takes away freedoms, weakens America

Linda Holub, Jul 11, 2021 https://siouxcityjournal.com/opinion/columnists/the-regulars-wokeness-takes-away-freedoms-weakens-america/article_d29affff-f466-598a-ae94-8a36727f1f1f.html

Read: **James 5:7-11**

Believers can glory in tribulations because of what those troubles produce. So far, we have **adversity** producing **endurance** which produces **character** which produces **hope**.

Of course, "hope" refers to a joyful confident expectation about something in the future based on the promises of God. One of the things that is normally lost when trouble comes is confidence.

When confidence goes, so does our stability, security, and contentment.

That is why our confidence has to be rock solid and the only way that will happen is for our confidence to be in the Rock of ages, the L.J.C. - living Word and the Bible, the written Word.

The end product of that which begins with undeserved suffering is hope (confident expectation regarding the future).

LESSON 127 (10-5-21)

Verse 5) and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

disappoint - KATAISCHUNO, καταισχύνω, (v. pai).
disappoint, put to shame, dishonor.

Psalm 119:116 *Sustain me according to Your word, that I may live; And **do not let me be ashamed of my hope.***

Romans 9:33 ... just as it is written, "behold, I lay in Zion a stone of stumbling and a rock of offense, and he

*who believes in Him **will not be disappointed.**" (NKJV) "**will not be put to shame.**"*

*Hebrews 6:18-19 so that by two unchangeable things in which it is impossible for God to lie [and an oath - Gen. 22:18], we who have taken refuge would have **strong encouragement to take hold of the HOPE set before us.** 19) **This HOPE we have as an anchor of the soul, a HOPE both sure and steadfast and one which enters within the veil,***

"HOPE" is the assured reality concerning the outworking of God's plan for us. We can rejoice in our problems because they help us remember that God has a perfect plan that glorifies Him and brings us blessings and rewards. **PP**

Post salvation hope/confidence is the end of a process that begins with undeserved suffering. The suffering produces the potential for endurance/perseverance and B.D. makes it a reality.

One must be consistent, persevere, endure in order to learn something or to be successful in life. Most believers

never develop the confident expectation of hope from B.D. which results in blessings and rewards.

It takes determination and commitment to stay the course of learning and applying doctrine to the end. It is very easy to get distracted or come to a point to where you think that you are spiritually mature enough and that you know all you need to know.

Perseverance produces proven character. Character building is a byproduct of enduring the ongoing tests of undeserved suffering. The experience of witnessing the Lord's faithfulness and the power of B.D. while suffering, vanquishes fear and instils confidence. That confident expectation results in love toward God and joy in the anticipation of blessings and rewards.

"The process of spiritual discipline which the apostle has described is not a process natural to men, but one supernatural and special to the sincere Christian." H. D. M. Spence-Jones, ed., *The Pulpit Commentary: Romans*, *The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 134.

It is impossible for God to disappoint any of His children when they put their trust in Him. The opposite is true; they are over-whelmed by His faithfulness, love, and grace.

Those who trust the Lord are never disappointed because He is immutable, He never changes and will never let us down.

Anyone who is disappointed with God has a problem and the problem lies with them, not God. Usually, the problem stems from unrealistic expectation, arrogance, ignorance, greed, or self-centeredness.

Psalm 22:4-5 *In You our fathers trusted; They trusted and You delivered them. 5) To You they cried out and were delivered; In You they trusted **and were not disappointed.***

Psalm 25:2-3 *O my God, in You I trust, Do not let me be ashamed; Do not let my enemies exult over me. 3) Indeed, **none of those who wait for You will be ashamed;** Those who deal treacherously without cause will be ashamed.*

Psalm 25:20 *Guard my soul and deliver me; **Do not let me be ashamed,** for I take refuge in You.*

Psalm 31:1 *...A Psalm of David. In You, O LORD, I have taken refuge; **Let me never be ashamed;** In Your*

*righteous- ness deliver me. (Psa. 71:1, Isa. 47:17, 49:23, Rom. 9:33, *10:11)*

the love of God has been poured out within our hearts

the love of God - AGAPE, ἀγάπη, (n. nsf); ① the quality of warm regard for and interest in another, esteem, affection, regard, love.

This is unconditional/impersonal love where the love is based on the subject's capacity to love, not on the object.

has been poured out - ΕΚΧΕΩ, ἐκχέω, (v. rpi); ② cause to fully experience, pour out. DBL Greek - cause to fully experience, the figurative extension of "to pour out."

"The love of God has been poured out in our hearts" doesn't mean our love for God; it means God's love for us.

LESSON 128 (10-7-21)

Titus 3:5-6 *He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6)*

whom He poured out upon us richly through Jesus Christ our Savior,

1 John 4:12 No one has beheld God at any time; if we love (v. pas) one another, God abides (v. pai) in us, and His love is perfected (part. rp) in us.

1 John 4:16-19 And we have come to know (v. rai) and have believed (v. rai) the love which God has (v. pai) for us. God is (v. pai) love, and the one who abides (v. pai) in love abides (v. pai) in God, and God abides in him. 17) By this, love is perfected (v. rpi complete) with us, that we may have confidence (v. pas) in the day of judgment; because as He is, so also are we in this world. 18) There is no fear in love; but perfect love casts out fear because fear involves punishment, and the one who fears (part. pm) is not perfected (v. pai) in love. 19) We love because He first loved us.

through the Holy Spirit who was given (part. ap) to us.

The indwelling and filling of the Holy Spirit helps us grasp the reality of what it means to be encircled by the love of God. The love of God, poured out in my heart by the Holy Spirit, motivates me to love God and to

dedicate myself to Him, whom I will love because He first loved me.

1 John 4:19 *We love, because He first loved us.*

1 Corinthians 2:12 *Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,*

The first five verses of this chapter, Paul moved from **faith** (vs. 1) to **hope** (vs. 2, 4-5) to **love** (vs. 5).

1 Corinthians 13:13 *But now abide **faith, hope, love**, these three; but the greatest of these is love.*

Church age believers receive the gift of the Holy Spirit at the moment they believe in J.C. (Acts 2:38 & 10:45). No one can buy or earn the H.S. One receives Him only as an irrevocable gift through faith in J.C.

1 Corinthians 12:13 *For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and **we were all made to drink of one Spirit.***

In the O.T. the Holy Spirit empowered certain individuals for special tasks and He only temporarily resided in them. For example, when God rejected Saul

as king and chose David to replace him, the Holy Spirit left Saul and came upon David (1 Sam 16:13-14).

King David expressed his fear that, due to his sin, God would take away the Holy Spirit from him.

Psalm 51:11 - Do not cast me away from Thy presence, And do not take Thy Holy Spirit from me.

Of course, Church Age believers cannot lose the H.S. because He permanently indwells us (John 14:17, Rom. 8:9, *11:29, 1 Cor. 6:19 ---"grieve" H.S. Eph. 4:30, "quench" the H.S. 1 Thes. 5:19)

See: countrybiblechurch.us / Visuals / Ministries of the Holy Spirit

MINISTERIES OF THE HOLY SPIRIT

1. Convicts unbelievers *John 16:8*
2. Regenerates believers *Titus 6:5*
3. Indwells believers *1 Cor. 6:19*
4. Fills believers *Eph. 5:18*
5. Gives sp. gifts *1 Cor. 12:11*
6. Seals believers *Eph. 1:13*
7. Sp. baptizes believers *1 Cor. 12:13*
8. Produces sp. fruit *Gal. 5:22*
9. Intercessor *Rom. 8:24-26*
10. Teacher *John 14:26*
11. Guide *John 16:13*

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LESSON 129 (10-12-21)

Romans 5:6 *For while we were still helpless, at the right time Christ died for the ungodly.*

helpless ASTHENES, ἀσθενής, adj. gpm; ② pertaining to experiencing some incapacity or limitation, weak [not in a physical sense]; refers to the inner life, helpless in a moral sense.

There was nothing about us that was good or attractive to God that induced Him to send His Son

to die for us. We are all totally depraved and exceedingly sinful.

One of Satan's biggest lies is that we can improve on our wretched condition by doing good works so that we will then become worthy of Christ saving us.

Read: **Romans 3:10-19**

Several religions promote penance where people practice self-induced suffering, self-abasement, mortification, as an effort to mitigate their sins so that they can have a better standing before God. What a detestable insult to God! What arrogance! What a total rejection of God's marvelous grace.

These people desperately need to know that justification before God is a gift that is offered exclusively on the basis of God's grace alone.

Romans 3:20 Therefore by the deeds of the law no flesh will be justified in His sight...

Romans 3:24 being justified freely by His grace through the redemption that is in Christ Jesus,

Every person is born physically alive and spiritually dead. The only way anyone can avoid the Lake of Fire is by being born again by believing in the LJC.

John 3:3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

John 3:7 Do not marvel that I said to you, 'You must be born again.'

at the right time - God's timing is always perfect so J.C. went to the cross exactly at the right time.

There were certain advances in history and politics that had taken place before the first advent that set the scene for Christ's arrival.

Rome built roads all over the nations they defeated which made it easier for Christians to travel to spread the gospel. Rome also had a strong government and army which was feared throughout the known world which mediated the crime and barbarianism that had existed. So people could travel and have a sense of security which was a plus to Christians in their evangelizing efforts.

Christ died for the ungodly - ASEBES, ἀσεβής, (adj. gpm) pertaining to violating norms for a proper relation to deity, irreverent, impious, ungodly. DBL Greek - impiety, godlessness, ungodliness, i.e., living without regard to a religious belief or practice. The "a" is an alpha negative, sebes - sebesomai meaning to worship or to reverence.

John 15:12-13 This is My commandment, that you love one another, just as I have loved you. 13) "Greater love has no one than this, that one lay down his life for his friends.

Romans 5:7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

It is true that even though such a sacrifice is uncommon, Paul's point is that we were neither a righteous person or a good person, yet Christ sacrificed Himself for us.

At times we hear of a soldier who threw himself on a live grenade in order to save his buddies. That is truly a valiant and courageous act. Not to take anything

away from that, it is done in a split second of time without time to think.

Jesus Christ knew exactly the agony, pain, shame, and horror he would suffer on the cross, yet He voluntarily submitted to it for us.

Hebrews 12:2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Romans 5:8 But God demonstrates His own love toward us [the entire human race], in that while we were yet sinners, Christ died [as a substitute] for us.

God was motivated by His love for all mankind to have His Son die for the sins of the world. But it took more than His love to save us. God cannot impugn His perfect character by ignoring or by looking the other way when we sin. He must judge sin and the penalty for sin is given in Genesis Chapter 2:

Genesis 2:16-17 And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely; 17) but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

Adam continued to live in his physical body for another 930 years so the penalty for his sin was spiritual death which is separation from God.

Since God is eternally Righteous and Just, every person must pay the penalty for their own sin which is permanent separation from God in the Lake of Fire. But the love of God showed forth when the L.J.C. voluntarily took our punishment on Himself on the cross.

"God's love is a sacrificial love. True love on any level, sacrifices so that the one loved can receive benefit. Not the other way around. Love never demands, love never takes, love never expects sacrifice on the part of the one who is loved." Grace Notes, Romans by Dan Hill

Those who refuse to put their faith alone in J.C. have rejected the only way of eternal salvation so they will be separated from God in the Lake of Fire for all eternity.

God's Love

1. The Nature of It - 1 John 4:16 *And we have come to know and have believed the love which God has for us. **God is love**, and the one who abides in love abides in God, and God abides in him.*
2. The Channel of It Which is in **Jesus Christ**. In Him was manifested the love of God toward us that we might live through Him. "I am the Way"... (John 14:16)
3. The Objects of It "**Us**." He loved us and gave Himself for us (John 3:16). Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.
4. The Power of It "Neither death," etc., "shall be able to separate us from the love of God." "I have loved thee with an everlasting love." The trifling things of this world may be allowed at

times to separate our love from Him, but, bless His Holy Name, nothing can separate us from His love. **His love is stronger than death.**

5. The Assurance of It "I am persuaded." It is a great testimony when we can say in truth, "We have known and believed the love that God hath to us" (1 John 4:16). Having the love of God shed abroad in our hearts, and going on living day by day as **those who believe in the infinite and everlasting love of God**, this is the secret of a restful, joyful, contented life.

"I am persuaded that nothing shall separate us from the love of God, which is in Christ Jesus our Lord. James Smith and Robert Lee, *Handfuls on Purpose for Christian Workers and Bible Students, Series I-XIII*, five-volume edition., vol. 9 (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971), 152.

[Nothing] can separate us from the love of God which is in Christ Jesus our Lord (John 8:39).

God's love never depends on us; it always depends on Him, His essence, His integrity, His attributes, His faithfulness, His veracity, which all contribute to His omni-capacity for love.

LESSON 130 (10-14-21)

Some people have a very distorted view of God's love and His wrath:

GOD'S LOVE AND GOD'S WRATH by **D. A. Carson**

Many think it is easy for God to forgive. I recall meeting a young and articulate French West African when I was studying in Germany more than twenty years ago. We were both working diligently to improve our German, but once a week or so we had had enough, so we went out for a meal together and retreated to French, a language we both knew well. In the course of those meals we got to know each other. I learned that his wife was in London, training to be a medical doctor. He himself was an engineer who needed fluency in German in order to pursue doctoral studies in engineering in Germany.

I soon discovered that once or twice a week he disappeared into the red-light district of town. Obviously, he went to pay his money and have his woman. Eventually I got to know him well enough that I

asked him what he would do if he discovered that his wife was doing something similar in London.

"Oh," he said, "I'd kill her."

"That's a bit of a double standard, isn't it?" I asked.

"You don't understand. Where I come from in Africa, the husband has the right to sleep with many women, but if a wife is unfaithful to her husband she must be killed."

"But you told me that you were raised in a mission school. You know that the God of the Bible does not have double standards like that."

He gave me a bright smile, and replied, "Ah, God is good, He's bound to forgive us; that's His job."

It is a common view, is it not? I do not know if my African friend knew that the same words are ascribed to Catherine the Great; he may have been consciously quoting her, for he was well read. But even when people do not put things quite so bluntly, the idea is popular, not least because some ill-defined notions of the love of God run abroad in the land. But they have been sadly sentimentalized and horribly stripped of all the complementary things the Bible has to say.

This address reflects on a few of these other things, with the aim of thinking more precisely and faithfully about the love of God. D. A. Carson, "God's Love and God's Wrath," *Bibliotheca Sacra* 156 (1999): 387-388.

while we were yet sinners, Christ died for us.

Why do billions of people think that they must work hard to produce a righteousness in their lives that God will accept?

Romans 3:28 For we maintain that a man is *justified by faith* apart from works of the Law.

Romans 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, *his faith is reckoned as righteousness,*

Romans 5:1 Therefore having been *justified by faith,*

John 3:15 that *whoever believes* may in Him have eternal life.

John 5:24 he who hears My word, and *believes Him who sent Me,* has eternal life,

Acts 13:39 through Him **everyone who believes** is freed from all things,

Galatians 2:16 knowing that a man **is not justified by works** of the Law **but through faith in Christ Jesus**,

Galatians 3:24 the Law has become our tutor to lead us to Christ, that we may be **justified by faith**.

Galatians 3:26 For you are all sons of God **through faith in Christ Jesus**.

Philippians 3:9 and may be found in Him, **not having a righteousness of my own** derived from the Law, but that which is through **faith in Christ**, the righteousness which comes from God **on the basis of faith**,

There are many more verses like the ones above. So, what about all the billions of people who believe that they need to do good works to be saved or to maintain their salvation?

They either don't know about verses like the ones above, or they know them but don't believe them. In

either case, they have believed Satan's lies and will be eternally condemned by God if they do not change their minds.

J.C. died on the cross to save sinners! If they could be saved by their own efforts then there would be no need for Christ to sacrifice Himself on the cross.

Romans 5:6 "Christ died for the ungodly." It is impossible for mankind to change his status before God from ungodly to godly, from unrighteous to righteous, from condemned to saved. Only God can change these minuses to pluses when one believes the gospel and is justified by faith.

God did not wait until we had performed well enough to merit his love (which, of course, no one ever could) before he acted in love on our behalf. Christ died for us while we were still alienated from him and cared nothing for his attention or affection. Robert

H. Mounce, Romans, vol. 27, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1995), 136-137.

1 John 3:1 *See how great a love the Father has bestowed upon us, that we should be called children*

of God; and such we are. For this reason the world does not know us, because it did not know Him.

*while we were yet sinners, Christ died [as a substitute] **for us.***

died - ΑΠΟΘΝΗΣΚΟ, ἀποθνήσκω, (v. ααι); die, a physical death, though in the case of Christ, with profound spiritual implications James Swanson, Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

Christ's death was a 'substitutionary judgment.' Our sins were judged and punished on the cross - with our Savior Jesus Christ carrying the punishment for all humanity.

1 Peter 2:24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His ~~wounds~~ wound (n. **dsm) you were healed.**

The word "wounds" is a mistranslation because the correct translation is "wound." Wounds make it seem that it was the physical abuse of Christ, including being flagged, is what healed us spiritually. Indeed, He endured unfathomable suffering, but it was His

spiritual death, not his physical agony, that propitiated the Justice of God so that we could be saved.

LESSON 131 (10-19-21)

Romans 5:9 **Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.**

Much more then, - This relates to a Latin phrase "a fortiori" which means "with stronger reason. It is simply a logical argument which says that if the greater benefit has been given the lesser will not be withheld. If Christ died for us as His enemies, and He did, it follows that He will deliver us as His children from wrath.

If God can do the greater, it follows a fortiori that God can do the less. The greater is the salvation work of God which is an accomplished fact. The less is God providing for our needs, protecting us, and blessing us with maximum blessings in time.

having now been justified by His blood - Let's look at this chronologically:

1. J.C. took our punishment on the cross. "*His blood*" is a metaphor that refers to His work on the cross for us.
2. We believed the gospel.
3. God counted our faith as righteousness and imputed His own righteousness to us.
4. Since we had God's righteousness, He declared us to be justified.

we shall be saved - SOZO, σώζω, (v. fpi); rescue from danger, to save, to deliver from harm

That the verb is future in tense which indicates that the wrath in question is eschatological (yet to come). Paul was addressing believers so the future tense has nothing to do with their eternal salvation because they already were eternally secure by their faith in J.C.

Paul said "we" which included himself in his statement so it was definitely directed to believers. All believers

will be delivered from harm in the future. What kind of harm?

from the wrath of God - There are two major outpourings of the wrath of God that are still future. Believers will be exempt from both.

1. The Lake of Fire

Romans 5:1 *Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,*

John 5:24 *"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.*

2. The Tribulation

1 Thessalonians 1:10 *wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come.*

1 Thessalonians 5:9 For God **has not destined us for wrath**, but for obtaining salvation/deliverance through our Lord Jesus Christ,

Romans 5:10 For if ^(1st cl.) **while we were enemies, we were reconciled to God through the death of His Son, much more (a fortiori), having been reconciled, we shall be saved/delivered by His life.**

For if ^(1st cl.) **while we were enemies** - that we were "enemies" not only expresses man's hostile attitude to God but signifies that until this change of attitude takes place men are under condemnation, exposed to God's wrath. The death of His Son is the means of the removal of condemnation, and thus we "receive the reconciliation,"

we were reconciled to God - KATALLASSO, καταλλάσσω, (v. fpi); "to change, exchange" (especially of money); hence, of persons, "to change from enmity to friendship, to reconcile." With regard to the relationship between God and man, the use of this and connected words shows that primarily "reconciliation" is what God accomplishes, exercising

His grace towards sinful man on the ground of the death of Christ in propitiatory sacrifice under the judgment due to sin,

By reason of this, men in their sinful condition and alienation from God are invited to be "reconciled" to Him; that is to say, to change their attitude, and accept the provision God has made, whereby their sins can be remitted and they themselves be

justified in His sight in Christ." W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 514-524.

"When the writers of the NT speak upon the subject of the wrath of God, "the hostility is represented not as on the part of God, but of man. And this is the reason why the apostle never uses diallasso [a word used only in Matt. 5:24, in the NT] in this connection, but always katallasso, because the former word denotes mutual concession after mutual hostility, an idea absent from katallasso" (Lightfoot, Notes on the Epistles of Paul, p. 288).

Read: **2 Cor. 5:18-20**

LESSON 132 (10-21-21)

Normally, **JUSTIFICATION** refers to what happens at *the moment of salvation*.

Normally, **SANCTIFICATION** refers to what happens *after salvation*.

Sometimes **RECONCILIATION** refers to what happens at *the moment of salvation*, and sometimes it refers to what happens *after salvation*.

JUSTIFICATION (Positional)

Romans 3:28 *For we maintain that a man is justified by faith apart from works of the Law.*

SANCTIFICATION (Experiential)

1 Peter 2:2 *like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation,*

RECONCILIATION (Positional)

2 Corinthians 5:18 *Now all these things are from God, **who reconciled us to Himself** through Christ,*

RECONCILIATION (Experiential)

1 Cor. 7:11 - *(but if she does leave, let her remain unmarried, or else **be reconciled** to her husband),*

having been reconciled - This is a participle - aorist passive with no article before it so it has a verbal sense to it. The aorist tense means we received reconciliation (passive voice) at a point in time in the past when we put had faith in J.C.

we shall be saved - SOZO, σώζω, (v. fpi); ② to save or be delivered from transcendent danger or destruction, [Experiential - after salvation]; [the Gr. word SOZO also means] save from eternal death [Positional - at salvation].

Experiential Sense

1 Peter 2:2 like newborn babies, long for the pure milk of the word, so that by it you may *grow in respect to salvation,*

Understanding three Important words:

Justification: *Our salvation, faith in Christ the imputation of God's Righteousness.*

Reconciliation: *The declaration of peace (Rom. 5:1) between*

God and man. A result of justification.

Saved: (Gr. sozo), a future tense looking at our deliverance in

time by our living Lord. Grace Notes: Romans, Dr. Dan Hill

One-way believers will be saved in time is by being delivered from the accusations of our sins by Satan (Zech. 3:1 and Rev. 12:10). because J.C. advocates on our behalf to God the Father.

1 John 2:1 *My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;*

Revelation 12:10 *And I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God, day and night.*

LESSON 133 (10-26-21)

Another way that Jesus delivers us in time is found in 1 Peter:

1 Peter 1:3-5 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4) to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5) **who are protected (kept KJV) (part. pp) by the power of God through faith for a salvation ready to be revealed in the last time.**

Verse 10 compares the death of Christ to His life. Consider how powerful Christ's death was and then compare that to how powerful His life is. His death paid for our sins and reconciled us to God, whereas, His life continues to move the plan of God forward by working in the lives of millions of people and fulfills the prophecies that have not yet been fulfilled.

There are verses that use the phrase, "shall be saved" or "will be saved" that relate to justification but there is usually the condition of "believe," "trust," or "faith" connected with "will be saved."

Positional Sense

Acts 16:31 And they said, "**Believe** in the Lord Jesus, and you **shall be saved**, you and your household."

Romans 5:11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

exult - KAUCHAOMAI, καυχάομαι, (part. pm); ① to take pride in something, boast, glory, pride oneself, exalt.

This is the same verb that we had in verse 2, "**and we exult in hope of the glory of God**," and also in verse 3, "**we also exult in our tribulations**." And here in verse 11, "**we also exult... we have now received the reconciliation**."

In order to be reconciled to God, the barrier between God and man must be removed. **PP** The Barrier

"Justification is something that happened to us as believers, only those who expressed faith alone in Christ alone. In this passage, though, it seems that

Paul creates a very close parallel between reconciliation and justification. But then the work of reconciliation it is said in 2 Corinthians 5:17-20 to be something that occurs at the cross, as it is here in Romans 5 also, not something that occurs in time when an individual puts their faith in Christ.

"In this passage the focus isn't on relationship, it is on justice, on law. So, law precedes relationship. Isn't that interesting! What other area is there where law and contract precede a relationship? Technically it is marriage because a couple establish a formal legal contract. They are promising in a legal sense to be faithful to one another until "death do us part." And the love that they are declaring to one another is a love that is not related to emotion, because it is whether in sickness, health, in prosperity or poverty, or whatever the circumstances may be; and that is not related to emotion. Dr. Robert Dean, NT - 06 - Romans

we have now received - LAMBANO, λαμβάνω, (v. aai);

⑩ to be a receiver, receive, get, obtain

Another reason we exult is related to eternal security.

When one understands that he has been reconciled to God, that is when he knows that his eternal destiny is secure and that is certainly worth rejoicing about.

We find in 2 Cor. 5:18 & 19 that God has committed to us the ministry or word of reconciliation. That means we must understand what reconciliation is and then tell others about it.

2 Corinthians 5:18-19 Now all these things are from God, **who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, 19) namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has **committed to us the word of reconciliation**.**

LESSON 134 (10-28-21)

Verses 12-21 deal with the topic of understanding how the entire human race becomes guilty of sin. We all know that Adam sinned. Eve ate from the fruit of the tree first and her sin only affected her. But when Adam ate from the fruit of the tree of the knowledge of good and evil, we are told in 1 Corinthians chapter

15, for example, that in Adam all die. What does that mean?

1 Corinthians 15:21-26 For since by a man came death, by a man also came the resurrection of the dead. 22) For as in Adam all die, so also in Christ all shall be made alive.

23) But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

The Scripture teaches that it was Adam's sin that brought about God's condemnation on himself, but it also brought about God's condemnation on all humanity. Why? Because Adam was designated as the head of the human race. So, as a result of his sin, all of his descendants became guilty as well.

You see, Adam represented the entire human race, so when he fell, his entire lineage fell also. We are born spiritually dead because of Adam's sin.

Some people say that's not fair, that's a choice Adam made, but I would've made a different choice. Oh really? How do you know that?

Such a statement comes from biblical ignorance and is an insult to the righteousness and justice of God.

God set up Adam as the original human being and delegated that responsibility to him so his decision to sin against God would have consequences that would affect his entire progeny. God is omniscient and knew that if any other human being were put in that position, they would do the same thing.

Verse 12 begins with a comparison and contrast between Adam and Christ and then verses 13 and 14 show the contrast in the relation between sin and death, and then 15 through 17 contrast Adam's sin with God's grace through Jesus Christ, then in 18 and 19 Adam's sin and condemnation is contrasted with Christ's obedience and justification. So, all this answers the question as to how does death spread to all men?

Romans 5:12-13 Therefore [literally - for this reason], ***just as through one man*** (Adam) ***sin*** (OSN) ***entered into the world, and*** (sp. & phy.) **death through sin,** ***and so*** (spiritual) ***death spread to all men, because all sinned*** (when Adam sinned),

This verse looks back to Adam, the one man through whom sin entered the world and as a result of sin, death...both spiritual and physical.

[death through sin](#) - *"Adam was not originally subject to death, but through his sin it became a grim certainty for him and his posterity. Death has 3 distinct manifestations: 1) spiritual death or separation from God 2) physical death (Heb. 9:27); and 3) eternal death (also called the second death), which includes not only eternal separation from God, but eternal torment in the lake of fire.* John MacArthur Jr., ed., *The MacArthur Study Bible*, (Nashville, TN: Word Pub., 1997), 1701.

Humans are not sinners because they sin, but rather they sin because they are sinners.

Romans 6:23 For the wages of (Adam's) sin is (sp. & phy.) death, but the free gift of God is eternal life in Christ Jesus our Lord.

It is shameful and sad that billions of people have believed Satan's lie that one must be good to go to heaven and they are working hard to make up for their

sins when they have never, nor will never, be condemned for their sins.

We should boldly ask people why they are working hard to produce good works to compensate for their sins since they will never be condemned for them. They need to know that J.C. voluntarily went to the cross and was condemned for their sins. He took our punishment so that we could be saved by trusting in what He did for us and nothing else.

1 Peter 2:24 ...and He Himself bore our sins in His body on the cross,

1 Peter 3:18 For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

2 Corinthians 5:21 He (GF) made Him (JC) who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

13) for until the Law sin was (v. iai) in the world; but sin is not imputed when there is no law.

FROM ADAM TO MOSES: Sin was in the world, death was in the world. But with the Law we now have the revelation of personal acts of sin. Once the Law was given, we have the charge of God's Righteousness made against man. These sins, now defined, have to be imputed.

The OT Law brought to man the reality of personal acts of sin:

Principles:

- 1. Adam's sin is imputed to the human race. In Adam we all sinned.*
- 2. The Law defines personal acts of sins. Thou shalt and thou shalt not...*
- 3. Personal acts of sin are not imputed to any member of the human race. You cannot impute something to someone who is already dead and we are dead because of the imputation of Adam's sin. We're born spiritually dead!*

4. *Personal Acts of sin were covered by God in the OT and*

then, at the Cross imputed to Christ.

5. *The OT Law describes what would be imputed to Christ*

at the Cross

6. *Prior to the OT Law, personal acts of sin were not specifically defined.*

7. *It took the OT Law to define personal acts of sin so they*

could be imputed to Christ at the Cross.

Romans 5:14 *Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.*

The reason death reigned from Adam to Moses was because sin was ubiquitous during that time.

LESSON 135 (11-2-21)

John 8:21 *He said therefore again to them (Pharisees), "I go away, and you shall seek Me, and*

shall die in your sin; where I am going, you cannot come."

and shall die in your sin - This word is singular and refers to the sin of rejecting the work of J.C. on the cross.

John 8:24 "I said therefore to you, that you shall die in your sins; for unless^{3rd} you believe (v. aas) that I am He, you shall die (v. fmi) in your sins."

sins - Jesus said twice they would die in their sins. Jesus said in verse 21 that they would die the unforgivable sin of rejecting the gospel, therefore if they continued to reject Him, they would die in their sins. Which means that their sins would not be forgiven.

That doesn't mean that they would be condemned for their sins; J.C. was condemned for their sins. It means that they would have no relationship with their Messiah for all eternity.

Condemnation is a judicial issue which was taken care of at the cross for all people. We all were condemned for Adam's sin but we all were cleared of all

condemnation for sins by J.C. on the cross.

Forgiveness is a relationship issue and in order for us to have a relationship with God, our sins must be forgiven which takes place when we believe the gospel.

Luke 7:48 & 50 *And He said to her, "Your sins have been forgiven." 50) Then He said to the woman, "Your faith has saved you. Go in peace."*

Ephesians 1:7 *In Him we have redemption through His blood, **the forgiveness of our trespasses**, according to the riches of His grace,*

those who had not sinned in the likeness of the offense of Adam...

"Adam had disobeyed a specific command of God (Gen. 2:17) and committed a transgression, something that his descendants did not do when they sinned till other specific commands from God were received."

John A. Witmer, "Romans," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 458.

who is a type of Him who was to come.

Adam typifies the sinful condition of all humans (1:18-3:20). Jesus stands for the justification received by

faith (3:21-5:11). Redemption is the story of two men. The first man disobeyed God and led the entire human race in the wrong direction. The second man obeyed God and provides justification for all who will turn to him in faith. No matter how devastating the sin of the first, the redemptive work of the second reverses the consequences of that sin and restores people to the favor of God. Only by grasping the seriousness of the first is one able to appreciate the remarkable magnanimity of the second."

Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 139-140.

What Adam did infect the whole human race and what Christ did effected the whole human race.

A Few Principles:

1. The typology between Christ and Adam is limited, as in all

types. The issue is that only two perfect men have ever

existed, Adam and Christ.

2. The first Adam was created perfect but by the exercise

of his free will sinned bringing condemnation upon all mankind.

3. The Last Adam was born perfect, no inherited or imputed sin, He lived a perfect life, and was qualified to be the Savior.

4. The imputation of Adam's sin brings condemnation. the imputation of sins to Christ on the Cross brings justification.

5. Therefore, Adam is a type in that one man brought condemnation while one man brought justification.

Grace Notes: Romans

Romans 5:15 ***But the free gift*** (salvation) ***is not like the transgression*** (Adams Original Sin). ***For if*** ^(1st) ***by the transgression of the one*** (Adam) ***the many*** (the human race) ***died*** (spiritually), ***much more did the grace of God*** (GF) ***and the gift*** (eternal life) ***by the grace of the one Man, Jesus Christ, abound to the many*** (the human race).

This verse is a contrastive parallelism comparing what Adam did with what J.C. did. It uses the word "Grace"

(charis, χάρις) twice and both times it means ① act., that which one grants to another, the action of one who volunteers to do something not otherwise obligatory.

Also, the word "gift" (charisma, χάρισμα) meaning that which is freely and graciously given, is used once and (dorea, δωρεά) is used once which means that which is given or transferred freely by one person to another.

"If this latter "many" is identical with the first (the many who died, which is possible, but is not required by the text) and constitutes the entire human race, then "God's grace and the gift" by means of "grace" abound in the sense of reaching and being available to all people, but not necessarily being appropriated by all."

John A. Witmer, "Romans," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 459.

There is a very similar parallel in 1st Corinthians:

1 Corinthians 15:22 "For as in Adam all die, so also in Christ all shall be made alive (be resurrected)."

"While keeping up the view of condemnation and justification being both derived to all from one in order to show how the effects of the latter for good far transcend those of the former for evil." H.

D. M. Spence-Jones, ed., *The Pulpit Commentary: Romans*, *The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 127-128.

All are condemned for Adam's Original Sin and all can be justified by faith in J.C.

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

Romans 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

LESSON 136 (11-4-21)

Also notice the article "the" before "one" and "many."
Also notice the contrast between "trespass" (παράπτωμα) and "free gift" (χάρισμα) stands out as the leading idea. The thought behind this seems to be that if (as has been shown) one man's sin had such far-reaching effects, much more then must the grace of God have more far-reaching effects

through the One (J.C.). God's grace is always greater than man's sins.

"The Greek term translated "the many" should be taken in the inclusive sense of its Hebrew counterpart to mean "all"

(who are, in fact, many). Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 144.

Romans 5:16 And the gift (salvation through J.C.) is not like that which came through the one (Adam) who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation (universal spiritual death), but on the other hand the free gift (salvation) arose from many transgressions resulting in (one judicial verdict) justification (for all who believe in J.C.).

Points:

1. The first Adam committed one sin and the entire human race, minus 1, came under condemnation for

that one sin.

2. From that condemnation came universal spiritual death, minus 1.
3. Condemnation is the divine guilty verdict for all but the opposite of it is justification.
Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.
4. But because of one man's work on the cross the entire human race is eligible for justification.
5. From one sin comes condemnation on all, whereas the One was judged for our sins bringing the offer of justification to all.
6. The human race is condemned for one sin but salvation is provided for all sins.

LESSON 137 (11-9-21)

Romans 5:17 For if^{1st} by the transgression of the one (Adam), death reigned (the human race is born spiritually dead) through the one, much more those (mature believers) who receive the abundance of grace (super grace blessings in time) and of the gift of righteousness will reign in life (in the millennium) through the One, Jesus Christ.

death reigned (v. aai) - Think what it means to be under the reign of death and never to reign in life. Death reigned over us before salvation now we will reign in life through the One, Jesus Christ.

"Death reigns like a tyrant overall, believers in Christ, who

receive God's grace, reign in life. 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!" John A. Witmer,

"Romans," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 459.

John 14:18-19 I will not leave you as orphans; I will come to you. 19) "After a little while the world

will behold Me no more; but you will behold Me; because I live, you shall live also.

Hebrews 2:14-15 Since then the children share in flesh and blood, He Himself likewise also partook of the same (virgin birth), that through (spiritual) death He might render powerless him who had the power of death, that is, the devil; 15) and might deliver those who through fear of death were subject to slavery all their lives.

J.C. conquered death when He rose from the grave because no power in the universe could keep Him from rising from the dead.

Read: 1 Cor. 15:46-58

"Paul has previously stated (v. 14) that death reigns as king. Death came to the throne by one man who committed only one offense—that is, the original sin, the one act, involved the [entire human] race. Here Paul presents another kingdom which is superior to the kingdom of death. It is the kingdom of life. J.

Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 1-8), vol. 42 (Nashville: Thomas Nelson, 1991), 101.

Adam → AOS → The Kingdom of Death → Fear → Slavery

J.C. → Cross → The Kingdom of Life → Courage → Freedom

People themselves decide which Kingdom they will live in.

This is true when they decide to accept or reject J.C. It is also true after they have accepted J.C. on an experiential level.

Every human being is either "in Adam" and lost, or "in Christ" and saved; there is no middle ground.

"It is important to note that Paul, along with the entire scriptural revelation, considers Adam to be a historical person. There is no evidence here that the reference to Adam is symbolic or mythical. It is shameful that there are many confessing Christians who struggle with the fact that Adam was a real person who God created out of dust.

The relation between Adam-Christ is so tight in these verses that one cannot deny a historical Adam without denying a historical Christ. If Adam is

mythical then Christ is mythical. This is no small issue and Christians must not compromise at this

point. Thomas R. Schreiner, "Sermon: From Adam to Christ: The Grace That Conquers All Our Sin (Romans 5:12-19)," ed. R. Albert Mohler Jr., Southern Baptist Journal of Theology Volume 15 15, no. 1 (2011): 81.

"The OT is "the book of the generations of Adam" (Gen. 5:1-2) and ends with the word "curse." (Mal. 4:6). The NT is "the book of the generation of Jesus Christ" (Matt. 1:1) and ends with "no more curse" (Rev. 22:3). Warren W. Wiersbe, Wiersbe's Expository Outlines on the New Testament (Wheaton, IL: Victor Books, 1992), 377.

LESSON 138 (11-11-21)

"G. K. CHESTERTON FAMOUSLY once said that original sin is the most empirically verifiable of all Christian doctrines. Just looking at the history of the twentieth century confirms this judgment. In the early decades of the twentieth century 1.5 million Armenians were killed and deported by the Turks. It is estimated that 11 million were murdered in the holocaust ordered by Hitler, including 6 million Jews. Scholars suggest that Joseph Stalin of the Soviet Union killed between 20-50 million. It is estimated that Mao Zedong murdered between 50-70 million in China. Pol Pot killed between 1.5 and 2 million in Cambodia, which is about 20% of the

population. In the 1990s the Rwandan Genocide meant the murder of 800,000 Tutsis and Hutus, about 20% of the population. It is said that Slobodan Milosevic killed around 230,000 in the war in former Yugoslavia. [Total – up to 124.5 million deaths caused mostly by those in governments who murdered their own people.]

Original sin is not just evident in the big events of history; it is also evident in the small things of life as well. For example, we don't have to teach our children to be selfish and to say "mine" and to whine and cry if things don't go their way. Thomas R. Schreiner, "Sermon: From Adam to Christ: The Grace That Conquers All Our Sin (Romans 5:12-19)," ed. R. Albert Mohler Jr., *Southern Baptist Journal of Theology* Volume 15 15, no. 1 (2011): 80.

No one is born innocent or neutral towards God: since we all are related to Adam; we are born spiritually dead with an OSN so we have hostility and enmity towards God .

1 Corinthians 2:14 But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised [and he is spiritually dead].

"Verses 15-21 contain six comparisons between Adam and the result of his sin and Jesus Christ and the result of his redemptive work.

- *Verses 15 and 17 follow the pattern, 'If A, how much more B.'*
- *Verse 16 uses the negative form, 'A is not like B.'*
- *Verses 18, 19, 21 follow the pattern, 'Just as A, so also B.'*

Robert H. Mounce, Romans, vol. 27, The New American Commentary

These passages help us come to a conclusion as to why Adam's sin was imputed to all mankind rather than Eve's. After all, she sinned first so why didn't sin come into the world by her?

It was because Adam was the husband and God made him the head of the family, he was ultimately responsible for sin entering the world. So, we have confirmation from this passage that God instituted male authority over the family before sin entered the world,

much more - We are beginning to see how much greater the magnitude of the work of the last Adam is compared to the fall of the first Adam. God's act of grace was out of all proportion to the offense of Adam

There was no grace from God to Adam and Eve until they sinned because there was no need for it, everything was perfect. When they sinned, they came under God's condemnation, but also, God's grace would be available to them.

You see, *condemnation always precedes grace/salvation. God's condemnation and His grace both became a reality to the couple the moment they ate of the forbidden fruit.

But even greater than that, God's grace became available to the entire human race when He condemned all mankind for Adam's sin which made God's grace available to them as well.

Now, God's grace applies to us all the moment we are born because God's condemnation applies to us as well through the imputation of Adam's original sin.

Since we all are condemned for Adam's sin and not our own, God was able to impute them to J.C. on the cross so that He could take our punishment for us. The righteousness and justice of God was satisfied with Christ sacrificing Himself for us because He was sinless.

So, the only way one can be condemned now is by rejecting the sacrifice J.C. made for us on the cross. By refusing to trust in Jesus Christ's atonement for sin, one condemns himself to eternal separation from God in the Lake of Fire .

Unbelievers are not condemned for their sins because J.C. paid for them on the cross; they condemned themselves for declining God's gracious offer of salvation through the L.J.C.

So, going to hell has nothing to do with sin, but with refusing to accept the only way of salvation which is by putting your faith alone in Christ alone.

John 3:17-18 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. 18) "He who believes in Him is not condemned; but he who does not

believe is condemned already, because he has not believed in the name of the only begotten Son of God.

*Interesting tidbits:

Condemnation always precedes Grace/Salvation

Respect always precedes love

Grace always precedes Judgment

Justification is much greater than condemnation because justification deals with all the sins of the world, while condemnation dealt with only one sin—the original sin.

LESSON 139 (11-16-21)

Romans 5:17 ...*those* (mature believers) *who receive the abundance of grace* (super grace blessings in time) *and of the gift of righteousness will reign in life* (in the millennium) *through the One, Jesus Christ.*

Some believe that everything said in verse 17, *receiving the abundance of grace, and the gift of righteousness, and reigning in life*, refers to all believers.

However, it could be argued that those who receive the abundance of grace and who reign in life refer to mature believers.

- a. All believers receive logistical grace but only mature believers receive abundance of grace, super-grace.
- b. All believers receive the gift of righteousness. It is necessary for believers to be justified before God.
- c. Only mature believers will reign in life in the future.

2 Timothy 2:12 *If we endure, we shall also reign with Him; If we deny Him, He also will deny us;*

Revelation 2:26 *And he who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations;*

Revelation 22:3 & 5 *...and His bond-servants shall serve Him; 5) and they shall reign forever and ever.*

Romans 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

Verses 18 and 19 are the summary to the verses that preceded them (Rom. 5:12-17). It is clear that God's grace is infinitely greater for good than Adam's sin is for evil.

This verse has no verbs in it which makes it a bit more challenging to interpret. The main point is that Adam was responsible for our condemnation before God, not our sins, and J.C. secured our salvation, not our good works.

Romans 5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Notice that verse 18 uses the term "all men" to refer to who was affected by Adam's sin and Christ's act of Righteousness. But here in verse 19, the term "many" is used.

"The Greek term translated "many" should be taken in

the inclusive sense of its Hebrew counterpart to mean "all"

(who are, in fact, many)." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 144.

1 Corinthians 15:21-22 For since by a man came death, by a man also came the resurrection of the dead. 22) For as in Adam all die, so also in Christ all shall be made alive.

Some people think it's not fair that all are condemned for Adam's disobedience. If that were true, then it wouldn't be fair that all can be counted righteous for Christ's obedience.

This verse (19) emphasizes the importance of obedience. We live in a time where disobedience is the norm and it is rampant. People these days feel free to do as they please, they completely ignore those in authority because they are confident that they will not be held accountable.

LESSON 140 (11-18-21)

Disobedience brings death and cursing, but obedience brings righteousness and blessings.

Romans 6:16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of **sin resulting in death, or of obedience resulting in righteousness?**

Romans 6:23 - For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

were made (v. api) **sinner**s - through the imputation of Adam's original sin to all mankind.

will be made (v. fpi) **righteous**. - through the imputation of God's own righteousness to believers by faith in J.C.

7 Imputations - **PP**

Romans 5:20 And the (Mosaic) Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

When the (Mosaic) Law came in, transgressions increased. Now there would be 613 commandments to keep! So, there are a lot more ways to sin. With these

new laws, the number of sins greatly increased which exposed how sin permeates every aspect of life. The depravity of man became obvious and thus, the need for a savior.

Romans 7:7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."

When the Law was written sin increased because it revealed many things that the people were doing as sinful which were not considered sinful before.

The Mosaic Law demonstrated that man is exceedingly sinful and cannot live up to God's standard of conduct. People came to the conclusion that it was impossible to keep the law. But they learned that what was impossible for man was possible for God.

Luke 1:37 For nothing will be impossible with God."

They also learned: ***"where sin increased, grace abounded all the more."***

**GOD'S GRACE IS ALWAYS
GREATER THAN OUR SINS!**

ALSO

**GOD'S GRACE IS ALWAYS
GREATER THAN OUR NEED!**

2 Corinthians 12:9 And He has said to me, "*My grace is sufficient for you, for power is perfected in weakness.*"

No matter how odious a sin may be or how much sin increases, it can never exceed the grace of God.

Galatians 3:24-26 Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith. 25) But now that faith has come, we are no longer under a tutor. 26) For you are all sons of God through faith in Christ Jesus.

The law was never intended to provide salvation but to convince people of their need for it. The Mosaic Law acted as a tutor to lead people to J.C. They learned that they could not be saved by keeping the Law; they needed a Savior. Once they were justified before God

by faith, they no longer needed the Mosaic Law as their tutor.

LESSON 141 (11-23-21)

21) that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Here we see again how the consequences of AOS do not even come close to the phenomenal blessings we receive from the grace of God through our L.J.C. We have learned that the best thing that happen to us when we were born was for God to condemn us for AOS so that we would come under His grace. We must remember that condemnation always precedes grace/salvation.

What we gain through the grace of God surpasses what Adam and Eve had prior to the fall. Remember. God's grace is greater than our needs and our sins but grace wasn't available to them until after they fell. They could live forever but their life could be cut short at any time by sin. However, believers in J.C. have eternal life which is irrevocable, which means it cannot be curtailed by sin or anything else.

sin reigned - BASSILEUO, βασιλεύω, (v. aai); ① to exercise authority at a royal level, be king, rule

Certainly, mankind is under the authority and power of sin.

might reign - BASSILEUO, βασιλεύω, (v. aas); ① to exercise authority at a royal level, be king, rule

The subjunctive mood of this Greek word means that grace might reign through imputed righteousness to eternal life and it might not. Grace reigns only in the lives of those who believe in J.C. It does not reign in the lives of those who reject J.C.

through Jesus Christ our Lord. We see that life is all about the L.J.C. Those who trust Him have life indeed but those who do not trust Him shall not see life but the wrath of God abides upon him.

ROMANS CHAPTER 6

God's plan of salvation has three phases:

Phase one - Justification / Salvation

Phase two - Sanctification / Experiential Spiritual Life

Phase three - Glorification / Eternal Bliss

There is a huge problem with most professing Christians who have never learned God's plan of salvation. Down through the 2000 years of Christianity, this plan not been very clear at all.

"Sometimes when we talk about lordship salvation, free grace gospel and things of this nature, people are not always sure what these terms describe. Basically, lordship salvation sees an integral and necessary connection between phase one and phase two. What that means is that if you are truly justified you will necessarily because you are justified and a new creature in Christ, show certain signs of your regeneration. And those signs of your regeneration are the evidence that you are saved.

We have all made the kind of mistake before where we have looked at someone and asked how in the world that person could be a Christian? As soon as we have done that we have stepped away from the divine viewpoint, not because we are judging them but because we are assuming that somehow the actions of a person's life tell us if he is a member of God's royal family or not. We all know that there

are a lot of children who do not live according to the standards of their family. That is as true for God's family as for any other family.

What happened after coming out of almost 1500 years of Roman Catholic confusion there was this belief that if you were saved you lived a certain way, and the only way that you could know that you were saved was if you lived a certain way. That was your evidence. It wasn't the promise of God in Scripture that if you believed in Jesus as your savior that you were therefore saved and that was all there was to it—which would make the distinction between phase one and phase two. In Roman Catholic theology actually, you don't know if you're saved because salvation or justification isn't a one-shot thing; it is not something that occurs at the moment you trust in Christ. You get a little more grace every time you participate in a sacrament, and when you get enough grace then you are justified. But how do you know when you have enough grace? It is going to be exhibited in your life. So, the evidence of salvation is your life, not what you believe, not the promise of God.

[Phase one and Phase 2 are] not related in the sense that if you were justified that had certain necessary implications for sanctification. What that is basically saying is that if you are saved you are going to live some [recognizable] form of the Christian life. And so, if you weren't living any form and

there was no evidence in your Christian life then you must not be saved.

When Calvin first wrote his Institutes, he had a clear grasp on the separation of justification and sanctification, and he had an extremely clear grasp on justification by faith. He got a lot of blow-back from the Roman Catholic church, i.e., if grace is true then how are you going to keep everybody under control? How are you going to keep them moral? If all they have to do is believe in Jesus and they are going to go to heaven then everybody is going to go out and live in sin and be as immoral as they can be, and you won't have any moral controls on people anymore.

Unfortunately, Calvin didn't have an answer for that. He began to fudge, and so what they developed was this idea that if you are truly saved then your life is going to show it. So, he back-doored works. Works weren't up in front saying that if you want to be saved you have to believe in Jesus and be good.

So, they came up with this little cliché that many writers have used that goes something like this: "While we are saved by faith alone, the faith that saves is never alone." And what they mean by that is that the faith that saves is not the same kind of faith as the faith that you and I exercise every day. So, the kind of faith that is saving, they said, is a gift from God. They began to change the

translation and interpretation of Ephesians 2:8-9 which says, "For by grace you have been saved through faith; and that {faith} not of yourselves, it {faith} is the gift of God; not of works.

LESSON 142 (11-30-21)

The **nominative** case refers to the subject.

Ephesians 2:8-9 For by grace you have been **saved** part. rp; **nominative**) through **faith** (genitive noun); and **that** (**nominative** pronoun) not of yourselves, it is the **gift** (**nominative** noun) of God; 9) not as a result of works, that no one should boast.

The pronoun "**that**" *outos* is in the nominative case and it can refer only to other words which are in the nominative case. The word "**saved**" is a periphrastic particle in the nominative case, but "**faith**" *pistis* is in the genitive case. So "**that**" refers to "**saved**" and not to "**faith**" because it is not in the nominative case.

If you would like more information on the Greek grammar, go to page 388 which demonstrates that

the "gift of God" is salvation and not faith in **Ephesians 2:8**.

All of that is to emphasize why it is important to understand the distinction between phase one and phase two. Phase two does not automatically come out of phase one. Just because you have trusted in Christ as saviour doesn't mean that you are automatic- ally going to grow [spiritually]. The lordship position says that you are. ..." Dr. Robert Dean, NT – 06 Romans, Romans 068b-Why the Baptism by the Holy Spirit Really Matters; Romans 6:1-4

We have to understand some profound spiritual realities that occur at the instant of salvation that are completely non-experiential. The problem with those who try to connect what happens at the instant of salvation with how we live our life afterward, are leaning on a weak reed. Their faith does not rely solely on God's promise of salvation through J.C. alone, but adds to that, living a righteous life.

Why? Because they connect Phase 1 with Phase 2.

- a. They don't realize that everything done in Phase 1 depends on God.
- b. Everything is done exclusively by God.

KEY BIBLICAL WORDS WITH DUAL MEANINGS

PHASE 1

PHASE 2

Positional: DEPENDS ENTIRELY ON GOD'S WORK

Experiential: DEPENDS ON MAN'S WORK WITH GOD'S HELP

Overcome the World **Positional:** 1 John 5:5

Experiential: Rev. 2:7, 3:21, 21:7

Inheritance **Positional:** Gal. 4:6-7, Rm. 8:16-17

Experiential: Rm. 8:17b, Col. 3:23-24

Saved **Positional:** Eph. 2:8-9, Titus 3:5

Experiential: 1 Tim. 2:15, 1 Cor. 15:2

Eternal Life **Positional:** Jn 3:16, Rm. 6:23

Experiential: Rm. 2:7, Gal. 6:8

Justified **Positional:** Rm. 2:13, Gal. 2:16

Experiential: Rm. 2:13-24

Sanctified **Positional:** Acts 26:18, Heb. 13:12

Experiential: 2 Tim. 2:21, Jn 17:17

Righteousness **Positional:** Rm. 4:5, Gal. 3:6

Experiential: Rm. 6:16, 1 Tim. 6:11

Son **Positional:** Gal. 3:26, Rm. 8:15-19

Experiential: Mt. 5:44-45, Rm. 8:14

Heirs **Positional:** Gal. 4:7, Eph. 3:6

Experiential: Heb. 11:7, Jn 2:5

- c. Everything he does is perfect, eternal & irrevocable.
- d. Eternal salvation is an established fact when Phase 1 occurs and nothing can ever change that fact.
- e. They don't realize that what happens in Phase 2 has no relevance to Phase 1.
 - f. A believer's behavior and spiritual advance, or lack thereof, depends on his volition and has no bearing on his eternal security.

Different Ways to Express the Difference Between “POSITIONAL” and “EXPERIENTIAL”

1. **POSITIONAL** at salvation & **EXPERIENTIAL**, after salvation
2. **PHASE 1** What happens the moment of salvation
PHASE 2 What happens in time from salvation till death
PHASE 3 What happens in eternity
3. **TOP CIRCLE** at salvation & **BOTTOM CIRCLE**, after salvation
4. **SALVIFIC** eternal salvation / **NON-SALVIFIC**, deliverance in time
5. **What God Does For Us When We Believe The Gospel**
What We Do In Time After We Are Eternally Saved:
 - a. **Obey God**, avoid a wasted life and divine discipline
 - b. **Grow in grace and knowledge**, reap rewards

WE RECEIVED ETERNAL SALVATION IN A MOMENT OF TIME

Positional, Phase 1, Top Circle, Salvific

It's an accomplish fact, a done deal

God did all the work All believers guarantee to inhabit heaven

WE CAN BE DELIVERED FROM DIVINE DISCIPLINE & REAP TEMPORAL & ETERNAL REWARDS & BLESSINGS

Experiential, Phase 2, Bottom Circle, Non-Salvific

This is only a potential

When we work, od helps us to accomplish His plan

We must endure till the end or lose out on rewards

Believers with + Volition will be winners in time & eternity

Believers with – Volition will lose out in time & eternity

Romans 6:1 What shall we say (v. fai) then? Are we to continue (v. pas) in sin that grace might increase (v. aas)?

The teaching on God's justification of sinful people (Rom. 3:21-5:21) and the statement of (*Gen. 5:20) in particular could lead some to think that they could go on sinning so that grace may increase. They thought that the way to receive more grace was to sin more.

***Romans 5:20 "And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more."**

Here is a similar verse that could be taken out of context:

Romans 6:15 What then? Shall we sin because we are not under law but under grace? May it never be!

Romans 6:2 May it never be! How shall (v. fai) we who died (v. aai) to sin still live (v. fai) in it?

May it never be! (v. amo) - ME, μή, = not, GENOMAI = come into being - The optative is the mood of wish or desire.

This is a very strong negative. We would say, "absolutely not!" or "no way Jose!"

How shall we who died to sin still live in it?

Then Paul brought up a question that most professing Christians would be hard pressed to answer. Most church-going Christians have no idea that they have died to sin. Most know nothing about the OSN, retroactive positional truth, the sins list, or 1 John 1:9.

Paul contrasts a past aorist tense (died), with a future tense (live), to show the position believers now have since they have positionally died to sin.

"Died to sin" doesn't mean that we no longer sin. It means that we are no longer under the absolute power of our OSN.

Dying to sin was a one-time event completed in the past. Because we are "in Christ" (Rom. 6:11; 8:1), and

He died in our place (Rom. 5:6-8), we are counted dead with Him.

When did we die to sin? In a positional sense, we died to sin when J.C. won the victory over sin on the cross. In an experiential sense, we died to sin when we were saved.

It is important to note that when God imputed His own righteousness to us, we were declared to be justified, but that didn't make us experientially righteous. We are positionally righteous before God but we are still sinners. Justification means that the guilt or the penalty of sin is removed, not the power of sin. We are not enslaved to sin as we were as unbelievers, but we give it power when we give into temptation.

We died to sin in Christ—that's our position—but we are never dead to sin experientially in this life which means that we will continue to struggle with sin until we exit this planet.

However, we don't struggle with sin the way unbelievers struggle with it. Unbelievers are enslaved to sin because their Old Sin Nature can only produce

sin, which God condemns, and human good, which He rejects. They have no power to overcome their OSN.

But believers have power over the OSN because:

1. We have died positionally to sin, being "in Christ"
2. Many have a desire to be obedient to the Lord in order
to please Him.
3. We have access to the power of the Holy Spirit to overcome our OSN.
4. They have the potential to receive rewards, decorations,
and privileges when they retain their spiritual status.

So why do believers continue to sin? Because God gave us all volition and we often choose to sin by doing whatever we want to do rather than be obedient to God.

We have the power to resist sin if we choose, or we can choose to sin, and we often make the wrong choice. If we grow in grace and knowledge, we get stronger spiritually and make fewer wrong choices.

One might say this is proof that we have experientially died to sin and no longer live in it.

But even when we sin by making wrong decisions, the grace of God has given us a wonderful mode of recovering from post salvation sins by forgiving them when we simply acknowledge them to Him. (1 John 1:9)

LESSON 143 (12-2-21)

Romans 6:3 *Or do you not know that all of us who have been baptized (v. api) into Christ Jesus have been baptized (v. api) into His death?*

The Apostle Paul used this phrase, "***Or do you not know***" fourteen times in the epistles he wrote. No doubt, he said this because he had taught the people doctrines that pertain to his question and was surprised that they did not remember what he taught.

"that all of us ~~who~~ have been baptized into Christ Jesus"

The Greek says literally, "*that all baptized into Christ Jesus*"

baptized into Christ Jesus - BAPTIZO, βαπτίζω, (api); a "baptism" to be undergone by believers, thus witnessing to their identification with Him in death, burial and resurrection, W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 50.

The Gr. word "baptize" was not translated; it was transliterated, (spelling the Greek word with English letters).

If they had translated it with the word "identified" or "identification," it would make many verses much easier to understand.

Does the word "water" appear in verse 3 or verse 4? No. Yet most people who read these verses believe that they are about water baptism. But they are definitely not!

Water baptism is a ritual which teaches or represents something that is real and we must remember that ritual is not reality. The baptisms found in vs. 3 and vs. 4 are realities where real identifications occur. They are not "wet (water)

baptisms" which are rituals but "dry baptisms (identifications)" which are real.

Baptism by water is a visible picture of the spiritual reality of "Retroactive Positional Truth" (dying to sin) and "Current Positional Truth" (walk in newness of life).

Water baptism cannot save anyone, it never has and never will. But some will argue differently by quoting 1 Peter 3:21

1 Peter 3:20-21 ...eight persons, were brought safely through the water. 21) And corresponding to that, baptism (identification) now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,

Noah and his family were saved because they were identified with the Ark and the Ark represented J.C. Being in the Ark was like being in Christ, safe. The people who perished died because they were identified with the water which represented sin and death. The eight survivors were not saved by water

baptism, they were safe and dry in the ark. The unbelievers were in the water and of course, the water did not save them.

[LESSON 144](#) (12-7-21)

https://www.youtube.com/watch?v=bl4ChCC_bMY

The word "baptized" is used twice in verse 3 and both times it is an aorist, passive, indicative.

The aorist tense means that the baptism/identification took place in a point of time in the past.

The passive voice means that we did not produce the action of the baptism/identification, we are the recipients of that action.

The indicative mood means that this baptism/identification is not merely a potential but a reality, it actually happened.

"baptized into Christ Jesus" means believers have been identified with J.C. and **"baptized into His death"** means to be identified with His death, meaning we have "died to sin." Sin has no power over a dead man because he cannot sin.

Every believer is associated with or identified with J.C. at salvation which permanently unites us and joins us to Him.

Galatians 3:27 For all of you ~~who~~ were baptized (v. api) into Christ (baptism of the H.S.) have [been] clothed yourselves (v. ami) with Christ. (NKJV - have put on Christ)

To be clothed with Christ or to put on Christ is a metaphor for taking on of the characteristics, virtues, and intentions of someone, in this case, it is Christ.

Both translations - "have clothed yourselves with Christ" or "have put on Christ" are in the middle voice which means to be affected by one's own action.

So, who performed the action that resulted in being baptized with the Holy Spirit and being clothed with Christ and when did it happen?

We go back to the very first mention of the baptism of the Holy Spirit in Mark 1:4 NASB "**John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of**

sins.... [8] I baptized you with water; but He will baptize you with the Holy Spirit." The first use of the word "baptized" here is an aorist active indicative. John is performing the action of the verb, but then "*he will baptize you*" is a future active indicative, and who is the subject of "*will baptize you*? The subject is "he." Whoever "he" is performs the action of the verb—"he will baptize you with the Holy Spirit, the same phrase is in 1 Corinthians 12:13, "*by one spirit we were all baptized*" which doesn't state the subject of the verb, it states the one through whom the action is performed but not the agent, not the one who performs the action. This may seem like a minor point but the implications are critical for understanding the dynamics of the spiritual life and everything that God has for us. What we see in this prophecy is that John the Baptist is saying that Jesus Christ is the one who performs the action of baptism by means of the God the Holy Spirit.

Matthew 3:11, Mark 1:8, and Luke 3:16 all say: *He (J.C.) will baptize you with the Holy Spirit...*

In Acts 1:5, Jesus Himself said, "***for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.***"

Just as John the baptizer performed the action of baptizing believers with water (a ritual bapt.), so Jesus performed the action of baptizing believers with the Holy Spirit (a real bapt.). John used water in the ritual of water baptism to portray Jesus using the Holy Spirit in a real baptism which identifies believers with Himself.

Positionally before God, all believers are transformed into a new creature (2 Cor. 5:17) by identifying them with Christ in His death, burial, and resurrection so that there is a definitive break with the tyranny of their old sin nature.

Jesus Christ uses the Holy Spirit to identify believers permanently with Himself at the moment of salvation which is called the baptism of the Holy Spirit. The term "in Christ" is a designation for this identification.

The expressions "clothed with Christ" or "put on Christ" are used to refer to what is stated above. God did all this apart from any merit or good works on the part of man but exclusively because of the faith of those who put their trust in J.C. to save them.

Now we need to "be clothed with Christ" or "put on Christ" experientially before men by using the power of the Holy Spirit to be obedient servants of God who fulfills His plan for our lives.

LESSON 145 (12-9-21)

Romans 6:4 *Therefore we have been buried with Him through baptism into death (retroactive positional truth), in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.*

This verse expands on what is said in verse 3. Being identified with Christ's death (vs. 3) means that we are also identified with His burial. Christ's death and burial are

Retroactive Positional Truths

Retroactive - taking effect from a date in the past

Positional - refers to our standing before God based on

what He did for us at the moment of salvation

Truth - that which is true as opposed to false, reality, fact

At the instant that we trust in Christ, the Holy Spirit is used to identify us with Christ in His death, burial and resurrection. This is an eternal reality that locks in our position or standing before God which is being in Christ.

Colossians 2:9-12 For in Him all the fullness of Deity dwells in bodily form, 10) and in Him you have been made complete, and He is the head over all rule and authority; 11) and in Him you were also circumcised with a circumcision made without hands... 12) having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

The resurrection of J.C. demonstrated that G.F. was propitiated with His sacrifice on the cross; Satan and sin were defeated (no one condemned to hell for sin), and the O.S.N. was neutralized. As a result, mankind can have a new abundant life which glorifies God and includes rewards, opportunities, and privileges.

Romans 13:14 But put on (v. amm) *the Lord Jesus Christ and make (v. pmm) no provision for the flesh in regard to its lusts.*

Jesus Christ used the H.S. to baptize us with Himself which positionally resulted in being identified with Him and putting on Christ. Here, we are commanded to put on the L.J.C. and commanded to make no provision for the flesh. Jesus positionally clothed us with Himself; now we are commanded to clothe ourself (put on Christ) experientially. We are able to walk in newness of life because we are "in Christ" because of the baptism of the H.S.

So, all Church Age believers are identified with Christ, at the moment of salvation and this is called the Baptism of the Holy Spirit (1 Cor. 12:13).

1 Corinthians 12:13 For by one Spirit (H.S.) we were all baptized (v. api - baptism of the H.S.) into one body (the body of Christ - the church), whether Jews or Greeks, whether slaves or free, and we were all made to drink (v. api) of one Spirit (indwelling of the H.S.). (John 7:37-39)

LESSON 146 (12-14-21)

Union with Christ Through the Baptism of the Holy Spirit

1. Union with Christ is a fact, not an experience. It has nothing to do with emotion or how one feels. it is not an emotion, and it is not signified by speaking in tongues or any other phenomena. The baptism of the Holy Spirit, just like justification, is known to the believer only by subsequent study of the Word of God.
2. Union with Christ is a fact for all Church Age believers whether they are spiritual or carnal. **1 Cor. 1:2; 12:13**
3. The baptism of the Holy Spirit was prophesied by Christ: **Acts 1:5 for John baptized with water,**

but you will be baptized with the Holy Spirit not many days from now."

4. The baptism of the Holy Spirit occurred for the first time on the Day of Pentecost, Acts 2:1-4 cf. 11:15-16. Therefore, it is unique to the Church.
5. Believers today have the unique position of being "in Christ." We are permanently identified with Christ by the baptism of the Holy Spirit. The believer's position "in Christ" makes him a new creature in Christ:

2 Cor. 5:17 Therefore if any man is "in Christ," he is a new creature. The old things have passed away -

(condemnation, spiritual death, and the absolute control of Old Sin Nature). ***The new things have come*** (eternal life, imputation of God's righteousness, the indwelling of H.S., a new position in Christ).

6. The baptism of the Holy Spirit is not progressive; it cannot be improved; we receive it in total at the moment of salvation. No one is commanded to be baptized with the Holy Spirit because every

believer was baptized with the Holy Spirit when he or she believed in Christ.

1 Cor. 12:13 - ***For by one Spirit,*** refers to God the Holy Spirit. This is an instrumental dative case. In other words, "***by one Spirit***" indicates that the Holy Spirit is actually going to do something to put us into union with Christ.

"we were all," this is the shocker, it includes every believer, even back-sliding incalcitrant believers.

"baptised," aorist tense, referring to a point of time when one believes in Jesus Christ. It is a point of time divorced from time and perpetuated forever, so it could be translated "once and for all baptized." It is passive voice, which means the subject [believers] receive the action of the verb. He doesn't earn it or work for it. It is the indicative mood, which indicates reality. The baptism of the Spirit is unseen, unfelt, and yet it occurs to the believer at the moment of salvation.

"into one body" this is the "body of Christ" the universal church, the body of C.A. believers. **1 Cor. 10:16, Eph. 4:12**

7. This baptism is not a ritual baptism (using water) but a real baptism that permanently identifies a believer with the Lord Jesus Christ. Most believers have no idea what the baptism of the H.S. is and are not aware that they are "in Christ" because of it.
8. Our position "in Christ" is permanent; it can never be taken away because it does not depend upon our faithfulness; it depends on the faithfulness of God. It is a guarantee of eternal security, Rom. 8:1, 38-39
9. 1 Corinthians 4:5 [There is] *one Lord, one faith, one baptism*, The baptism referred to in this verse is not water baptism performed by man but a spirit baptism performed by God. The baptism of the Holy Spirit puts us permanently into union with Christ.
10. One purpose for the baptism of the Holy Spirit is to break the tyranny of the sin nature by identifying us with the death, burial and resurrection of Christ.

so, we too might walk (v. aas) *in newness of life.*

Every believer has the potential to walk in newness of life but few do. We are no longer a bond slave to sin, so why do we keep going back and making ourselves a slave to the sin nature? We don't have to, but we all use our volition to put ourselves back under the tyranny of our OSN in order to sin.

Ephesians 4:23-24 *and that you be renewed in the spirit of your mind, 24) and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.*

Read: **Colossians 3:5-10**

When we are walking in the newness of life, we are being filled by means of the H.S., using divine viewpoint, and applying God's Word to our circumstances. The term "walking" refers to a day-by-day, moment-by-moment lifestyle. When we are filled with the H.S. we are walking in the light, when we are not, we are walking in darkness.

LESSON 147 (12-16-21)

Psalm 1:1 How blessed is the man who does not **walk in the counsel of the wicked**, nor stand in the path of sinners, nor sit in the seat of scoffers!

Proverbs 28:6 Better is the poor who **walks in his integrity** than he who is crooked though he be rich.

3 John 1:3-4 For I was very glad when brethren came and testified to your truth, that is, how you are **walking in truth**. 4) I have no greater joy than this, to hear of my children **walking in the truth**.

Ephesians 5:8 for you were formerly darkness, but now you are Light in the Lord; **walk as children of Light**

1 John 1:5-7 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. 6) If we say that we have fellowship with Him and yet **walk in the darkness**, we lie and do not practice the truth; 7) but if we **walk in the Light** as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

1 John 2:10-11 *The one who loves his brother **abides in the Light** and there is no cause for stumbling in him. 11) But the one who hates his brother is in the darkness and **walks in the darkness**, and does not know where he is going because the darkness has blinded his eyes.*

So, we now have the potential to walk in newness of life.

Romans 7:6 *"But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit ..."*

The cords that bound us to sin have been broken because we are now identified with Jesus Christ and now are new creatures. Even though we have authority over our OSN, we still sin and get out of fellowship sometimes and walk in darkness. But positionally we are still "children of light." Plus, God has given us a wonderful grace provision for getting back into fellowship with the **1 John 1:9** recovery system.

On page 349 in our hymnal, the Hymn "O For a Thousand Songs to Sing" the fourth stanza says the following:

4. "He breaks the power of cancelled sin; He sets the prisoner free..."

Romans 6:5-9 For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, 6) knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; 7) for he who has died is freed from sin.

Vs. 5 - For if^{1st} (Since) we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection,

have become united - ΓΙΝΟΜΑΙ, γίνομαι, (v. rpi); ④ to occur as process or result, happen, turn out, take place

united - ΣΥΜΦΥΤΟΣ, σύμφυτος, (adj. nfm); identified with, being one with,

All believers were identified with J.C. by the baptism of the H.S. which means they were identified with in

His death as well. There was a monumental significant break that occurred when we were identified with His death regarding our relationship to sin. We are no longer enslaved to sin because the power of our old sin nature was permanently broken. Before we were saved, we were dead in sin, now we are dead to sin.

Since we were identified with the likeness of Christ's death, it follows that we have also become identified with Him in the likeness of His resurrection.

1 Peter 2:24-25 and He Himself bore our sins in His body on the cross, so that we might **die to sin** (part. pm) [experientially] and **live to righteousness** (v. aas) [This is not imputed +R but practical righteousness +r].; **for by His wounds** ^{Isa. 53:5} **wound** [spiritual death] **you were healed** (v. api) [saved]. 25) **For you were like sheep going being led astray** (v. api) **but have now returned** (v. api) **to the Shepherd and Overseer of your souls.**

The only way we can "live to righteousness" is to first "die to sins." That death has already taken place positionally, now we need to make it a reality experientially. We are commanded to put sins to death:

(LEB) Colossians 3:5 - Therefore **put to death** what is earthly in you: sexual immorality, uncleanness, lustful passion, evil desire, and greediness, which is idolatry,

Galatians 5:24 Now those who belong to Christ Jesus **have crucified the flesh** with its passions and desires.

But how do we die to sins? One thing is certain, we cannot die to sins through our own power.

Romans 8:13 For if you live according to the flesh you will die (the sin unto death); **but if (you live) by the Spirit you put to death the deeds of the body** (sin and human good), **you will live** (Phase 2: the new spiritual life).

One must have the biblical knowledge i.e. - the doctrine, to be successful in dying to sin and living for righteousness and the Holy Spirit teaches spiritual knowledge to those who are humble, have ears to hear, and are eager to learn.

LESSON 148 (12-21-21)

Romans 6:6-7 **knowing** (pt. pa) **this, that our old self was crucified with Him, that our body of sin might**

be done away with, that we should no longer be slaves to sin; 7) for he who has died is freed from sin.

Verse six starts out with emphasizing the importance of "knowing" (learning B.D.) How could a person know that he is no longer a slave to sin w/o the information given in this verse? Nothing starts to happen spiritually in a believer's life until he or she starts accumulating knowledge from God's Word.

Read: 1 Timothy 6:3-5 and 2 Timothy 2:22-26

2 Peter 3:18 but grow (v. pam) *in grace and knowledge of our Lord and Savior Jesus Christ.*

We cannot grow spiritually nor fulfill our mission in life if we disobey this command. We must be vigilant in learning B.D. in order to grow spiritually. Believers who go to church once a week and get a twenty-minute sermonette are not growing.

Millions of believers are spiritually paralyzed because they think they can withstand the world, the flesh, and the Devil

with little or no substantive teaching of God's word. Many of them don't even take their Bibles to church, never take notes, and never ask any questions. They go for the fellowship, the singing, and because it makes them feel good.

2 Peter 1:2-3 Grace and peace be multiplied (v. apo) to you in the knowledge of God and of Jesus our Lord; 3) seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

that our old self was crucified with Him (J.C.),
Before we can understand what this means, we must first know what our "old self" was.

"We are not to think of the "old self" as the "sinful nature" with which we were born and to which a "new nature" was added at conversion but as what we were in Adam, the "old man" dominated by sin and crucified with Christ. Moo refers to the "old man" and "new man" as categories that are relational rather than ontological (just existing). C. K. Barrett comments that the "old man" is "ourselves in union with Adam," and

the "new man" is "ourselves in union with Christ" (A Commentary on the Epistle to the Romans, 2d ed. [New York: Harpers, 1991], 125).

Our "old self/man" refers to everything we were prior to salvation: Powerless (Rom. 3:9); Ungodly (Rom. 5:6); Compulsive Sinners (Rom. 5:8); An Enemy of God (Rom. 5:10). That old man was executed with J.C. on the cross and no longer exists.

All the negative things that existed in our past, the old self, the old sin nature, and its power over us was broken and we died to it all at the moment of salvation.

was crucified - SUSTAUROO, συσταυρόω, (v. api); ② to crucify with in a transcendent sense, crucify with, Since believers are in union with Christ at salvation, their "old self" died retroactively with Christ on the cross.

Galatians 6:14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

world - KOSMOS, κόσμος, (n. nsm); ③ the sum total of everything here and now, the world, the (orderly) universe,

④ the sum total of all beings above the level of the animals, the world ⑤ planet earth as a place of inhabitation, the world, ⑥ humanity in general, the world ⑦ ⑧ the world, and everything that belongs to it, appears as that which is hostile to God, i.e., lost in sin, wholly at odds with anything divine, ruined and depraved

John 3:16 - *God so loved the world...* ⑥ humanity in general, the world

1 John 2:15 *Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.* ⑦ ⑧ the world, which is hostile to God

Galatians 6:14 *...the **world** has been crucified (v. rpi) to me, and I to the world.* ⑦ ⑧ the world, which is hostile to God

The morphology of the verb "***has been crucified***" shows that the world was crucified to us in the past with results that continue into the present and we

received that action which was real, it actually happened.

What is described above is positional, it describes one of the things that God does for us at the point of salvation.

The term, (**and I** [am crucified] **to the world**) is experiential.

God produced the action of crucifying us to the world when J.C. was crucified on the cross and we receive the results of that when we believe the gospel. We produce the action of crucifying the world after we are saved through the power of the H.S.

LESSON 149 (12-28-21)

Ephesians 4:22-24 that, in reference to your former manner of life, you lay aside (inf. am) **the old self, which is being corrupted (part. pp to cause deterioration of the inner life) **in accordance with the lusts of deceit, 23) and that you **be renewed in the spirit of your mind**, 24) and **put on** (inf. am) **the new self**, which in the likeness of God has been created (inf. ap) **in righteousness and holiness of the truth.******

Galatians 2:20 I have been crucified (v. rpi) with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

What is the result of the world being crucified to us?
that our body of sin (OSN) might be done away with,
be done away with - KATARGEO, καταργέω, (v. aps);
② to cause something to lose its power or effectiveness, invalidate, make powerless.

We know that the power of our "body of sin" our OSN, was broken by our identification with J.C. and His death. But in this verse, the loss of power of our "body of sin" our OSN is only a potential because it depends on whether we put off "the old man" and put on the "new man."

Knowing that positionally, our old unregenerate self was crucified once for all with Christ in order that our physical body heretofore was dominated by the sinful nature was rendered inoperative, with the result that we are no longer enslaved to our sinful nature. We no

longer have to render habitual obedience to the sinful nature.

"Why in our passage in Romans 6 did Paul change from the word DEATH to the word CRUCIFIXION?

...Because he wanted us to see that bringing reality out of our position is a process...

Making the crucifixion of our old self, which was accomplished by the baptism of the Holy Spirit, to become an experiential reality is a process; it doesn't happen overnight.

1. Death by crucifixion was a process that could last as

long as three days.

2. Once a person was nailed to a Roman cross, death was sure, but that death was a process.

3. No one ever really died by crucifixion but by suffocation that occurred once the body was so weak it could no longer lift itself up to take in air.

4. In the analogy, the death of the Sin Nature is assured positionally, but making it a reality experientially is a process we continue as long as we are alive.

5. Positionally it is dead but experientially it still clings to us gasping for every breath.

6. We all died to sin with Christ on the cross, but we make decisions every day that determine whether we have put on the "new self" and are walking in the newness of life.

that we should no longer be (inf. pa) slaves to sin;

How many believers know that they were enslaved to sin and how many know that they are no longer slaves to sin?

How many excuse their sins by claiming that they can't help sinning as if an all-powerful force causes them to sin?

How many know they alone are responsible experientially for their sins and cannot blame anyone or anything else for their sins?

Why would anyone choose to submit to slavery to sin?

It is true that we all sin but there is a difference between committing sin and being a slave to sin. Many don't even try

to resist sin because they think it is futile.

Ephesians 6:13 *Therefore, take up the full armor of God, that you may be able **to resist in the evil day**, and having done everything, to stand firm.*

James 4:7 *Submit therefore to God. **Resist the devil** and he will flee from you.*

The first step in gaining freedom from sin is knowing that we have the power to resist sin.

7) for he who has died is freed from sin.

has died - ΑΠΟΘΝΗΣΚΟ, ἀποθνήσκω, (pt. αα). ① to cease to have vital functions, whether at an earthly or transcendent level, die ② of death on an earthly level.

We all realize that a man who is dead cannot sin. But this can have a deeper meaning which refers to dying with Christ on the cross (positional) or to a believer who is alive physically and has died to sin by refusing to submit to the OSN (experientially).

No one is able to always refrain from sin but we are able to die to sin or refuse to sin with the help of the H.S.

Believers can use their volition to resist sin because their old self is dead and their OSN has been rendered inoperative.

is freed from sin - ΔΙΚΑΙΩΩ, δικαίωω, (v. rpi); ③ to cause someone to be released from personal or institutional claims that are no longer to be considered pertinent or valid, make free/pure

No one can legitimately claim that we are not free from sin because on the cross, J.C. paid for our sins and we were permanently identified with Him by the baptism of the Holy Spirit, which means that when He died on the cross, we also died with Him. Our old self/man is dead and we are no longer enslaved by our OSN

Let's go back to the first verse in Romans 6 for a moment: Rom. 6:1 - Are we to continue in sin that grace might increase?

The next six verses following verse one make the spiritual argument as to why we should not continue in sin. Below are few practical questions that we should consider:

- Should a believer have a cavalier permissive attitude towards sin in his own life?
- Are sins not really a big deal since they were judged on the cross?
- Should we go ahead and sin since we can just acknowledge it and be forgiven?
- Should we minimize the importance of struggling with sin since we so often lose the battle.
- Should we excuse our sins because they seem to be trivial compared to other people's sins?

Now consider the following consequences of sin:

1. Sins break our fellowship with God.
2. Sins break our spiritual momentum.
3. Sins can have consequences even after they are acknowledged to G.F.
4. Sins can cause irreparable damage and ongoing suffering.

5. Sins can result in divine discipline.
6. Sinning hinders spiritual growth.
7. Sinning can result in the loss of temporal and eternal rewards.
8. Reversionism, consistently sinning w/o rebounding, can lead to the sin unto death.

LESSON 150 (1-4-22)

[K] Know Romans 6:6-7 *knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; 7) for he who has died is freed from sin.*

Knowing - Ignorance of B.D. defeats more believers than anything else. It is amazing that so many believers have a "take it or leave it" attitude towards doctrine and are satisfied with the teeny tiny bit of doctrine they know. We should have an insatiable voracious appetite for learning the Word of God.

old self was crucified - The **old self** does not refer to our OSN, but to the person we were before we were saved. That person no longer exists because he or she was crucified on the cross with J.C.

body of sin - This refers to our OSN which resides in our physical bodies. We are born with it and continue to have it until we exit our body at death or when we are raptured.

done away with - This doesn't mean that our OSN no longer exists; it means it has been neutralized so we can resist it since it no longer has absolute power over us.

be slaves to sin - God gave us volition so we can either choose to sin or choose not to sin. When we sin, we cannot legitimately blame it on our OSN because it was neutralized on the cross when we were identified w/ Christ's death.

freed from sin - We are free from the power of sin because we died to sin (Rom. 6:2).

Romans 6:8-9 Now if (1st class, "Since") we have died with Christ, we believe that we shall also live with Him

Since **we have died with Christ** - APOTHNESKO, ἀποθνήσκω, (pt. aa); ① to cease to have vital functions, whether at an earthly or transcendent level, die. Vines Complete Expository Dictionary; the natural "death" of human beings.

Romans 6:1,2,3,4,5,6, & 7 talk about us dying with Christ.

Since we know this:

we believe (v. pai) that we shall also live (v. fai) with Him,

Since we are identified with Christ's death, it follows that we will also be identified with His life.

2 Timothy 2:11 It is a trustworthy statement: For if ("Since") we died with Him, we shall also live with Him;

"The sharing of the resurrection life of Christ begins at the moment of regeneration, but it will continue as a believer shares eternity with the

Lord." John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 463.

Romans 6:4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk (v. aas) in newness of life.

There is a well-known pastor who has taken the subjunctive mood (only a potential) of might walk into an indicative mood (meaning it is actual, reality) that believers will walk in newness of life.

"The context suggests that Paul means not only that believers will live in the presence of Christ for eternity, but also that all who have died with Christ, which is true of all believers, will live a life here that is fully consistent with His holiness." John MacArthur Jr., ed., *The MacArthur Study Bible, electronic ed.* (Nashville, TN: Word Pub., 1997), 1703.

9) knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

Knowing - ΟΙΔΑ, οἶδα, (pt. ra); ① to have information about, know. understand, comprehend the meaning of something

Notice the importance of "knowing" being in the perfect tense. Knowing is an action that takes place in the past with the results continuing right into the present.

We had "knowing" in Rom. 6:6 relating to Christ's death and now we have "knowing" relating to His resurrection.

Knowing that J.C. rose from the dead and will never die again means that we will only die once as well because we are identified with Him.

Hebrews 9:27-28 And as it is appointed for men to die once, but after this the judgment, 28) so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation/deliverance.

Hebrews 10:12 *But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,*

Believers will not experience the second death but the unbelievers will experience the second death:

Revelation 2:11 *"He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."*

Revelation 20:6 *Blessed and holy is he who has part in the first resurrection. Over such the second death has no power,*

Revelation 21:8 *But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part (of inheritance) in the lake which burns with fire and brimstone, which (refers to the Lake of Fire) is the second death."*

LESSON 151 (1-6-22)

Most believers think the verse above refers to unbelievers who will be tossed into the Lake of Fire, but consider the following:

1. The verse before this one addresses the inheritance of believers who are overcomers.
2. It seems out of place for the list of sins here to describe unbelievers who go to the lake of fire. The previous seven verses record God speaking to mature believers about blessings, rewards, and inheritance.
3. Why would God bring up the issue of unbelievers going to the Lake of fire after the Great White Throne has already occurred, the new heavens and the new earth have been created, and the New Jerusalem has come down from heaven?
4. What does the list of sins have to do with unbelievers going to the Lake of Fire? Jesus Christ paid for the sins of all mankind on the cross so no one goes to

the Lake of fire for their sins.

5. All believers have committed at least one of the sins on the list and many believers have committed several of them.
6. The verse doesn't say that anyone goes to the Lake of Fire. It says "their part" of something will be in the Lake of Fire.
7. The Gr. word for "part" is μέρος, *meros*, which is a noun: nom. sing. neuter. It can mean "part," "share," or "portion."
8. For this verse to harmonize with the previous seven verses, the list of sins would have to be the sins that had been committed by believers who were not overcomers and who will never receive an inheritance which would include

escrow blessings that God created for them in eternity past (*Eph. 1:3-4*).

9. So, what happens to the inheritance of believers who forfeit their escrow blessings? Their share of inheritance will be destroyed in the Lake of Fire along with Hades and death which are also no longer relevant.

Revelation 20:14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

[Christ] [having been raised](#) (pt. ap)

Acts 2:24 whom God raised up, having loosed the pains of death, because **it was not possible that He should be held by it.**

But what about ***John 10:17-18***?

John 10:17-18 "For this reason the Father loves Me, because I lay down My life that I may take

it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

The phrase "*God raised Him from the dead*" is found in *Galatians 1:1*, *Colossians 2:12*, and *1 Peter 1:2*.

Does *John 10:17-18* contradict these passages? No, because Christ did not use His own power or authority to raise Himself; He trusted in the Father to raise Him from the dead. The passive voice of "*raising from the dead*" in *Rom. 6:9* confirms this point.

And just as the Father raised Jesus to His new life, we have been lifted out of our life of perpetual sin into a newness of life through our identification with Christ in His death and His resurrection.

We will also be raised up out of our body of corruption when we receive a resurrection body when Christ returns so that we can live in newness of life in heaven.

[*is never to die again;*](#) (v. pai)

Revelation 1:18 I was dead, and behold, **I am alive forevermore**, and I have the keys of death and of Hades.

Revelation 4:9 And when the living creatures give glory and honor and thanks to Him who sits on the throne, to **Him who lives forever and ever**,

Hebrews 7:25 Therefore He is able also to save forever those who draw near to God through Him, since **He always lives** to make intercession for them.

death no longer is master over Him (v. pai)

J.C. conquered death when He rose from the tomb; it has no power over Him nor us because we are identified with Him (baptism of the H.S.), in His resurrection.

Hebrews 2:14-15 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death **He might render powerless him who had the power of death, that is, the devil, 15) and might free those who through fear of death were subject to slavery all their lives.**

We shouldn't fear death because Jesus defeated death on the cross which means there is no reason to be enslaved to death because of the fear of it.

The good news of the gospel is that J.C. took care of our sin problem on the cross and that He gives us the gift of eternal life which kicks into gear the moment we stop breathing. A believer's death instantly removes him from the earthly realm to the eternal realm where we will be with the Lord where there is no more death, mourning, tears, or pain.

Romans 6:10 For the death that He died (on the cross - v. aai), **He died** (v. aai) **to sin** (took care of our sin problem) **once for all** (one sacrifice for all mankind); **but the life that He lives** (on the right hand of G.F. - v. pai) , **He lives** (v. pai) **to God** (to the glory of G.F. - pai).

The death that this verse refers to is Christ's spiritual death on the cross which paid for the penalty that God imposed on Adam in the Garden of Eden when he ate of the forbidden fruit (Gen. 2:17) which was imputed to mankind.

He died to sin once for all

Hebrews 7:27 [Our High Priest J.C.] *who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this (sacrificial death on the cross) **He did once for all** when He offered up Himself.*

Hebrews 10:10 *By this will we have been sanctified through the **offering of the body of Jesus Christ once for all.***

1 Peter 3:18 *For Christ also **died for sins once for all**, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;*

"Christ's resurrection broke forever the tyranny of death. That cruel master can no longer exercise any power over him. The cross was sin's final move; the resurrection was God's checkmate. The game is over. Sin is forever in defeat. Christ the victor died to sin "once for all" and lives now in unbroken fellowship with God.

Many of the ancient cathedrals in the old world portray in their statuary a dead or dying Christ. But Christ crucified (if no more were said) is not the gospel. The church needs a renewed awareness of Christ as victorious over death and the grave. It is the resurrection that makes the news good news. Rising triumphant over Satan's ultimate show of force, Jesus Christ is forever crowned King of kings and Lord of lords. Join the triumphal parade! Celebrate the defeat of Satan, that rebel whose fate is now forever sealed." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 152.

LESSON 152 (1-11-22)

but the life that He lives, He lives to God. - We are free! We are no longer a slave to our OSN nor to death, so we need to spend more time looking forward, living in the newness of life that God has graciously provided for us.

Jesus keeps on living in His resurrection for the glory of God and we should keep on doing the same. We are living with Christ now through faith, but think how

wonderful it will be when we get to live with Him in Person!

Acts 17:28 for in Him we live and move and exist...

2 Timothy 2:11 It is a trustworthy statement: For if we died with Him, we will also live with Him;

I John 4:9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.

In verses 11-14, Paul addresses the logical conclusion of his readers: If the old self is dead, why is there continually a struggle with sin and how can the new self be manifested?

[A] Acknowledge Romans 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

consider - LOGIZOMAI, λογίζομαι, (v. pmm); calculate, reckon, take into account, as a result of a calculation evaluate, estimate, look upon as, consider.

If a believer obeys this mandate, to consider himself to be dead to sin, then they have already **acknowledged** that fact to be true. But some might say, "But I still sin." That doesn't change the fact that God sees us positionally dead to sin and He has enabled us to fight the good fight of faith and lay hold of eternal life (1 Timothy 6:12), even though we still sin.

We are dead to sin (OSN), not by what we do, not by self-discipline, not by our resolve, not by our strength, not by our morality, but by what God has already done for us.

Death to sin is a done deal, but the Life He lives, which we share, goes on and on so we need to focus our attention on Him and the new life He has made available to us.

LESSON 153 (1-13-22)

1 Peter 2:24 *and He Himself bore our sins in His body on the cross, so that we might die (pt. am) to sin and live (v. aas) to righteousness; for by His*

wounds you were healed (v. api). 25) For you were (v. iai) continually straying like sheep, but now you have returned (v. api) to the Shepherd and Guardian of your souls.

We have tremendous divine assets such as prayer, the Word of God, the Holy Spirit's ministry of empowering and teaching, a human spirit, the grace system of perception, logistical grace, ICE pastor-teachers, and the encouragement from fellow believers.

We are alive to God because we are "in Christ;" we are permanently identified with His death (in the past) and His life (in the present and the future).

1 John 1:7 But if we walk (v. pas) in the light as He is in the light, we have (v. pai) fellowship with one another, and the blood of Jesus Christ His Son cleanses (v. pai) us from all sin.

Romans 6:12 Therefore do not let sin (OSN) **reign** in your mortal body, that you should obey it in its lusts.

reign - BASILEUO, βασιλεύω, (v. pam); ① to exercise authority at a royal level, be king, rule. © sinful desire Rom. 6:12.

This verse is a command from God which means that we are able to obey it, but only when we're filled with the H.S.

There is no way that we can keep sin from reigning in our lives apart from the Holy Spirit's power. We have a proclivity towards sinning that we are simply too weak to resist.

Notice that we are not commanded to be sinless, which is impossible, but that sin will not be allowed to dominate us by taking over our thoughts and actions.

James 1:12-15 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. 13) Let no one say when he is tempted, "I am being tempted by God;" for God cannot be tempted by evil, and He Himself does not tempt anyone. 14) But each one is tempted when he is ¹carried away and enticed by his own lust (temptation). 15) ²Then when lust

has conceived (gives in), ³*it gives birth to sin* (act of sin); *and* ⁴*when sin is accomplished* (afterward), ⁵*it brings forth death* (temporary death). PP

We can control our sinful desires. But how? All sin starts in the mind as a thought and we decide either to act on it or to ignore it. At that crucial moment of decision, we need to remember that we can control what we think and also how we respond to what we're thinking.

LESSON 154 (1-18-22)

What we are talking about is Victory Over Sin (VOS). Some believe that we can never have victory over sin but we can. Victory over sin does not mean that we stop committing sin, but that we will not allow sin to have reign over us.

There are four things that are necessary for believers to have (VOS):

1. **Knowledge** - Knowing that our "old self" was crucified, that we have died to sin, and that our OSN was rendered inoperative, *Romans 6:6-7*

2. **Acknowledge** - We must acknowledge the fact that we have died to sin but alive to Christ. *Romans 6:11*
3. **Submit** - We must submit to God's commands rather than to our lusts. *Romans 6:13*
4. **Thankfulness** - We give thanks to God for enabling us to have victory over sin. *Romans 6:17*

Colossians 3:1-10 *Therefore if^{1st} you have been raised up (v. api) with Christ, **keep seeking** (v. pam) the things above, where Christ is, seated at the right hand of God. 2) **Set your mind** (v. pam) on the things above, not on the things that are on earth. 3) For you have died (positionally to sin v. aai) and your life is hidden (invisible, kept safe v. rpi) with Christ in God. 4) When Christ, who is our life, ***is revealed** (v. aps), then you also will be revealed (v. fpi), with Him in glory. 5) Therefore **consider** (v. aam - **acknowledge** that [NKJV - put to death]) the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. 6) For it is because of these things that the wrath of God will come upon (v. ppi) the sons of disobedience, 7) and in them you also once walked (v. aai), when you were living (v. iai) in them. 8) But now you also, **put them all aside** (v. amm [NKJV - are to put off]): **anger,***

wrath, malice, slander, and abusive speech from your mouth. 9) **Do not lie** (v. pmm) to one another, since you laid aside (pt. am) the **old self** with its evil practices, 10) and have put on (pt. am) the **new self** who is being renewed (pt. pp) to a true knowledge according to the image of the One (J.C.) who created him—(the believer).

***Verse 4 says, "When Christ, who is our life, *is revealed"**

So, when is Christ going to be revealed according to the context of Colossians 3:1-10? It refers to the 2nd Advent when J.C. descends from heaven, with His angels and with us, to begin His Millennial reign and every eye shall see it (Rev. 1:7). It is not referring to the rapture because we will receive our resurrection bodies in the twinkling of an eye and we will be out of here before anyone knows what happened.

LESSON 155 (1-25-22)

Verses 8-10 helps us to realize that our relationship with God should be more important than satisfying our desires. Our relationship with Him is broken every time we put ourself first by satisfying our lusts rather than putting Him first by obeying Him.

We sin because we are afraid that if we obey God, we will miss-out on something that is pleasurable to us. There may be a fleeting moment of pleasure, **but it is never worth it!** The guilt we feel immediately after we sin is a reminder that committing sin is never worth it.

We must come to the point where we are utterly convinced that the benefit of obeying our Lord is overwhelmingly greater than obeying our lusts. It is then that we will have victory over sin like we never had before.

Our position before God is the result of justification. Our condition before God is the result of our decisions. Our position before God is His responsibility. Our condition before God is our responsibility.

Romans 6:12 Therefore do not let sin reign in your mortal body, *that you should obey it in its lusts.*

obey - ΗΥΠΑΚΟΥΟ, ὑπακούω, (inf. πα); ① to follow instructions, obey, follow, be subject to

We don't have to sin; we can set our minds on pleasing our Lord, claiming His promises, applying

Bible Doctrine, super-grace blessings, future rewards, overcoming the world, the flesh, and the devil, developing a Present Sense of Eternal Destiny, or divine discipline, punitive suffering, guilt, shame, or even the SUD - the Sin Unto Death.

Philippians 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things (v. pmm).

Romans 8:5-6 For those who are according to the flesh set (v. pai) their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6) For the mind set on (v. ppi) the flesh is death (SUD), but the mind set on the Spirit is (newness of) life and peace.

Having a Personal Sense of Eternal Destiny (PSED) helps believers to resist the temptation to sin by focusing on the eternal unimaginable surpassing blessings that await those who set their mind on things above

rather than their problems or the material things of this world.

LESSON 156 (1-27-22)

[S] Submit Romans 6:13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present (yield, **submit**) yourself to God as those alive from the dead, and your members as instruments of righteousness to God.

and do not go on presenting the members of your body to sin - PARISTEMI, παρίστημι, (v. pam); ① place beside, put at someone's disposal, to cause something, or to serve as something.

1 John 2:15-16 *Do not love* (v. pam) *the world or the things in the world. If*^{3rd} *anyone loves* (v. pas) *the world, the love of [for] the Father is* (v. pai) *not in him. 16) For all that is in the world -- the lust of the flesh, the lust of the eyes, and the pride of life -- is not of the Father but is of the world.*

The Greek word for "world" is *kosmos* and it has several meanings, the one that applies here is: ②

humanity in general, the world ⑦ ⑥ the world, and everything that belongs to it, appears as that which is hostile to God, i.e., lost in sin, wholly at odds with anything divine, ruined and depraved.

We will either be hostile towards God or we will be hostile to the world. God and the world are mutually exclusive; our time, our thoughts, our money, our energy, our love, and our dedication will be directed toward God or the world.

the pride of life - The "pride of life" is the arrogance that makes us think that we can make life work apart from God.

James 4:4 *Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.*

Adulterers and adulteresses allude to the spiritual unfaithfulness of believers who have put the world above God.

The reason so many believers are failures in the spiritual life is because they don't want to disengage from the cosmic system of the world because it involves thinking, self-analysis, and studying the Word of God.

Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind...

"It is possible for the believer to stay in spiritual infancy because not only is he continuing to walk on the basis of his sin nature but he continues to let the unsaved, unbelieving world culture around him dictate his value systems, his priorities, how he spends his time, how he spends his money, and what his values are. That is the person who loves the world and John says if he continues in that state the love of the Father is not in him. Earlier he said, if we come to love the Father we know Him, and if we love Him then we keep His commandments. So, the person who doesn't love the Father doesn't keep His commandments and the reason he doesn't keep His commandments is because he is letting the

cosmic system distract him." 1 John 045-Lust, Sin Nature, and Kosmic System • 1 John 2:16-17, Dr. Robert Dean's notes

Romans 12:1 *I urge you therefore, brethren, by the mercies of God, **to present your bodies a living and holy sacrifice**, acceptable to God, which is your spiritual service of worship (NKJV - which is your reasonable service).*

Notice that the verse above equates presenting our bodies as instruments of righteousness with a living and holy sacrifice. We voluntarily make sacrifices for the ones we love and that includes our L.J.C.

One way we show our love to Christ is to give up, or sacrifice, the worldly things that please us in order to do the things that please Him. We submit the authority of our will to the authority of God's will.

Philippians 3:7-8 *But what things were gain to me, these I have counted loss for Christ. 8) Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ*

We are slaves to whom we submit, whether it is to Satan with his evil cosmic system which encourages a wanton life of pleasure and debauchery which ends in death, or to submit to God with His system of divine dynamics which can humble us and empower us to obey Him so that we can live in newness of life.

The first thing we need to take away from this verse is that sinning is a decision of the will. Sin cannot exert power over a believer unless it gets permission from us.

Paul was addressing believers who at one time, routinely used their will to present their bodies to sin. It isn't easy to break the long-held habit of presenting the members of one's body to please himself and then, switch to presenting them as instruments of righteousness. In fact, it is impossible if the believer is in carnality. We can have victory over sin only through the power of the Holy Spirit.

[LESSON 157](#) (2-1-22)

the members of your body - MELOS, μέλος, (n. αρη):

① a part of the human body, member, part, limb

"Believers are not to present the parts of their bodies as a means of sinning. Simply put: Do not use your hands to steal or your tongue to lie." Earl D.

Radmacher, Ronald Barclay Allen, and H. Wayne House, The Nelson Study Bible: New King James Version (Nashville: T. Nelson Publishers, 1997), Ro 6:13.

but present (yield, **submit** v. aam) yourselves to God as those alive from the dead,

The fact that believers are commanded to submit themselves to God indicates that we have the ability to obey or disobey this mandate.

Many believers essentially leave God out of their lives and don't realize they are being disobedient to Him. They have a cavalier attitude towards God which can be described like this - *"I will let you know if I need any help."* He is like an insurance policy to them that can be called on for help whenever needed but not someone to obey.

Years ago, a young man began a small cheese business in Chicago. He failed. He was deeply in debt. "You didn't take God into your business. You

have not worked with Him," said a Christian friend to him. Then the young man thought, "If God wants to run the cheese business, He can do it, and I'll work for Him and with Him!" From that moment, God became the senior partner in his business. The business grew and prospered and became the largest cheese concern in the world! You ask the name of that young man? J. L. Kraft who became president of the Kraft Cheese Company! —Walter B. Knight

Paul Lee Tan, Encyclopedia of 7700 Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), 476-477.

We must remember that at any given time, we are submitting to God or we are submitting to Satan. We are either spiritual or carnal. A woman is either pregnant or not pregnant. There is no middle ground, we are either in the Divine Dynasphere or in the Cosmic System.

[as those alive from the dead](#) - We must not to allow sin to take command of any part of our body and use it as a weapon for evil purposes.

There are many believers who appear to be alive as they walk around and talk etc. but they are dead on

the inside because they have no relationship with J.C. They are usually confused, afraid, and angry because something is missing in their life. They are never satisfied and never feel secure or contented.

_____ added 2-10-22

These believers are constantly grieving or quenching the Holy Spirit:

1 Thessalonians 5:19 Do not quench (stifle, suppress, v. pam) *the Spirit*;

Ephesians 4:30 Do not grieve (irritate, offend, insult, v. pam) *the Holy Spirit of God, by whom you were sealed for the day of redemption.*

They are usually angry because their life is a mess and they don't know what to do about it. They have no vision or purpose in their life, or they have the wrong purpose because they are biblically ignorant, being oblivious to the spiritual assets they have "in Christ," nor do they know how to live in newness of life in the Church Age.

2 Corinthians 5:14-15 For the love of Christ controls us, having concluded this, that one died for all, therefore all died; 15) and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

Acknowledging that we have died to sin and are alive to God does not make one so. Each believer must act on what he knows is true by obeying the commands found in this verse.

and your members as instruments of righteousness to God.

The members of our body can be compared to a hammer.

Hammers can be used to build strong beautiful things, or they can be used to tear down and demolish something.

We can use our tongues to encourage someone rather than put them down, our hands to caress rather than strike, our arms to carry someone's load rather than ignore their need, our ears to listen to others rather than do all the talking, our brains to inform rather

than ridicule, our feet to run to help others not run to mischief, and our eyes to look for the good in others rather than the bad.

Being righteous is to be right and when we are right with God, both in relationship and in function, then His right- eousness is manifested through us.

We are not righteous nor do we have righteousness because of what we do. We are righteousness because of what Christ has done for us and what the Holy Spirit keeps on doing for us.

LESSON 158 (2-8-22)

Romans 6:14 *For sin shall not be master over you, for you are not under law but under grace.*

shall not be master - KURIEUO, κυριεύω, (v. fai); ②
be master of, dominate,

The reason that Paul could make such a fantastic statement is because of what happens the moment someone believes the gospel. God does so many things in that instant which lay the foundation for this verse to stand.

We receive the gift of eternal life, the righteousness of God, we are justified, sanctified, regenerated, adopted, baptized with the H.S., indwelt by the H.S., sealed w/ the H.S., identified with Christ in His death, burial, and resurrection, our old self is crucified, our old sin nature's domination ends, and we died to sin.

We receive all these things, and many more, without feeling anything, without experiencing anything, and without even knowing that these things took place, but they are very real.

We are identified with Christ's death, so everything that we were prior to salvation is dead so that we will not be hindered in taking advantage of the great potential of our new life in Christ.

2 Corinthians 5:17-18 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. 18) Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,

Sin will not be master over us, not because the sin nature is dead, but that we are dead to it in the sense that we are no longer under its tyrannical powers.

There is a definite break between who we were before we were saved and who we are after we are saved when we become a new creature, a new person, with a stupendous potential that didn't exist before. God is responsible for all of what is stated above; the only thing we did was believe the gospel so we cannot take any credit for any of the wonderful things God did for us.

It is important to clarify something that can easily be mis- understood. The moment we are saved we become a new creature/person with tremendous potential, but that does not mean that we will act like a new person nor that we will take advantage of the great opportunities God has provided for us.

God gave us free will and we can choose to submit to our lusts rather than to God. Even though our OSN no longer has power over us, we submit to it when we choose to sin. Even though we are positionally dead to sin (Rom. 6:2), and commanded to consider ourselves

experientially dead to sin (Rom. 6:11), we still use our volition to sin.

We must be careful that we don't misread our verse. It says, "***For sin shall not be master over you,***" it does not say, "*For you shall not sin.*" We sin before we are saved and we sin after we are saved, the difference is, before we are saved, we are slaves to our OSN, but after we're saved, we can sin less because of the spiritual assets God gave us when we were saved.

So, Paul is saying, "Why are you letting sin reign over you and control your mortal body that you should obey its lusts? Stop it! Don't let sin rule over you and ruin your life, instead, submit to Christ so that you can experience newness of life with its confidence, courage, stability, security, love, and the peace of mind.

LESSON 159 (2-10-22)

you are not under law but under grace.

This is a phenomenal statement and unfortunately misunderstood by most people. Many think it means

that we can do anything we please and the grace of God will allow it.

Most believers realize that they were eternally saved and justified to God by grace and not by keeping the Law.

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

"A law can demand that you keep it and condemn you for failing, but it cannot give you the power to obey [it]. No one will be justified by Law. That's why we must be justified by faith apart from the works of the Law." Shawn Lazar, *Grace in Focus*, January-February 2022, pp. 24-33

The problem is that few understand that we cannot be sanctified by keeping the law either. After they are saved, most believers know very little about living the spiritual life so they think that keeping God's moral laws will keep them in good standing with Him. They don't realize that they are condemned by the law (which they cannot keep) and are in bondage to sin.

They don't know that believers **are not under law but under grace**. They really don't understand grace. God is not looking over our shoulder with a clipboard in His hand counting how many times we sin. He already knows how utterly weak we are. He is waiting for us to humble ourselves and acknowledge our sins to Him so that He can forgive them and restore our fellowship with Him (1 John 1:9).

Being under grace creates a completely different motivation to please God than being under the law.

Being under the law is guilt driven whereas being under grace is gratitude driven.

Sin shall not be master over us because we are under grace. God's Grace rules over us, not sin!

The law wasn't given to Israel so that they would have a way to get to heaven but to expose the fact that sin pervades everything in our life and we can't save ourselves in any way no matter how hard we try.

The fact that we are not under the law but under grace does not mean God has abrogated His moral law. The law is good, holy, and righteous, but since it cannot be kept, it cannot save us, it can only curse us by condemning us.

1 Corinthians 15:56 *The sting of death is sin, and the power of sin is the law;*

Believers are not under the law as a condition of acceptance with God, an impossible condition to meet and one designed only to show man his sinfulness, but under grace, God enables believers to truly fulfill the law's righteous requirements (Romans 7:6; 8:1-4).

If we were still under the law, we would still be under the domination of sin, but since believers are "under grace," we can fulfill the law through the power of the Holy Spirit.

God expects us to comply with His moral standards found in 9 of the 10 Commandments, but not the external written code of Israel. We are not condemned when we break a commandment of God

because we are under grace, not under the Law. We might be disciplined and suffer consequences for our sins, but we will be forgiven when we acknowledge them to God.

Romans 6:12 Therefore do not let sin reign in your mortal body so that you obey its lusts,

The question is how, how do we obey this command?

Grace can do what the Law could never do, it can enable believers to refuse to succumb to their lusts.

When we are filled with the Holy Spirit, we can resist the temptation to sin.

[LESSON 160 Review of Lesson 159 + Notes Below](#)

(2-15-22)

THE BELIEVER'S RELATIONSHIPS

ROMANS 6

This chapter explains the “death and life” character of the Christian. The beginning, the cause, and effect of both are clearly stated. To the unspiritual this statement is full of inexplicable riddles. And even to many who know Christ it is full of mysteries. To those who are taught of the Spirit it

is an exact portrait of the birth and life of the new inner man. It teaches—

I. The Believer's Relationship to Christ. This connection is of the closest possible kind. It implies—

1. DEATH WITH CHRIST. “Crucified with Him” (v. 6). “Baptised into His death” (v. 3). “By one Spirit are we all baptised into one body” (1 Cor. 12:13). Our first connection with Christ is with His death. Our first dealings with God must be as a sinner. Life for God implies the death of self. “I am crucified with Christ, nevertheless I live.” The question of sin must be settled first. It is settled for us in our identity with His death.

2. BURIAL WITH CHRIST. “*Therefore* we are buried with Him” (v. 4). When a man is buried he is supposed to be out of sight, and on the fair way soon to be beyond all possibility of identification. If the death has not been real the burial will not take place. We don't bury as long as there is a spark of life remaining. So the old man will not be put out of sight as long as he lives. You might try to hide him and conceal his working, but if he is not *dead* he will be seen or heard somehow.

3. RESURRECTION WITH CHRIST. “Like as Christ was raised from the dead so we also” (v. 4). Resurrection can only follow where death has taken place. The power of the old life must go before the new can come; and this new life is wholly *from God*. It is a being born from above, a new

creation. "You hath He quickened who were dead." As surely as we have been dead and buried, so surely are we risen. "Passed from death into life" (John 5:24).

4. LIKENESS TO CHRIST. "We shall be also in the likeness of His resurrection" (v. 5). This resurrection likeness is the result of being planted in the *likeness* of His death. If we have not felt the pangs of crucifixion we cannot have the resurrection image, any more than we can have day without night. This is the Divine likeness, the likeness of a conqueror, one endued with power.

II. The Believer's Relation to Sin. It is—

1. THE RELATIONSHIP THAT LIFE HAS TO DEATH. "Reckon yourselves dead indeed unto sin, but alive unto God" (v. 11). Sin is not dead, but the believer is to be dead to it. Death puts an end to fellowship in this life. There is a great gulf fixed between the living and the dead. No passing from one to another. So ought it to be with the Christian and sin.

2. THE RELATIONSHIP THE ACQUITTED HAVE TO THE BROKEN LAW. "He that is dead is freed (justified) from sin" (v. 7). When a man has been acquitted before the Court, the law has no more claim on him. So the believer has been liberated from the claims of sin. The claims of the law end in death. Having therefore died in Christ, we are justified from sin. It will still make demands, but, remember, ye are *free* (v. 18).

3. THE RELATIONSHIP THE VICTOR HAS TO THE VANQUISHED. “Sin shall not have dominion over you” (v. 14). It is a foe disarmed, a king dethroned; as one whose power and authority are destroyed, but whose nature remains unchanged and unchangeable. A frozen serpent (that is powerless until warmed), over which we have the mastery and can easily destroy. Sin was once our master, but we must no longer “obey it” (v. 12).

III. The Believer’s Relationship to Service. It is—

1. ONE OF PERSONAL SURRENDER. “Yield *yourselves* unto God” (v. 13). They first gave themselves unto the Lord. The whole man, with his affections and desires, must be consecrated to God. Some are prepared to yield time and money, but still reserve *themselves* for themselves. Your members are to be yielded as His servants to righteousness (v. 19).

2. ONE OF HEARTY OBEDIENCE. “Ye have obeyed *from the heart*” (v. 17). There can be no true service without hearty obedience. There is much service done to please man. God looketh upon the heart. If a man has not obeyed the *doctrine* of Christ he cannot be a *servant* of Christ. His *truth* and *work* go together.

3. ONE OF SINGLENES OF PURPOSE. “Become servants to God” (v. 22). “Whatsoever ye do, do it heartily as unto the Lord.” Call no man master in this matter. If a believer has got the single eye, where is man-pleasing? There is often

a wide difference between men-pleasers and God-pleasers. “Ye are not your own, for ye are bought with a price.”

James Smith and Robert Lee, [Handfuls on Purpose for Christian Workers and Bible Students, Series I-XIII](#), five-volume edition., vol. 9 (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971), 135–138

LESSON 161 (2-17-22)

Galatians 5:16 But I say, walk (v. pam) by the Spirit, and you will not carry (v. aas) out the desire of the flesh.

“Walking by the Spirit” means to live our lives under the control of the Holy Spirit rather than being controlled by our flesh. In order to do this, we must recognize when we are in carnality (controlled by our flesh) and acknowledge our sins to GF in order to regain the control and power of the Holy Spirit.

“you will not carry (v. aas) out the desire of the flesh”

The word “carry” is in the subjunctive mood which means we have to make a choice as to whether we will submit to the desires of our flesh or to the leading of the Holy Spirit.

When we consistently submit to the leading of the Holy Spirit, i.e., walk by the Spirit, we will not succumb to temptation! This is the way we have victory over sin!

This is how we can have peace and joy even in horrible circumstances! This is how we become overcomers!

Unfortunately, most believers seldom, if ever, experience the wonderful things mentioned above. Why? Because they do not consistently submit to the leading of the Holy Spirit.

They follow the deep wheel ruts of submitting automatically to their flesh.

One reason for this is they are biblically ignorant; they have little or no knowledge of Bible Doctrine. They have believed Satan's lies so they have no power to resist temptation.

Galatians 5:17- For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

The Angelic Conflict rages inside of us every single day. Will we submit to our lusts or will we submit to the Lord? The war is not between us and Satan, nor between us and the Old Sin Nature. The conflict is between the **Holy Spirit**, (who seals us, indwells us, guides us, teaches us, and empowers us), and **our propensity to sin**.

The war between the flesh and the H.S., for the most part, is absent in biblically illiterate believers and non-existent in unbelievers. Both believers and unbelievers do not like the following statement taken from *Galatians 5:17* above:

"so that you may not do the things that you please."

If man were left to do the things that he pleases without any restraints, he would destroy himself. Romans chapter one describes what happens when God turns those who have rejected Him over to their own lusts.

Romans 1:24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

Romans 1:26 God gave them up to vile passions

Romans 1:28 God gave them over to a debased mind,

Romans 1:27 committing indecent acts and receiving in their own persons the due penalty of their error.

Doing what you please isn't what it is cracked up to be and you soon find out that it cannot satisfy you. People go on a frantic search for happiness by doing what they please, only to find out that it is a Satanic lie.

Parents who fail to discipline their children, never instilling respect for authority, obedience, or self-control in them, condemn them to a life of misery and suffering. They have to learn the hard way that doing what you please never has pleased anyone.

Galatians 5:18 But if^{1st} you are led (v. ppi) by the Spirit, you are not (v. pai) under the Law.

Not being under the Law means that it cannot condemn us or curse us. Either we live by the power of the Holy Spirit which results in righteous behavior

and humble attitudes (Gal. 22-26) or by the law which eventually results in unrighteous behavior and arrogant attitudes (Gal. 19-21).

LESSON 162 (2-22-22)

Romans 6:14 ...*you are not under law, but under grace.*

We should be exceedingly thankful that the H.S. gives us the power we need to resist sin. We cannot have victory over sin by our own efforts. We may be able to resist temptation for a short time but we will never be able to have victory over sin by exerting our self-will or by self-discipline or by gritting our teeth and gutting it out because our puny efforts are simply not as strong as the passions and lusts that tempt us.

This is one reason why we should make sure that we keep short accounts regarding sin in our lives. When we acknowledge our sins to God, we are filled with the H.S. which means we can operate on His omnipotent power which enables us to have victory over sin.

Believers who are biblically ignorant know nothing of these things so they try to resist sin by trying harder to keep the Law. They become very legalistic, thinking that they are closer to God because of their effort to keep the Law, which inevitably leads them to judge others. Their lack of humility causes them to reject the grace of God which is a disaster. God depends on us to lovingly reach these people with the knowledge they lack to have victory over sin in their lives.

We have already learned that our "old self" (who we were before we were born again) has died (Rom. 6:6); we have died to sin (Rom. 6:2); the tyranny of the flesh/OSN over us was terminated (Rom. 6:6); and we have died to the Law (Rom. 7:4 & 6).

Romans 7:4 *Therefore, my brethren, you also were **made to die to the Law** through the body of Christ...*

Romans 7:6 *But now we have been released from the Law, **having died** to that by which we were bound,*

Romans 6:15 What then? Shall we sin (v. aas) because we are not under law but under grace? May (v. amo) it never be!

This chapter started with a verse that is very similar to verse fifteen.

Romans 6:1 What shall we say then? Are we to continue in sin that grace might increase?

There is always some who come to the wrong conclusion that not being under the Law means that we can get away with sinning with no consequences. Of course, a righteous God would never allow such a thing.

"This is a very common error made by those who think that removal of a law system and the believer's stand in grace means that we have a license to sin all we want.

That type of thinking, however, is as much a part of the Law system as is legalism [The Law is still the benchmark, the mode of measurement, the way to keep score.] We could also call the law system Performance-Based Christianity.

And the error of Performance-Based Christianity begins with a false view of God, or self, and of sin.

REASON: The person who says grace is a license to sin fails to see what sin is all about. They view sin simply in terms of God's absolute and often arbitrary standard.

But certain human attitudes and actions are declared by God to be sin because they harm our relationship with Him, with others, and even to ourselves in our own self-image and self-love.

In Performance-Based Christianity the believer's view of God is that of a judge having decided certain things that man really wants to do are sin for no other reason than His decision.

But sin is defined in the Word because God loves us and wants us to love him, others, and self. That is Grace-Based Christianity and sees God wanting His very highest and best for us.

In PBC we see God establishing a list of sins and we have to not do them. It is up to us.

In GBC we do not sin because we want a good relationship with Him, others, and self.

In the OT God was very specific in listing sins as a part of the Law. But even there, we see grace. God's desire

for His people to have good relationships. *Grace Notes: Romans,*
Dr. Dan Hill, p. 75

Living the spiritual life is presented by Paul as being now possible only because of a total break with the tyrannical power of the sin nature that occurred at the instant of justification. He presents this as an absolute permanent transition that cannot be changed or revoked.

But that doesn't mean that the power of our sin nature is terminated or that it is diminished. What it means is that we now can resist its power because we have an infinitely greater power in us, the Holy Spirit who enables us to resist temptation and to have victory over sin.

Believers are assailed, not only by their sin nature, but also by the world and the Devil (fallen angels). The power of our obsessions, our temptations, nor our lusts have diminished, nor has the glittery allure and the deception of the world, nor has the lies and treachery of the Devil.

However, we have the resources to defeat all these through the power of the Holy Spirit, Bible doctrine, and our desire to please the Lord whom we love.

As we study God's Word, we become stronger in our resolve to resist sin because our relationship with Him grows along with our love and gratitude for our magnificent Maker. We don't want to jeopardize our fellowship, association, companionship, or rapport with Him by gratifying our lusts.

LESSON 163 (2-24-22)

Romans 6:16 *Do you not know (v. rai) that to whom you present (v. pai) yourselves slaves to obey, you are (v. pai) that one's slaves whom you obey (v. pai), whether of sin leading to death, or of obedience leading to righteousness?*

Notice that there are three present tense verbs. This points to the fact that the verbs "present," "you are," and "obey" depict an action in progress or an ongoing action. The context of this verse also suggests repetitive action or maybe an addictive action .

"Addiction is the devotion of a person to something, whether sin in general or food, alcohol, or wealth in particular, so as to become dependent upon it. A person will never be satisfied in such a state of slavery. The answer to addiction is **self-control** through the resources of the new life in Christ."

Logos, Thematic Outlines, Addictions

Galatians 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23) gentleness, **self-control**; against such things there is no law.*

The phrase, "***the fruit of the Spirit***" is the Divine Good that the Holy Spirit produces through us, which includes self-control.

Every believer has a choice of what he will produce in this life; his choices are: Sin, Human Good, or Divine Good. When he is in carnality (unconfessed sin exists), he is under the control of his flesh/OSN which produces either Sin or Human Good. So, Human Good is man's effort to do good deeds based on motivation generated by his Old Sin Nature. They

may be appreciated and pleasing to others, but they are not appreciated nor acceptable to God.

From a human perspective, the deeds are good, but they are worthless to God because anything that unbelievers or carnal believers do, do not impress Him, please Him, nor are they acceptable to Him; indeed, they are rejected by Him.

Romans 8:6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

John 6:63 "It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.

On the other hand, Divine Good is not only acceptable to God, it is rewarded! Divine Good is produced by man when he is filled and empowered by the H.S.

Human Good is dependent on man's puny power and he gets a smidgen of glory for it, but Divine Good is

dependent on God's omnipotent power and He gets eternal glory for it.

2 Cor. 3:5 Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God,

Inconceivable Power

The Holy Spirit has transforming power, uplifting power. That power makes us more than we are and fills us with energy. He makes a home for God in our hearts. He gives us purpose, direction, and stability. A person without the Spirit is a phlegmatic, pathetic soul.

G. Curtis Jones, 1000 Illustrations for Preaching and Teaching (Nashville, TN: Broadman & Holman Publishers, 1986), 164.

The Life-giving Spirit

The pearl diver lives at the bottom of the ocean by means of the pure air conveyed to him from above. His life is entirely dependent on the breath from above him. We are down here, like the diver, to gather pearls for our Master's crown. The source of our life comes from the life-giving Spirit.

—Henry Drummond

G. Curtis Jones, 1000 Illustrations for Preaching and Teaching (Nashville, TN: Broadman & Holman Publishers, 1986), 161.

LESSON 164 (3-1-22)

Below we will study **2 Peter 2:18-19**. We will read 2nd Peter Chapter 2 in our Bibles to study the context of this chapter and how it relates to **Romans 6:16**.

You can study 2nd Peter, Chapter 2 more in depth by going to the CBC Website. See directions below:

Go to the CBC Website/click on 2nd Peter under Previous Series on the righthand column/then click on "Notes" to the left of Lessons 71-80

2 Peter 2:18-19 *For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, 19) promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.*

John 8:34 *Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin.*

LESSON 165 (3-3-22)

Addiction is the consequence of being a slave to sin:

Addiction never satisfies:

Ecclesiastes 5:10 He who loves money will not be satisfied with money, nor he who loves abundance with its income. This too is vanity.

1 Corinthians 6:12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but **I will not be mastered by anything.**

We all need to be ready to pray the following prayer when we even suspect that we are becoming addictive to some- thing that might take over our life.

Psalm 119:133 Direct my steps by Your word, and **let no iniquity have dominion over me.**

Psalm 19:11-14 Moreover, by them (commandments) Your servant is warned; In keeping them there is great reward. 12) Who can discern his errors? Acquit me of hidden faults. 13) Also keep back Your servant from presumptuous (willful)

*sins; **Let them not rule over me**; Then I will be blameless (made complete), And I shall be acquitted of great transgression. 14) Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my rock, and my Redeemer.*

The antidote to addiction is to make sure that you are spiritual, that is, filled with the Holy Spirit.

2 Corinthians 3:17 *Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty [freedom from being addicted to sin].*

Galatians 5:1 *It was for freedom that Christ set us free; therefore, keep standing firm (by the power of the H.S.) and do not be subject again to a yoke of slavery [being addicted to sin].*

Romans 8:6 *For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,*

Read: **Galatians 6:6-10**

Spiritual Center for Life

A spiritual center for life gives meaning to every area of life. When despair and trouble come, the Christian must have the courage to exercise his faith on the evidence of what God has done in the past. One must remember Job's confidence: "Though he slays me, yet will I trust him" (Job 13:15). We must recognize that the hope (confidence) we treasure is the gift of God and is our only valid response to the knowledge that He will be with us through the valley. Bonnie Ball O'Brien and Dorothy Elliott Sample, *Life in the Fifth Dimension* (Nashville: Broadman Press, 1984), pp. 19-20.

[LESSON 166](#) (3-15-22)

"With this mention of slavery [in Rom. 6:16], Paul got their attention indeed! It is estimated that the population of Rome in the first century was about one-third slaves. So vast was the slave population that a suggestion that slaves be made to wear a distinctive style of clothing was abandoned because it would reveal their numerical strength. Moreover, many free men had once been slaves. Thus, it is very likely that more than one-half of the Roman church either were or had been enslaved. There

was not a member of the church at Rome who was not keenly aware of the implications of what Paul was saying in verse [16]." R. Kent Hughes, *Romans: Righteousness from Heaven, Preaching the Word* (Wheaton, IL: Crossway Books, 1991), 130.

"Slavery was accepted in the Old Testament as part of the world in which Israel functioned. It is not abolished but regulated. The legal codes for that regulation (Exod. 21; Lev. 25; Deut. 15) and the numerous texts that reflect Israel's development in this domain indicate an increasing humanization of slavery in contrast to the rest of the ancient Near East. There, slaves were treated in the legal codes as property, not human beings. If a slave was killed by another, the main concern was to settle on the price for the lost property.

The Old Testament raised the status of the slave from property to that of a human being who happened to be owned by another person (Exodus 21:20, 26-27; Job 31:13-15; Eccl 7:21-22).

The Old Testament provides numerous opportunities for the manumission of slaves. Freedom could be purchased (Lev 25:48-55). The

Hebrew slave was to be released in the Sabbatical and Jubilee year cycles (Exodus 21:2-4; Lev 25:40-43). Inhumane treatment by masters was grounds for release (Exodus 21:7-11, 26-27; Deut 21:14). Some were released by the direct command of Yahweh (Jer 34:8-10). Those who were in subordinate positions to others were referred to as servants without implying formal slavery.

The Gospels refer to slaves as part of the fabric of society. The personal slave of a centurion (Matt 8:5-13) or of a high priest (Matt 26:51) was a natural part of the narrative. Incidental references to the everyday functions of slaves are numerous. Jesus' reference to the social phenomenon of slavery neither approved nor condemned its existence. While early Christian teaching contained humanitarian emphases (Matt 24:45-51; Luke 15:22; 17:7) and has often resulted in social change, there is no social mandate to abolish slavery in these texts. The use of "doulos" [slave] to image a relationship to God and fellow believers sent a message of commitment and

abandonment of autonomy (1 Cor 7:22; Eph 6:6; Col 4:12). *Baker's Evangelical Dictionary of Biblical Theology*

1 Corinthians 7:22-23 For he who was called in the Lord while a slave, is the Lord's freedman; likewise, he who was called while free, is Christ's slave. 23) You were bought with a price; do not become slaves of men.

Ephesians 6:5-7 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; 6) not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. 7) With good will render service, as to the Lord, and not to men,

Galatians 3:27-28 For all of you who were baptized into Christ have clothed yourselves with Christ. 28) There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

LESSON 167 (3-17-22)

[Romans 6:17-18](#) **But thanks** (charis, χάρις, grace/gratitude) **be to God that though you were slaves** (v. 17) **of sin, you became obedient** (v. 18) **from the heart to that form of teaching to which you were committed**, 18) **and having been freed from sin, you became slaves of righteousness.**
[from the heart](#)

*"A man may live such an exemplary life that the chamber of commerce presents him with a medal and a loving cup and makes him the citizen of the year. I overheard such a man talking one time after he had been presented with the cup as the outstanding citizen of a certain community. The language of this man was the foulest language I had ever heard. He may be the outstanding citizen of that community, but it's quite obvious whom he's obeying. He is obeying the Devil! **The fact that you obey Christ is the thing that is important.**"* J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 687.

The example above demonstrates that a person, whether a believer or unbeliever, can live a commendable life externally without the power of the

H.S. One can obey a set of norms and standards, but if it is not from the heart to please the Lord, it is nothing but human good which is rejected by God.

The man in the story above did not become obedient from the heart to God because he either received no accurate doctrinal teaching, or he received accurate teaching but chose not to apply it.

Many believe that when they were saved, they immediately acquired a divine nature. It is true that: **a)** our old self was crucified (Rom. 6:6), **b)** we become a new creature (a new spiritual species 2 Cor. 5:17), **c)** we acquired a human spirit (Rom. 8:16), and **d)** the ability to put on a new self (Eph. 4:24 & Col. 3:10), but at that point, we are spiritual babies who retain our weaknesses and bad habits.

*"When you have been saved, you have a *new nature that can obey Christ... there is no power in the new nature. That's where most of us make our mistake. We think that because we are now Christians, we can walk on top of the world. We can't. We are just as weak as we've ever been before. This is the reason that we have to walk by faith and in the power of the Holy*

Spirit. Only the Spirit of God can produce the Christian life." ibid

* See 2 Peter 1:4

you became obedient - ΗΥΠΑΚΟΥΟ, ὑπακούω, (v. aai); ①
to follow instructions, obey, follow, be subject to

The purpose of becoming saved isn't just so we can spend eternity in heaven but so we can have the fullness of life here today, that we can glorify God in our life today, and grow to spiritual maturity.

We do not advance to spiritual maturity by the good works we produce, but by using our volition to humble ourselves so that we will trust and obey the written Word and the living Word, Jesus Christ.

We have no ability nor power in ourselves to bring about the righteousness that God requires of us. We depend on Him for everything.

Ephesians 3:16-17 [Pray] *that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, 17) so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love...*

Psalm 51:10 Create in me a clean heart, O God, and renew a steadfast spirit within me.

LESSON 168 (3-22-22)

from the heart - The heart is the dominate portion of our soul. Our obedience to God is not mechanical but relational. Our motivation is not checking the boxes that are required, it is a deep desire to please Him because we love Him.

to that form of teaching - This doesn't mean that there are many forms of teaching and we are to pick one and stick to it.

This refers to the teaching that God bequeathed to us that is based rigidly on His Word.

2 Timothy 1:13 Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.

1 Timothy 6:3-4 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4) he is conceited and understands nothing;

Titus 2:1 *But as for you, speak the things which are fitting for sound doctrine.*

Titus 2:6-8 *Likewise urge the young men to be sensible; 7) in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, 8) sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.*

Philippians 4:9 *The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.*

1 Corinthians 11:23 *For I received from the Lord that which I also delivered to you...*

to which you were committed (entrusted) -

PARADIDOMI, παραδίδωμι, (v. api); ① to convey something in which one has a relatively strong personal interest, hand over, give (over), deliver, entrust

To be entrusted with the Word of God as to be made responsible for obeying it and teaching it.

2 Corinthians 5:18 God... gave us the ministry of reconciliation,

2 Corinthians 5:19 ...He has committed to us the word of reconciliation.

2 Corinthians 5:20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

Warnings:

Matthew 24:24 For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.

Acts 20:29-31 I know that after my departure savage wolves will come in among you, not sparing the flock; 30) and from among your own selves' men will arise, speaking perverse things, to draw away the disciples after them. 31) "Therefore, be on the alert,

Read: 1 John 4:1-6

LESSON 169 (3-24-22)

Romans 6:18 and having been freed (pt. ap) from sin, you became (pt. ap) slaves of righteousness.

Were you freed from sin? **Romans 6:2 May it never be! How shall we who died to sin still live in it?**

Romans 6:6b-7 ...that we should no longer be slaves to sin; 7) for he who has died is freed from sin.

When we believed the gospel, we were freed from being a slave to the taskmaster of sin (OSN) which led to death, to a new benevolent Master that leads to life and righteousness.

"The case is one of emancipation from entire servitude to one Master to entire servitude to another, whose property we are (see on Ro 1:1). There is no middle state of personal independence; for which we were never made, and to which we have no claim. When we would not that God should reign over us, we were in righteous judgment "sold under Sin;" now being through grace "made free from Sin," it is only to become "servants to Righteousness," which is our true freedom."

Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 236.

Both being freed from sin and enslaved to righteousness are positional, which took place the moment we were saved.

having been freed - ELEUTHEROW, ἐλευθερώω, (pt. ap); to cause someone to be freed from domination, free, set free

Having been freed is past tense, so it cannot refer to being freed from sin in our ongoing daily struggle with sin, but to a one-time event of believing the gospel. Because we are "in Christ" (Rom. 6:11; 8:1), and He died in our place (Rom. 5:6-8), we are counted or identified with Him in His death. We didn't die physically as he did, rather we died to sin.

Being free from sin does not mean that sin has been eradicated or removed from our life, it means that we now can live for God.

Romans 6:22 *But now having been freed from sin and enslaved to God, you derive your benefit...*

Romans 6:19 *I am speaking in human terms because of the weakness of your flesh. For just as you*

presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

The first sentence: "To talk of being "enslaved" to righteous-ness and to God is not correct in one sense, Paul wrote, because God does not hold His children in bondage. But the word "slavery" appropriately describes an unregenerate person's relationship to sin and to Satan. So, Paul used "slavery" for contrasting the relationship of the believer as well. Before developing this idea further, the apostle in effect apologized for its use—I put this in human terms (lit., "I am speaking in human fashion")—because you are weak in **your natural selves** (lit., "your flesh"). Apparently, Paul felt that his readers' spiritual perception was feeble so he used this terminology from human experience." John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 464.

Paul used analogies and figures of speech so that they could understand spiritual meanings because they were not spiritually adult believers.

The second sentence: Two forms of the word "**present**" are found twice in this sentence. The first time "**presented**" is in the aorist, active, indicative, meaning the ones who received the letter from Paul, willingly gave themselves over (past tense) to **impurity** (immorality, vileness, or unclean spirits/demons) and **lawlessness** (willful defiance).

The second time "**present**" is used as an aorist active imperative, meaning that they should willingly obey this command to become slaves of righteousness.

WHY WE ARE STUDYING SLAVERY?

1. You need think for yourself and not succumb to the mindless propaganda that pervades our society.
2. Your first line of defense is truth.
3. Once you have learned the truth, you must be on the alert for opportunities to communicate the truth with others (*This Little Light of Mine*). This is done with discernment and the F/HS. Our purpose is not to go out and win arguments but to

give others the chance to respond to the truth just as we have.

4. Most of the time the truth will be rejected by others and they may resort to ridicule and intimidation to wear you down.

a. If they reject the truth, that is their problem. You are not responsible for their negative volition. ***Matt 10:14 - If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town.***

5. You must be aware when people are not interested in the truth or when they are inflexible so that you can know when to change the subject or end the conversation.

6. We must remember, the poles may show that they are in the majority, and they may have professors, politicians, and preachers on their side; but we have truth and God is on our side.

7. Is slavery a wrong? If that question applies to our times, of course it is. It is against the law. However, if that question pertains to the time when slavery did legally exist in this country, the answer would

have to be, "It depends."

a. If one is speaking of kidnapping innocent people

and importing them into involuntary servitude

then the answer is absolutely yes, it is wrong.

b. However, if one is speaking of owning slaves in the past, then it would depend on whether they adhered to the Biblical principles that deal with slavery. It would be very much like asking "Is divorce wrong?" It depends on the circumstances.

[LESSON 170](#) (3-29-22)

so now present your members as slaves to righteousness, resulting in sanctification.

We used our volition to present our members as slaves to sin; now we are commanded to present our members as slaves to righteousness. Now, we must use our volition again to either obey or disobey the command to present our members to righteousness.

The former leads to lawlessness but the latter leads to sanctification. Our life will be characterized by one or the other; we will dedicate ourself to one or the other. Both Matthew and Luke said, "Matthew 6:24 No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other."

"One Roman method of punishment in which the body of the murdered person was chained to the murderer. The murderer was then released to wander where he might, but no one was allowed to help or comfort him upon penalty of suffering the same punishment. In the hot Eastern sun the dead body would soon begin to decay, overwhelming the

sentenced person not only with the smell but also with infection from the rotting flesh. It was perhaps the most horrible of all sentences that the imaginary Romans ever devised. To Paul our putrefying body of sinful flesh is like this, and only Christ can rescue us from it.

James M. Freeman and Harold J. Chadwick, *Manners & Customs of the Bible* (North Brunswick, NJ: Bridge-Logos Publishers, 1998), 537.

Believers who submit their members to be slaves of sin, punish themselves the way mentioned above. They symbolically drag their stinking rotten old corpse, which died with Christ on the cross, along with them. All they would have to do to end their misery would be to choose to be slaves of righteousness.

When a believer, through the Holy Spirit resists sexual temptations, he or she is setting their body apart to God in order to honor Him by their obedience.

Colossians 3:5 Therefore consider the members of your earthly body as dead to immorality, impurity,

passion, evil desire, and greed, which amounts to idolatry.

When we choose to present our members to sin, we become slaves to sin, our attitude and behavior become hostile to God, so our fellowship, companionship, and our association with Him is broken. Our relationship with Him remains fractured until we humble ourselves and acknowledge our sins to Him.

Then, our esprit de corps, our sense of unity and harmony is restored. We submit our members as slaves of righteousness which results in sanctification.

There are three kinds of sanctification, Positional, Experiential, and Ultimate:

POSITIONAL SANCTIFICATION is one of the many things that occurs at the moment one believes the gospel. It happens in a point of time and is not progressive. *Acts 26:18, 1 Cor. 1:2,30, 6:11, Heb. 10:10, 29, 13:12.*

EXPERIENTIAL SANCTIFICATION Every believer is positionally sanctified at salvation but only spiritually

mature believers are set apart for special privileges and blessings. This is the extra measure of grace spoken of in **James 4:6**. This type of sanctification is progressive and occurs over a period of time. **John 17:17-19, Acts 20:32, Rom. 6:19, 22, Eph. 5:26.**

ULTIMATE SANCTIFICATION When we receive our resurrection bodies, we will be completely set apart to God in heaven. **1 Thess. 5:23**

The type of sanctification mentioned here in Romans 6:19 is experiential sanctification.

sanctification - HAGIASMOS, ἁγιασμός, (n. asm)
holiness, i.e., separation to the Lord, and/or
dedication to moral purity, to dedicate to the service
of and to loyalty to deity

"Sanctification refers broadly to the concept of being set apart as sacred. In Gen 2:3, God "sanctified" the seventh day, meaning He set it apart as sacred. In Leviticus, Yahweh tells the entire people of Israel to maintain being sanctified (Lev 11:44-45). This aspect of the concept of sanctification is closely related to

holiness and biblical regulations for maintaining purity. The New Testament similarly reflects the idea that followers of Christ have been sanctified or set apart as a result of Christ's holiness (Acts 20:32; 26:18; 1 Cor 1:30; 2 Thess 2:13). This idea that Christians have been made holy before God through their faith in Christ is related to justification. In Christian theology, a distinction is sometimes made between justification and sanctification where justification refers to having saving faith and sanctification refers to the process of gradual purification from sin and progressive spiritual growth that should mark the life of the believer. This doctrine of sanctification draws on New Testament passages that emphasize a move toward holy and righteous living that characterizes following Christ in faith (1 Thess 4:3-8; Rom 6:19-22). from The Lexham Bible Dictionary

LESSON 171 (3-31-22)

Read: **1 Thessalonians 4:3-8**, **2 Timothy 4:15-22**

Differing views:

"The Reformed view considers justification and sanctification inseparable yet distinct, whereas the Chaferian view sees justification and sanctification as distinct..."

William W. Combs, "The Disjunction Between Justification And Sanctification In Contemporary Evangelical Theology," Detroit Baptist Seminary Journal Volume 6 6 (2001): 29.

"The Chaferian view does indeed sharply separate justification from progressive sanctification, making the latter a second work of grace, separate from justification... William D. Lawrence, whose dissertation Ryrie supervised, candidly distinguishes between "saving faith" (justification) and "sanctifying faith." Ibid

Those who fail to see the difference between what happens at the point of salvation, which is **positional**, and what happens after salvation, which is **experiential**, try to unite the two which leads to confusion and ultimately makes works necessary for eternal salvation.

When a person puts their faith alone in Christ alone, they are eternally saved at that moment.

John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.

They receive the gift of eternal life and the gift of God's own righteousness which are irrevocable (Rom. 9:11). That means that what they do after they are saved, has no bearing what so ever on their eternal security.

If Justification and Sanctification are inseparable, then Justification would depend on the works that Sanctification requires to receive eternal rewards, in order to be saved.

Example: ***1 Timothy 4:16 Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.***

Those who believe that sanctification automatically follows justification, would believe this verse requires that one must persevere in doing good

things, which experiential sanctification requires, in order to be saved.

Galatians 2:16 *knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.*

Faith alone in Jesus Christ is the only thing that will save mankind from the Lake of Fire. The word "**salvation**" in 1 Tim. 4:16, does not refer to eternal salvation, but to deliverance from divine discipline, a wasted miserable life apart from Bible Doctrine, or from dying the sin unto death due to arrogance, ignorance, and rebellion.

POSITIONAL

Belief in the Gospel = Salvation = Eternal Life = Eternity
in a point in time

EXPERIENTIAL

After Salvation = Sanctification = *SGB = Rewards

progressive

(time) (eternity)

* SGB - Super Grace Blessings (James 4:6)

Romans 6:20 For when you were slaves of sin, you were free in regard to righteousness. 21) Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

Verse 20 is reminding us that we can only serve one master.

Slaves to sin are serving themselves by doing whatever they want to do; they are not concerned about God nor righteousness. They are free from such things.

The words "you were" are found twice in this verse and both times they are an imperfect, active, indicative verb which describes ongoing action in the past. The ongoing action confirms the fact that they were formerly enslaved to sin.

The opposite of this verse is true as well. When we are slaves of righteousness, then we are free from the domination of our OSN which enables us to serve God.

Verse 21 asks the question, "What benefit did you have when you were slaves to sin?"

Is there any benefit in satisfying our lusts?

Is the moment of satisfying ourself, while defying God, worth the guilt, shame, and discipline that follows?

Who would consider such things as benefits?

How can the things we use to do be a benefit when we are ashamed of them now?

The impulse to sin is in all of us and the world, the flesh, and the Devil lie to us by promising that there is pleasure and satisfaction in sinning. Sinning is addictive and it never satisfies, it always leaves us craving more.

LESSON 172 (4-5-22)

For the outcome of those things is death.

Romans 8:5-8 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. 6) For to be carnally minded is death, but to be spiritually minded is life and peace. 7) Because the carnal mind is enmity against God; for it

*is not subject to the law of God, nor indeed can be.
8) So then, those who are in the flesh cannot please
God.*

The question is, "What kind of death?"

Seven Types of Death

1. **Spiritual Death** – Rom. 5:12, 6:23, I Cor. 2:14
2. **Physical Death** - Matt. 8:22, II Cor. 5:8
3. **Temporal Death** – Rom. 8:6, Eph. 5:14, I Ti 5:6
4. **Positional Death** – Rom. 6:6-14, Col. 3:3
5. **Second Death** – Rev. 20:12-15
6. **Operational Death** – I Cor. 3:14-15, Ja. 2:26
7. **Sexual Death** – Rom. 4:17-21, Heb. 11:12

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Romans 6:22 *But now having been freed (pt. ap) from sin and enslaved (pt. ap) to God, you derive (v. pai) your benefit, resulting in sanctification, and the outcome, eternal life.*

freed from sin - This is the third time that this phrase has been used in Chapter six (Rom. 6:7, 18, & 22). Rom. 6:11 says we should consider ourselves dead to sin. Paul was driving home the point that sin no longer holds believers hostage to its power.

Notice that both "having been freed from sin" and "enslaved to God" are both in the aorist tense and the passive voice. That means that God produced the action of freeing us from sin and we received it as a gift. Also, God produced the action of enslaving us to Himself and we received it as a gift.

your benefit - ΚΑΡΠΟΣ, καρπός, (n. asm); ① product or outcome of something, fruit

"Choose your master. Life is made up of daily choices. But there are also basic, life-shaping choices each of us makes. Paul asks us to consider and make one of those life-shaping choices now. We can follow our sinful human desires and live a life marked by the deadness that characterizes the unsaved. Or we can choose to commit ourselves to God, determining that we will reject sin and make

His will our goal in life." Lawrence O. Richards, The Bible Reader's Companion, electronic ed. (Wheaton: Victor Books, 1991), 742.

If we choose to commit to living our life the way we want to, the consequence is death. If we choose to commit to living our life the way God wants us to, the benefit is fruit production which leads to experiential sanctification and eternal life.

Galatians 5:22-23 But the fruit [*karpos* - the same word for *benefit* in Rom. 6-22] of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23) gentleness, self-control; against such things there is no law.

It is only because God freed us from sin and enslaved us to Himself that enables us to be benefited by the production of the fruit of the Spirit in our lives, which leads to experiential sanctification and eternal life.

God has done everything in order for us to live a holy and an abundant life but we have to be willing to submit to Him by obeying His command:

Romans 6:12 Therefore do not let sin reign in your mortal body that you should obey its lusts,

It is not enough to know the wonderful doctrine of God freeing us from sin, or even to acknowledge it; we must take the final step of submitting the members of our bodies to God by obeying His command rather than the demands of our own lusts.

"The Christian who deliberately yields himself to sin will commit sin and reap sorrow. Why should sin be our master when we have died to sin? Why must we be obedient to a master that has already been defeated by Christ? Christians who deliberately sin are people who have yielded themselves to the old nature instead of to the Holy Spirit. They are living beneath their exalted position in Christ. They are living like slaves when they could be reigning like kings."

Warren W. Wiersbe, Wiersbe's Expository Outlines on the New Testament (Wheaton, IL: Victor Books, 1992), 383.

As servants of God, we can enjoy life and have true freedom in Christ. The alternative is a desperate search for happiness for security, purpose,

contentment, and freedom which we will never have. Addiction to sin always promises satisfying results, but never delivers anything but guilt, shame, and misery.

Many believe that producing fruit is necessary in order to prove that they are really saved, but producing fruit precedes experiential sanctification, living the abundant life, receiving super-grace blessings, and eternal rewards.

No one should boast about producing spiritual fruit because it is God the Holy Spirit who empowers us to produce fruit. Without His help, we can produce nothing but human good and sin.

your benefit, resulting in sanctification, and the outcome, eternal life.

Does *eternal life* in this verse refer to receiving the gift of eternal life for believing the gospel, or does it refer to something else?

LESSON 173 (4-7-22)

ETERNAL LIFE - IMPUTATIONAL & INHERITANCE

Receiving the imputation of eternal life is a gift that is granted to all who believe in Jesus Christ all without cost. Most people, including believers, think that the words "eternal life" always refers to this gift.

However, there is another kind of eternal life that is inherited; it comes with conditions and is available to all believers.

1. There are two kinds of Eternal Life:

1) **Imputational Eternal Life** (Imp. Et. Life) is not progressive and is acquired by imputation from God the moment one believes in the Lord Jesus Christ. It has nothing to do with works. (*John 3:1, 5-16, 36, 5:24, 6:40 & 47, Rom. 6:23, 1 John 5:13*).

2) **Inherited Eternal Life** (Inh. Et. Life) refers to the abundant superior life of believers who progress to spiritual maturity. Their relationship with God gets stronger and their production of

divine good increases through prayer and consistent intake and application of the Word of God.

John 10:10 *The thief comes only to steal, and kill, and destroy; I came that they might have life (Imp. Et. Life), and might have it abundantly (Inh. Et. Life).*

2. Eleven of the forty-two occurrences of "eternal life" (26%) in the N.T. are presented as something to be earned. Imp. Et. Life depends on God's faithfulness.
3. All believers have Imp. Et. Life but Inh. Et. Life is only a potential; it is available to all but most believers never achieve it.
4. Receiving the inheritance of Et. Life depends on our faithfulness to God by our obedience. This eternal life is earned by sowing to the Spirit and persevering "in doing good.

Romans 2:6-7 ... [God] who will render to every man according to his deeds: 7) to those

who by perseverance in doing good seek for glory and honor and immortality, **eternal life**;

Galatians 6:8 ... For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit **reap eternal life**.

Matthew 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and **shall inherit eternal life**.

John 12:25 He who loves his life will lose it, and he who hates his life in this world will keep it for **eternal life**.

John 17:3 Now **this is eternal life**: that they may know you, the only true God, and Jesus Christ, whom you have sent.

Romans 6:22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, **everlasting life**.

Inherited eternal life is a dynamic relationship with Christ Himself which grows and increases in richness as we grow in grace and knowledge and deny ourselves in order to faithfully follow Him.

★ 5. *"It is extremely important to note that in every place where eternal life is presented as something which can be obtained by works is contextually always described as a future acquisition.*

Conversely, whenever eternal life is described as something in the present, it is obtained by faith

alone." *Reign of the Servant Kings*, Joseph Dillo, p. 140 (Matt. 19:28, John 4:36,12:25, Rom. 2:7, 6:22, Gal. 6:8, 1 Tim. 6:12, Titus 3:7, 1 John 3:15, Jude 21)

6. **1 Timothy 6:12 ... Fight the good fight of faith; take hold of the eternal life to which you were called ...**

"Taking hold of eternal life" (Inh. Et. Life), is a way to express the commitment it takes to progress to spiritual maturity in order be experientially sanctified and reap the benefits that go along with it.

Receiving eternal life by grace alone is one thing, but to take hold of it and enjoy its richness and ultimately receive it as a reward is entirely another.

Most believers never take hold of it by progressing to the point of being experientially sanctified, but that in no way endangers their Imp. Et. Life

2 John 1:6-9

1:6 - walk according to His commandments

1:7 - many deceivers have gone out into the world

1:8 - don't lose what we have accomplished, so that

you may receive a full reward

1:9 - *Whoever transgresses and does not abide in the doctrine of Christ **does not have God**. He who abides in the doctrine of Christ has both the Father and the Son.*

This does not mean they could lose their eternal salvation, nor does it mean that they never had

it. It means the one who does not consistently abide in Bible doctrine is not abiding in Christ.

They have not taken hold of the eternal/abundant life God offers to those who abide in Him by consistently learning B.D. and apply it to their circumstances.

They don't lose the eternal life God imputed to them, but they lose out on living the inherited abundant life as well as eternal rewards, decoration, privileges, and opportunities they could have received.

Those who are growing in grace and knowledge by consistently learning doctrine are also abiding in the Father and the Son, walking in fellowship with them.

God rewards faithful obedient believers by giving them

the inheritance of eternal life.

7. The eternal life that is imputed to believers at the moment of salvation is free, but the eternal life

that is inherited is not free, it is cultivated through faithfulness and acts of obedience.

8. 1 John 3:15 ... *Everyone who hates his brother*

is a murderer; and you know that no murderer has eternal life abiding in him.

Is it possible for a person to commit murder and still be a believer? Did Jesus Christ pay for every sin on the cross except murder? No! He died for every sin, including murder, so a person can be a murderer and still go to heaven.

The verse above does not say that a murderer cannot be saved; it says no murderer has inherited eternal life abiding in him. A believer who commits murder, either mentally or literally, is not in fellowship with God and in that sense, he does not have eternal life abiding in him. The rich abundant life of fellowship with God which is characterized does not remain in a person who disobeys God.

LESSON 174 (4-12-22)

9. A believer may be living the Inh. Et. Life lifestyle, enjoying Super Grace blessings and get distracted from his or her doctrinal routine, and take a nosedive into reversionism. The Et. Life Imp. that was received at salvation is never lost, but the blessings that go along with the Inh. Et. Life lifestyle may be in jeopardy. This is the life described above ... and you know that no murderer has eternal life that is inherited abiding in him.

Revelation 3:11 ... 'I am coming quickly; hold fast what you have, in order that no one take your crown.

Hebrews 10:35-36 ... Therefore, do not throw away your confidence, which has a great reward. 36) For you have need of endurance, so that when you have done the will of God, you may receive what was promised.

Colossians 2:18 ... Let no one keep defrauding you of your prize ...

2 John 1:8-9 Watch yourselves, that you might not lose [aorist subjunctive] what we have accomplished, but that you may receive [aorist subjunctive] a full reward. 9) Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.

James 1:12 ...Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.

Revelation 2:10 ...Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

These verses are clear that one must endure in faithfulness to the end of his or her life in order

to be qualified to receive rewards, not to be saved.

Hebrews 6:9-12 ...But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. 10) For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. 11) And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 12) that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

The verses above from Hebrews chapter 6, seem to support the idea that if a person falls away, he will still receive rewards for the Divine Good he had previously done through Holy Spirit but possibly not a full reward.

It should be noted that believers who have reached spiritual maturity already receive Super

Grace blessings in time. It is their Surpassing Grace blessings in eternity that will be lost if they do not endure in faithfulness to the end of their life.

Several verses make it clear that believers must endure to the end of their lives to receive eternal rewards. If they don't, they lose them. However, there is at least one place (Heb. 6:9-12) that suggests that some may receive a partial reward if they don't endure to the end.

LESSON 175 (4-14-22)

10. Important distinctions

There is a huge difference between doing good works to *maintain or **verify salvation, when compared to someone saved by faith alone who does good works in order to please God.

**Arminianism*

***Calvinism*

- a. Arminianism and Calvinism require good works to be saved, faith alone in Jesus Christ does not.

- b. There is no eternal security in the former which requires perseverance in doing good works, but the latter has eternal security, whether rewards are sought after or not, because it requires only faith in Jesus Christ. (*1 John 5:13*)
- c. There is no way to know if one is persevering in good works. There is no biblical measurement or gauge to tell if one is doing enough good works to know if he is saved or not.
- d. Some say that God is doing good works through them, so they don't need to worry whether they are doing enough good deeds to be saved.
- e. The problem is, the Bible says that no one is saved by works period, no matter who is doing them. (*Rom. 4:5, 11:6, Eph. 2:8-10, Gal. 2:16, Titus 3:5*)

The following is used to demonstrate how people who profess to be Christians and have good intentions to help others can actually be used as Satan's

ambassadors because they have embraced false doctrine and don't know it.

FROM SEARCH THE SCRIPTURES OPEN FORUM /
THE BEREAN CALL

The Letter:

Greetings in Christ,

I have a question about salvation. I was brought up to believe in eternal security until I was truly saved. My problem is I have one or two besetting sins that I can't seem to overcome. I have prayed and prayed. I read my Bible and I feel the Holy Spirit in my life and I am wondering does Hebrews 10:26 apply to me. I don't ever want to be without Jesus and I am trying really hard to do his will but sometimes my weakness overtakes me. Please let me know your opinion.

Blessings in Christ.

Greetings in Christ,

Brother, I read your letter and have prayed about an answer. First of all I would like to say that you have a very good question. You started out by stating that you have a question concerning salvation. Often, I

find those that hold to eternal security like to equate the question of whether salvation is unconditional with the gospel of salvation itself. These are really two separate issues. Like those that believe in Eternal Security I also believe that Christ alone did everything that was required of God to reconcile man to Himself through His shed blood. For anyone to add to Gods finished work in Christ is another Gospel (which the bible says there is none). Our salvation is in Christ. Just as we received it (by grace through faith) we are to remain in it (by grace through faith) and without faith it is impossible to please Him. That is where the two sides differ. One side believes that one does not have to continue in Christ through faith and the other side says that you must. The Bible clearly teaches that what has been done for us in Christ is only ours as we continue in Christ.

(Col 1:21-23 KJV) And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he [J.C.] reconciled {22} In the body of his flesh through death, to present

you holy and unblameable and unproveable in his [G.F.] sight: {23} If^{3rd} ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Paul is addressing believers in this verse. If the conditions mentioned in verse 23 were not met, it would not mean that they would lose their salvation or demonstrate they never had it, it would mean that they wouldn't have the high honor to be presented before G.F. by J.C. (*Colossians 1:22-23*)

I myself do not know what you mean by "besetting sins" but I will give you what God has placed on my heart concerning your question. Even though we are currently trapped in this "body of destruction" that is no excuse for us to remain in the sins that God has made a Way for us to escape through Christ. We are warned throughout scripture that a little leaven leavens the whole lump. The writer of Hebrews states:

Hebrews 3:12-14 Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. 13) But encourage one another day after day, as long as it is still called "Today," lest any-one of you be hardened by the deceitfulness of sin. 14) For we have become partakers of Christ, if ^{3rd}we hold fast the beginning of our assurance firm until the end;

Paul is addressing believers in this verse. If the condition mentioned in verse 14 were not met, it wouldn't mean that they would lose their salvation or demonstrate they never had it, it would mean they would not advance spiritually to become *metachoi* partners with Christ which means they would not receive eternal rewards.

You have probably heard it said, "all sin is the same before God." When it comes to separating us from God that is true. Scripture says that if you have fallen short in one part you have failed it all. But when it comes to sin it is not all the same. In the Law of Moses some sins required that the guilty be put to death and others required all sorts of different

sacrifices and penalties. In the New Testament we see the same thing. The Bible states in

Ephesians 5:3-5 But do not let immorality or any impurity or greed even be named among you, as is proper among saints; 4) and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5) For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

Galatians 5:19-21 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20) idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21) envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.

Both the Ephesians and the Galatians verses above do not mean that if we practice the sins listed, we will lose our

salvation or not inhabit the kingdom of God. It means that we will be disinherited and will not have inheritance rights, which include rewards, in heaven.

When we become Christ's we take on His name. The Bible says they were first called Christians in Antioch. A Christian is one who is Christ like. A painter is one who currently paints. The same applies to a carpenter or any other occupation. If I quit painting and become a fireman you would refer to me as a fireman not a painter, because I no longer paint. The same applies here as Christians and Sinners. An adulterer is one who practices adultery. They shall not have any inheritance in the kingdom of God if they continue to practice this sin. An idolater, is one who practices worshipping idols, they too shall not have any inheritance in the kingdom of God if they continue to practice this sin. A drug dealer is one who is currently dealing drugs and so on. **There is no such thing as a Christian Drug dealer or a Christian Prostitute. In order for one to be a Christian they would have to quit dealing drugs or prostituting or whatever they use to do, and start**

imitating Christ. If one quits doing the things they use to do (repents) and asks Christ into his or her life they are saved.

If the things in a bold font in the paragraph above were true, it would mean that Jesus Christ failed to pay for the sins of all mankind which would also make Him a liar when He said "It is finished" while he was on the cross. Furthermore, no one has ever been saved by asking Christ into his or her life. The only way to be saved is by believing in Jesus Christ and nothing else.

I would give the same warning to you also if you are practicing adultery, fornication, lying, (all liars will have their part in the lake of fire) or any other sin the Bible says those who practice **SHALL NOT ENTER IN**. Remember Jesus' warning of those who **PRACTICED** these things:

The Bible **DOES NOT** say those who practice sin shall not enter into the kingdom of God, it says they shall not inherit the kingdom of God. They will enter it, but they will have no inheriting rights which include eternal rewards, decorations, privileges, or special opportunities,

If your besetting sins are not as serious as something that could keep you from Heaven you must

still be warned that the serpent was the subtlest creature in the whole garden. The Bible says we are not ignorant of his devices. One of his devices is his subtle way of getting us to hold on to things that God has warned us to give up. If we choose to ignore the convictions of the Holy Spirit, before we know it we are caught up in a lot more than what we originally intended. Again the Bible says, "a little leaven, leavens the whole lump."

Brother, I would encourage you to move forward by making up your mind that Christ is more important than this besetting sin or two. I learned the hard way about compromise in my walk and how it can lead one right back to a life of utter hopelessness. I want to remain free in Christ and I know that I cannot do this by compromising with sin. There will always be something that God is working on in our flesh but let us pray that what He is working on today is not what he is working on tomorrow. We need to make sure our conscience is clear by fleeing those things that God makes obvious he wants dealt with. I hope this helps you and I pray that God bless you brother!

Gods Servant in Christ

Scripture says:

LESSON 176 (4-19-22)

Romans 3:25 *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;*

Romans 3:25 [Christ] Whom God [The Father] hath set forth to be a propitiation [mercy seat/satisfaction] through faith in his blood [His spiritual death on the cross], to declare his righteousness for the remission [passing over] of sins that are past [sins committed before the cross], through the forbearance [delay in judgment] of [from] God;

God the Father delayed the judgment of all the sins in the human race until Christ would be judged for them on the cross.

I challenge you to find me one verse that says our sins are forgiven past present and future. But yet I hear this stated from those teaching once saved always saved all the time. This is another false assumption used to build the lies of a doctrine that cannot be supported whatsoever in scripture. Isn't it

funny that there is not one verse in the whole bible that says plainly, that once you are saved you cannot lose your salvation. Salvation is conditional upon remaining in Christ (God's gift of grace) through faith. (Coincidentally this just happens to also be how we got saved.) Kind of hard to label that as works salvation isn't it?

"I challenge you to find me one verse that says our sins are forgiven past present and future." He is correct, no verse says that. When a person believes the gospel, all his past sins are forgiven. However, future sins are not forgiven until we acknowledge them to God. All our sins were judged, past, present, and future when J.C. took our punishment on the cross. Forgiveness of sins is a relationship issue, whereas judgment of sins is a judicial issue. All our sins were judged on the cross with the declaration of finality, "It is finished." When relationships are in jeopardy due to sin, the only way to restore them, is through someone acknowledges their wrongdoing.

Isn't it funny that there is not one verse in the whole bible that says plainly, that once you are saved you cannot lose your salvation.

There is no verse that says, “once you are saved you cannot lose your salvation.” However, there is a multitude of verses that use different wording that say such a thing is impossible.

Eternal Security verses: *John 3:14-18, 3:36, 10:27-29, Rom. 8:1, 33-39, 1 Cor. 1:6-8. Gal. 3:26, 4:7, Eph. 1:13, 2:8-9, 4:30, 1 Pet. 1:3-5, 1 John 5:11-13*

Hebrews 10:26-29 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27) but a certain terrifying expectation of judgment, and the fury of a fire which will consume the adversaries. 28) Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 29) How much severer punishment do you think he will deserve who has trampled under-foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

This verse has nothing to do with losing salvation, nor does it prove that one never had it. It describes the horrible suffering that a believer experiences when he rebels against God.

Notice that the verse says, “by which he was sanctified” (v. api) Unbelievers are not sanctified.

2 Peter 2:20-21 *For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. 21) For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them.*

Nothing in the verse above suggests anything about losing salvation. It describes the horrible suffering of a believer who cares nothing about satisfying God, but is totally absorbed in satisfying the lust of his flesh.

Hebrews 6:4-8 *For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, 5) and have tasted the good word of God and the powers of the age to come, 6) and then have fallen away, it is impossible to renew them again to repentance, since [as long as]*

they again crucify to themselves the Son of God, and put Him to open shame. 7) For ground that drinks the rain which often falls upon it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; 8) but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

These verses also refer to believers who defy God and the terrible suffering they experience for doing so. It doesn't say that they will lose their salvation, it says they will not be able to be renewed to repentance as long as they rebel against God. In other words, they would not humble themselves to God and acknowledge their sins as long as they continued to disobey Him.

LESSON 177 (4-21-22)

Romans 6:23 *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

This verse makes a wonderful comparison between what is owed and gifts that are received.

A few points on slavery:

1. No one can just opt out of slavery.
2. If we choose to be a slave to sin, we're in a fix that we can't get ourself out of.
3. Some outside person has to free us from sin.
4. *Jesus Christ was that person. Rom. 6:22 - But now having been freed from sin...*
5. The wages (compensation due) of sin is death.
6. The gift of God is eternal life. What a contrast!

Those who enslave themselves by submitting to their OSN will certainly die temporarily in a spiritual sense, being out of fellowship w/ God, or die operationally, in a spiritual sense, being in reversionism, or by dying physically. Sin compensates its slaves with death.

The following is an erroneous conclusion of Rom. 6:23.

"The question sometimes arises whether Paul's warning that those who live according to their sinful nature will die means that it is possible for

believers to lose their salvation. Calvinists and others correctly understand that one whose life is controlled by the lower nature is without Christ and lives constantly only a heartbeat away from the judgment of eternal death (Rom 6:23). On the other hand, although a regenerate person will sin (1 John 1:8), that person will be kept by the Spirit from a life of sin that would give evidence of an unregenerate heart (Eph 1:13-14; 1 John 3:9; Jude 24)."

Ephesians 1:13-14 *In Him (J.C.), you also, after listening to the message of truth, the gospel of your salvation-- having also believed, **you were sealed** in Him with the Holy Spirit of promise, 14) who is given as a pledge (a down payment) of our inheritance (of a resurrection body, Heb. 1:14), with a view to the redemption of God's own possession (when believers receive their resurrection bodies, Rom. 8:23), to the praise of His glory.*

you were sealed - SPHRAGIZO, σφραγίζω, (v. api); ③
to mark with a seal as a means of identification,
mark, seal

Sphragizo means "you were stamped with a seal." It indicates the deal is done! It never changes. You are eternally saved!

Believers are sealed at salvation with the Holy Spirit with the promise that we will inherit a resurrection body which brings praise and glory to God. It does not mean that the H.S. will keep believers from a life of sin after they are saved.

1 John 3:9 *No one who is born of God* (at the moment they are born again) *practices sin* (because he is filled with the H.S.), *because His seed* (the H.S.) *abides in him* (indwelling of the H.S.); *and he cannot sin* (as long as he is spiritual and not carnal), *because he is born of God* (and therefore is able not to sin).

Jude 1:24 *Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,*

This verse does not say that He **will** keep you from stumbling and make you stand blameless because our own volition may keep that from happening.

"The Christian is one in whom the Spirit is constantly at work through instruction, exhortation, and discipline to bring to an end "the misdeeds of the body... The corollary is that unless people are continually being led (indicated by the Greek present tense) by the Spirit, they are not members of God's family." Robert H. Mounce, *Romans*, vol. 27, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1995), 182.

but the free gift of God is eternal life - the free gift is translated from the Gr. *charisma*, from the same root as "grace," meaning that which is freely and graciously given as a gift.

is eternal life - These same two words were also used in the previous verse 6:22, which referred to elevated superior abundant life also called eternal life, which is inherited. It is experiential, it requires works, and most believers do not obtain it.

However, here in verse 23, eternal life is imputed at the moment of salvation. It refers to never ending life and notice that is given as a gift of God. Every believer receives this free gift since no work is required.

in Christ Jesus, our Lord. Every Church Age believer is identified with Jesus Christ, is "in Christ Jesus," through the baptism of the Holy Spirit. One of the many results of this dry baptism is to receive the gift of eternal life which is imputed at the moment of salvation.

LESSON 178 (4-26-22)

ROMANS CHAPTER 7

Romans 7:1 -6 concludes the major points that were made in in chapter 6. He begins by pointing out the futility of depending on the Law to be right with God.

Many people look at the Christian way of life as a "Do-it-your-self" project. They think keeping the Law and maintaining moral standards is the way to success in executing the Christian way of life; over time they find out that doesn't work. We can do nothing on our own to live a life that is pleasing to God and we desperately

need His grace and the ministries of the Holy Spirit to have any success in such an endeavor.

John 15:4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. 5) I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

Keeping the Law (ex. the Ten Commandments) is what millions of unbelievers and believers do to be acceptable to God, but it is done by their effort alone, God is left out of it. They don't understand grace; they don't know that it is what He does for us and through us that matters.

Nor do they know that one reason the Law was given to man was to demonstrate that we cannot keep it, so we need a Savior.

Nor do they know that believers are not under the Law because they died to it when they were saved through what J.C. did for us on the cross.

Nor do they know the following verses:

Romans 4:4-5 Now to him who works, the wages are not counted as grace but as debt. 5) But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

It's simple really, we are not considered to be righteous before God by our works, but through our faith. It is impossible to be right with God by working, but it is guaranteed by believing.

To be "under law" means that we must do something for God; to be "under grace" means that God does something for us. Too many Christians are burdened with religious rules and regulations and good resolutions, not realizing that it is impossible to find holiness through their own efforts. How tragic it is to see Christians living "under law," striving in their own efforts to please God, when the new position they have in Christ and the new power in the Spirit (8:3-4) make it possible for them to enjoy victory and blessing by grace. Warren W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Victor Books, 1992), 384.

Paul presents the institution of marriage to demonstrate the

difference between constraints and obligations of marriage

compared to the freedom of being single.

Outline of Chapter 7 - Conflict in sanctification

1. The believer and the Law (7:1-6)
2. The Law and sin (7:7-13)
3. The believer and sin (7:14-25)

The following poem will help prepare us for Chapter 7:

To dwell above
With the saints in love—
Oh, that will be glory!
But to stay below
With the saints I know—
That's another story!

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 689.

Romans 7:1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

"Paul's Roman readers lived in the capital of the empire where officials debated, enacted, and enforced laws.

Of all people they were very familiar with legal

matters. Mark Bailey et al., Nelson's New Testament Survey: d Meaning of Every Book in the New Testament (Nashville: Word, 1999), 271.

Although Paul intends to include God's written law, he is not referring to any specific law code, but to a principle that is true of all law—Greek, Roman, Jewish, or biblical. John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1704.

the law has jurisdiction - KURIEUO, κυριεύω, (v. pai);

② to be master of, dominate

This verse refers to legitimate laws. If a law is immoral, unconstitutional, or requires one to do something that the Bible condemns, it is null and void, illegitimate, and God does not require us to obey it. He never requires us to comply with evil or submit to abuse.

When anyone in government goes directly to the people and requires them to comply with what they demand, they are breaking their oath to the Constitution, they are committing

a criminal act, and the people can and should, ignore it.

Government leaders **MUST** take their petitions to Congress to go through a process to pass a bill into law

before the people are required to obey it. And, if it is unconstitutional, it is null and void and the people's duty is to ignore it. That would include lock-downs, mask mandates, and all the dictates that are included in executive orders.

Anyone who carries out these dictatorial orders are breaking their oath to the Constitution, to God, and to the people. They are just as evil as those tyrants who order them to prey on the people. They are as despicable as the Gestapo of Hitler's Germany.

There were both Jews and Gentiles in the local church in Rome. Both understood the authority of the law.

But the Jews were probably more likely to depend on keeping the law than the Gentiles were in order to be saved. Church going legalistic unbelievers are usually harder to reach with the truth of the gospel than unchurched unbelievers because they have invested a lot of time and effort in working to be saved, so they aren't very interested in accepting the truth that they could have been saved simply by believing in Jesus Christ.

Most of the time, unbelievers who don't go to church are more likely to accept the gospel because they know that their good works won't get them to heaven.

LESSON 179 (4-28-22)

How old does someone have to be before they are no longer under the law? In the secular world of course, people are under the law until they die physically. But in the spiritual realm, believers are no longer under the law when he believes the gospel.

Paul used an illustration concerning marriage to support his premise that believers are not under the law because they died to the law.

Romans 6:14 *For sin shall not be master over you, for you are not under law, but under grace.*

2) For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

Paul assumes that marriage is for our earthly good. It is not an eternal condition. He asserts that at the death of a wife's husband, all her ties and responsibilities end.

Those who are married, are bound by oath and by their responsibilities to their spouse. By law, a married woman is bound to her husband as long as he lives, but if the husband dies, she is completely released from his authority.

"This passage is not teaching that only the death of a spouse frees a Christian to remarry; it is not teaching about divorce and remarriage at all. Both Christ and Paul have fully addressed those issues elsewhere"
(Matt. 5:31, 32; 19:3-12; 1 Cor. 7:10-15). Ibid

1 Corinthians 7:39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.

Our society has become so corrupted that fidelity in marriage is no longer the issue, now marriage itself is the issue as more people are "moving in together" rather than getting married.

The term for this use to be "shacking up" and it was not acceptable in society, but now it has become the norm.

"Of those 18-24, "cohabitation is now more prevalent than living with a spouse: 9% live with an unmarried partner in 2018, compared to 7% who live with a spouse." Looking next to 25-34 years of age, a full 15% choose to live together without marrying, an increase of 3% in the last decade."

www.hli.org/resources/four-cohabitation-before-marriage-statistics/

"Many cohabiting adults see living together as a step toward marriage. About two-thirds of married adults (66%) who lived with their spouse before they were married (and who were not yet engaged when they moved in together) say they saw cohabitation as a step toward marriage." ibid

Romans 7:3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

In the O.T. those who committed adultery were put to death.

Leviticus 20:10 'If there is a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.

Romans 7:4 *Therefore* (the logical conclusion), my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead (J.C.), that we might bear fruit for God.

you also were made to die - THANATOO, θανατώω, (v. api); ③ to cause death that transcends the physical, bring death.

1) orist tense - this death happened at a point in time, with results that are complete and final;

2) passive voice - someone else—in this case God Himself—initiated this death (lit. "you were made to die"). In response to faith in His Son, God makes the believing sinner forever dead to the condemnation and penalty of the law.

3) indicative mood - it was not just a potential, it was reality.

you also - connects us with the woman whose husband died in verse three. Like her, we also are free from the Law.

Verse four contains an analogy:

- we as believers = the wife
- the law = the former husband
- the new husband = Jesus Christ

We could not be joined to Christ if our former husband were alive, but since he was made to die to us, we are free to have a new Husband.

Galatians 2:19 For through the Law I died to the Law, that I might live to God.

When we speak of not being under the Law, we are not saying that we can ignore the universal imperatives such as, "thou shall not kill." We mean that we are not under the Law as a covenant of works to be thereby justified or condemned.

Colossians 2:14 having canceled out the certificate of debt consisting of decrees against us [from the

Law] ***and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.***

The law acts as a certificate of requirements that puts us in debt to God. This verse declares that not only were our sins paid for, but the record of them was obliterated as well. Believers cannot be accountable to the Law when there is no record of infractions.

through the body of Christ, - When Christ died on the cross, He suffered the penalty that the Law demanded, so the Law no longer has power over Him. He is dead to the Law. God made us to die to the Law with Him because we are identified with Him. The relationship that once existed between the believer and the Law no longer exists. Why? Because like Jesus Christ, we are dead to the Law.

Remember back in Romans 6 how Paul talked of a death that occurred at the moment we were saved and how he related it to being in Christ?

Romans 6:3 Or do you not know that all of us who have been baptized into Christ Jesus have been

baptized into His death... so we too might walk in newness of life?

that you might be joined to another - This is a purpose clause that illustrates a believer who is free from a husband who died (the Law) and can be joined to a new Husband (Jesus Christ).

that we might bear fruit - this is another purpose clause that expresses believer's ability to produce divine good.

"we might bear fruit" is one word in the Greek.

KARPOTHOREO, καρποφορέω, (v. aas); ② to cause the inner life to be productive, bear fruit; to cause results to exist.

It should be noted that the subjunctive mood of this word means that bearing fruit is not automatic, it is only a potential. It depends on whether a believer has positive or negative volition towards the Word of God.

It also should be noted that bearing fruit (doing divine good) has absolutely nothing to do with initial salvation.

for God. - The divine good we produce through the power of the Holy Spirit belongs to God. This is set in contrast with verse 5: The fruit of the Law produces death.

LESSON 180 (5-3-22)

Romans 7:5 *For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.*

For while we were in the flesh - This refers to the time before we were saved. A time when we had not died to the law and had not been joined to Christ.

Remember what Paul had already said about the Law:

Romans 3:20 *...for through the Law comes the knowledge of sin.*

Romans 4:15 *For the Law brings about wrath, but where there is no law, neither is there violation.*

Romans 5:20 *And the Law came in that the transgression might increase.*

How were sinful passions aroused by the law? When the Law was written sin increased because it revealed many things that the people were doing as sinful which were not considered sinful before.

The Mosaic Law included 613 commandments to keep! So, there were a lot more ways to sin. With these new laws, the number of sins greatly increased. The only kind of fruit that could be produced in that state, was death. The Law revealed the depravity of man.

We are not to come to the conclusion that the Mosaic Law was bad; it was nothing wrong with it, in fact it was perfect.

Psalm 19:7-10 *The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. 8) The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes. 9) The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether. 10) They are more desirable than gold, yes, than much fine gold;*

Sweeter also than honey and the drippings of the honeycomb.

Notice the different words used here for the Law: **testimony, precepts, precepts, commandments, fear,** and **judgments**. They are all talking about the Law.

Also take note of the words that describe the Law: **perfect, sure, pure, right, clean, true, righteous altogether, desirable,** and **sweet**.

Psalm 119:18 Open my eyes, that I may behold wonderful things from Thy law.

Romans 7:6 But now we have been released (v. api) **from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.**

God came to our rescue yet again by releasing us from the dictatorial power of the Law. We could do nothing to free ourselves from its python like hold.

have been released from the Law, - is in the passive voice which means we didn't do anything to free ourselves from the Law.

Most Jews did not believe that they had been released from the Law by Jesus Christ's and a huge problem developed when Peter and Paul were saving Gentiles apart from the Law.

"The earliest specific declaration in New Testament times that the law was ended came in the discussions of the Jerusalem council. The question before the council was whether or not circumcision was necessary to salvation. After hearing the evidence from Peter and Paul that God was saving Gentiles apart from the law and its ordinances, James declared emphatically that circumcision was not required in order that the Gentiles be saved (Acts 15:19)." Charles C. Ryrie, Dr. Ryrie's Articles (Bellingham, WA: Logos Bible Software, 2010), 86.

"Circumcision was not the only matter with which the Judaizers were troubling the Gentile converts, for they were also trying to make them obliged to keep the whole law (vs. 24). In the letters which the council authorized to be sent to the churches, James clearly stated that this was not obligatory for the Gentile converts (vs. 24). He asked them to curb the exercise of their liberty in certain practices, but not on the

basis that they were under the law, simply on the grounds of love for their Jewish brethren and for the sake of the unity of the church." ^{ibid}

Read: **Acts 15:1-33**

having died to that by which we were bound - Both the verbs in this part of the sentence are past tense.

were bound - KATECHO, κατέχω, (v. imp. pas. ind.) ④
to keep within limits in a confining manner, confine, restrain continuously,

Living the spiritual life is presented by Paul as being now possible only because of a total break with the power of the sin nature that occurred at the instant of justification. He presents this as an absolute transition that takes place. At the instant of salvation, the tyranny of the sin nature is completely and irrevocably broken. But that doesn't mean that we don't have a sin nature or that we cannot yield to it. (All we mean by "nature" is a capacity for something) A sin nature does not refer to a concrete something but it refers to the fact that the humans are under the penalty of sin and have been corrupted

in their very core by sin, so we all have a proclivity to rebellion against God and to sin.

LESSON 181 (5-5-22)

Galatians 2:19 *For through the Law I died to the Law, so that I might live to God.*

The Law demands the death penalty for anyone who sins. People sin but they do not die because of the Law.

Why?

- 1) Christ paid the death penalty for the sins of all mankind.
- 2) Thus, the Law killed Him and all those "in Him," which freed them from the power of the Law.
- 3) Believers are therefore dead to the Law. They are also dead to sin, but the sin nature is not dead, nor is the Law dead.

so that we serve in newness of the Spirit - This is another purpose clause which shows that believers are expected to serve God in newness of the Spirit.

When a believer is saved, a huge transition in the mind of believers should take place. We need to realize as

soon as possible that our relationship with God is not based on what we do from Him, but for what He does for us.

Usually, when people believe the gospel, they try to please God by trying to break their bad habits. They try to stop cursing, gossiping, lying, losing their temper, being selfish, drinking too much, overeating, etc. All of these things are honorable and beneficial pursuits, but they depend on our abilities and our persistence.

Unbelievers can do these things and they have no human spirit and no relationship with God.

New believers have a human spirit and they want to serve God in newness of the Spirit, but they don't know how. The first thing they need to learn is what to do when they sin now as believers. It is at this point where they desperately need to learn how to get out of carnality and into spirituality by acknowledging their sins to God.

1 John 1:9 If ^(3rd) we confess (v. ppm) our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

This is the only way to obey Ephesians 5:18

Ephesians 5:18 And do not get drunk (v. ppm) with wine, for that is dissipation, but be filled (v. ppm) with the Spirit,

be filled - ΠΛΗΡΩΟ, πληρόω, (v. ppm); ① to make full, fill (full) complete, finished, fulfilled, ② of persons fill with powers, qualities, etc. with someone. Sense: to be filled (supplied) - to be or become generously supplied with, also with a metaphorical sense.

Apart from knowing **1 John 1:9** (and similar verses), believers try to get right with God by asking or begging for forgiveness, promise that they will never do it again, that they'll do better, by doing penance, by confessing to priests, or even hurting themselves on purpose.

No one can serve in newness of the Spirit while they are carnal, so if one doesn't know the grace recovery system for sin (1 John 1:9), they cannot have access to the Holy Spirit or His power, which means they can only depend on their own feeble useless efforts to be restored to fellow-ship with God.

1 Corinthians 3:1-3 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh (carnal), as to babes in Christ. 2) I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3) for you are still fleshly (carnal). For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men (unbelievers)?

Once a believer understands and accepts God's gracious recovery system for sins, he or she can live their lives in the newness of the Spirit.

Romans 2:29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Circumcision for the Israelites pertained to the flesh which identified males with the covenant of God through Abram.

Genesis 17:13 A servant who is born in your house or who is bought with your money shall surely be

*circumcised; thus, shall **My covenant be in your flesh** for an everlasting covenant.*

The O.T. was physical oriented, the C.A. is spiritually oriented.

Most people who are saved, do not serve in the newness of the Spirit because they know nothing about the spiritual life or the Holy Spirit because they have more important things to do than learn and apply the Word of God. They try to be as moral as they can and hope for the best.

We may be shocked by the number of believers who have been saved for decades and faithfully attended church and know little if anything about how to live the spiritual life in the Church Age. They live by the 10 Commandments which was given to the Israelites in order to be right with God. There is no spiritual dimension in their life because they don't understand grace or the ministries of the Holy Spirit.

Read: *Galatians 3:23-27*

LESSON 182 (5-10-22)

There is another passage in the writings of Paul which, because it is more particular, is even more emphatic concerning the ending of the law. In 2 Corinthians 3:1-18 Paul makes the comparison between what is ministered through Moses and what is ministered through Christ. That which Moses ministered is called a ministration of death and it is specifically said to have been written and engraved in stones. The only part of the Mosaic law which was written in stones was the Ten Commandments—that category which some designate as the moral part of the law. Thus, this passage says that the Ten Commandments are a ministration of death; and furthermore, the same passage declares in no uncertain terms that they are done away (vs. 11) Charles C. Ryrie, Dr. Ryrie's Articles (Bellingham, WA: Logos Bible Software, 2010), 87.

2 Corinthians 3:1-18 *Are we [apostles] beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you? 2) You [believers] are our letter, written in our hearts [the Corinthians' lives were the proof of Paul's apostleship], known and read by all men; 3) being manifested [made known pt. pp] that you are a letter of Christ, cared for [delivered] by us, written not with ink, but with the [Holy] Spirit of*

the living God, not on tablets of stone [M.L.], but on tablets of human hearts. 4) And such confidence we have through Christ toward God. 5) Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, 6) who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life. 7) But if the ministry of death [M.L.], in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, 8) how shall the ministry of the [Holy] Spirit fail to be even more with glory? 9) For if the ministry of condemnation [M.L.] has glory, much more does the ministry of righteousness abound in glory. 10) For indeed what had glory, in this case has no glory on account of the glory that surpasses it. 11) For if that which fades away was with glory, much more that which remains is in glory. 12) Having therefore such a hope, we use great boldness in our speech, 13) and are not as Moses, who used to put a veil over his face [Ex. 34] that the sons of Israel might not look intently at the end of what was fading away [M.L.].

LESSON 183 (5-12-22)

14) But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains un-lifted [2 Cor. 4:3-4], because it is removed in Christ [through the gospel]. 15) But to this day whenever Moses is read, a veil lies over their heart; 16) but whenever a man turns to the Lord [believes the gospel], the veil is taken away [the spiritual life begins]. 17) Now the Lord is the [Holy] Spirit; and where the Spirit of the Lord is, there is liberty [the New Covenant is all about freedom]. 18) But we all [believers], with unveiled face beholding as in a mirror [reflecting] the glory of the Lord [everlasting glory], are being transformed [Romans 12:2 -... be transformed by the renewing of your mind] into the same image [of Christ] from glory [the New Covenant mediated by the Spirit can lead believers from justification through sanctification to glorification] glory, just as from the Lord, the Spirit [The Holy Spirit is the personal "Agent" of Christ].

...so that we serve in newness of the Spirit and not in oldness of the letter.

When Israel proved unable and unwilling to remain faithful to old covenant (Mosaic Law), God graciously intervened and promised a New Covenant.

Jeremiah 31:31 Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah,

It was inaugurated by Christ with His sacrifice on the cross.

Luke 22:20 And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

Paul demonstrated this new covenant throughout his teaching and throughout his life.

Philippians 3:9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,

Romans 7:6 But now we have been released from the Law, having died to that by which we were

bound, so that we serve in newness of the Spirit and not in oldness of the letter.

Romans 8:3-4 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4) in order that the require- ment of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.5t

The church today shares in the soteriological aspects of the new covenant, established by Christ on the cross for all believers.

LESSON 184 (5-17-22)

Hebrews 8:7-9 For if that first covenant [Mosaic Law] had been faultless [adequate], there would have been no occasion sought for a second. 8) For finding fault with them [Israel], He says, "Behold, days are coming [in the Millennium] , says the Lord, When I will effect a new covenant with the house of Israel and with the house of Judah; 9) Not like the covenant which I made with their fathers [Mosaic Law] on the day when I took them by the hand to lead them out

of the land of Egypt; For they did not continue in My covenant, and I did not care for them [He disregarded them], says the Lord.

Hebrews 8:13 *When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.*

Romans 7:7 *What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."*

[Now] we come to a new division of the subject under discussion. In 7:1-6, Paul has shown that the believer is not under law. In 7:7-13, he shows that a believer putting himself under law, thus failing to avail himself of the resources of grace, is a defeated Christian (here he recounts his own experience as a Christian before he came into the knowledge of Romans 6).

Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader*, vol. 2 (Grand Rapids: Eerdmans, 1997), 118.

The law reveals the divine standard, so when believers compare themselves with that standard, they see how sinful they really are and how unable they are to keep the law.

The Law is similar to a machine used in a hospital that reveals a tumor. The machine itself isn't bad because it reveals some- thing bad. Likewise, the Law is not sinful because it exposes sin.

What shall we say then? Is the Law sin? May it never be!

"Then why did God give the Law if it does not produce holiness? What purposes did God have in mind? Well, Paul made two discoveries that answer this question: (1) the Law itself is spiritual, but (2) the believer is carnal, sold under sin. What a humiliating discovery it was to that proud Pharisee that his very nature was unspiritual and unable to obey the law of God! The Law reveals sin (vs. 7)."

Warren W. Wiersbe, Wiersbe's Expository Outlines on the New Testament (Wheaton, IL: Victor Books, 1992), 385.

How could the law which shows me my sin, be sinful? It cannot, therefore, it must be holy.

I would not have come to know sin except through the Law;

come to know sin - GINOSKO, γινώσκω, (v. aai); ①
to arrive at a knowledge of someone or something, know, know about, make acquaintance of. To know experientially, normally acquired by observation or by the senses.

This means that people cannot come to know what sin is by their own observations, efforts, or by their senses. Only the divine standard of the Law can reveal what sin is and what is not sin.

Romans 3:20 ...because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

*for I would not have known about coveting - OIDA, οἶδα, (v. *pluperfect; active, indicative); ①* to have information about, know.

To know cognitively, to possess knowledge or information about something intuitively (the power or faculty of attaining to direct knowledge or cognition without evident rational thought and inference). Inc Merriam-

Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

*The verb tense that normally denotes an action that was completed in the past and whose results existed in the past without respect to whether those results exist in the present. The pluperfect is also called the past perfect.

Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* (Lexham Press, 2013; 2013).

The knowledge of what sin is could not be acquired by one's senses or experience or by intuition. Only God could set the standard for what sin is and He used the Law to reveal it to mankind.

if ^(1st) *the Law had not said* (v. imp. act. ind.), "*You shall not covet.*"

shall not covet - ΕΠΙΘΥΜΙΑ, ἐπιθυμία, (v. fai); ② a desire for something forbidden or simply inordinate, craving, lust. An inordinate, self-indulgent craving to engage in an activity which is morally wrong.

COVET verb

1 : to wish for enviously

2 : to desire (what belongs to another) inordinately or culpably

3 : to feel inordinate desire for what belongs to another

Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

The 10th Commandment

Exodus 20:17 You **shall not covet** your neighbor's house; you **shall not covet** your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."

LESSON 185 (5-19-22)

★ Hebrew did not have a word for LUST, so COVET was used; but the Greek text usually translates *epithumia* as LUST. The NASV translates *epithumia* 21 times as lust; 12 times as desire; and 2 times as covet/coveting.

Let's take a closer look at the word LUST.

1. Lust is the overwhelming desire for something; a passionate desire; an illicit, uncontrolled,

overwhelming urge that originates from the old sin nature.

2. The lust pattern of the sin nature includes:

- a. **Power Lust** This is an inordinate compulsion to dominate and subjugate other people. Power lust is the most devastating force for evil in human history.
- b. **Pleasure Lust** 2 Tim 3:4 "*lovers of pleasure rather than lovers of God.*"
There is nothing wrong with pleasure as long as it doesn't involve sinful activity.
- c. **Sexual Lust** Heb 13:4 *Marriage must be held in honor by all, ... but God will judge fornicators and adulterers."*
 - (1) This includes normal sexual sins - fornication, and adultery.
 - (2) This includes the sexual perversions — homosexuality, bestiality, lesbianism, necrophilia, and transgenderism.

- (3) This includes the sexual sins of crime—rape, incest, pederasty, prostitution, pandering.
- d. **Social Lust** - an inordinate desire to be accepted in a specific social group. This would include social media.
- e. **Approbation Lust** - Everyone desires to be liked, but when one's entire life is driven by being popular or being loved by others, they have a problem.

Approbation lust is sometime linked with an inferiority complex. Lack of love and encouragement at home can lead to a child becoming a loser in his own mind. He desperately seeks affirmation from others so that he won't feel inferior to them. That means that he is always focused on himself and not on others. Therefore, he has a very difficult time maintaining relationships.

f. **Money Lust** - **1 Timothy 6:10** *For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.*

Hebrews 13:5 *Let your character be free from the love of money, being content with what you have...*

g. **Chemical Lust** - *Drug and alcohol addiction takes over a person to where it will either kill them, ruin their lives if they don't seek help.*

h. **Revenge Lust** - **Romans 12:19** *Never take your own revenge... for it is written, "Vengeance is Mine, I will repay," says the Lord.*

We only hurt ourselves when we seek revenge for the ones we hate.

i. **Criminal Lust** - *This usually occurs when parents lose control of their children and they openly defy their parents. The child has no respect for authority. However,*

some children will wind up in prison even though they received proper training at home.

The chance of boys becoming a criminal rises exponentially when their father is missing. Many of them wind up in a gang and are shot and killed at a very young age.

3. Fulfilling lust never satisfies nor does it bring happiness. Guilt is usually associated with lust. Happiness and contentment come from relationship with God, never by trying to satisfy our lusts.
4. Lust destroys the believer's motivation to glorify God and replaces it with self-promoting motivation.
5. None of us are free from lust. If you are human, normal, or abnormal, you have lust problems.
6. Lust can only be overcome through spiritual momentum, spiritual growth, and the advance to

spiritual adulthood through the consistent intake of Bible Doctrine.

Galatians 5:16 *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*

1 Timothy 6:6-8 *Now godliness with contentment is great gain. 7) For we brought nothing into this world, and it is certain we can carry nothing out. 8) And having food and clothing, with these we shall be content.*

LESSON 186 (5-24-22)

Romans 7:8 *But sin (singular, OSN), taking (pt. aa) opportunity through the [10th] commandment (sing), produced in me coveting (lust) of every kind; for apart from the Law sin (sing. OSN) is dead (unknown).*

opportunity - APHORME, ἀφορμή, (n. asf); the resources needed to carry through an undertaking, a base of operations, an opportunity for doing something.

produced - KATERGAZOMAI, κατεργάζομαι, (v. ami); ②
to cause a state or condition, bring about, produce,
create

Contextual Translation:

Romans 7:8 *But the Old Sin Nature, took the opportunity to use the 10th commandment, which condemns lust, and used that knowledge to awakened every kind of lust in me (Paul), for apart from the Law, the OSN is unknown.*

If you do not have knowledge of something, that knowledge is 'dead' to you - or we would say it is 'unknown' to you. Paul was saying, by giving us the Law, the lust patterns of our Old Sin Nature became known to us. Once that happens, we are held accountable for breaking the law.

People cannot come to know what sin is by their own observations, efforts, or by their senses so they are not held responsible for breaking the Law when it is unknown to them. Only the divine standard of the Law can reveal what sin is. Once a person knows the Law, then he is condemned for breaking it.

The old sin nature uses the 10th commandment to exercise its authority over human life through the function of lust.

But sin, taking opportunity through the 10th commandment,

All the other commandments of the decalogue are prohibitions against things said or things done. But the tenth commandment is a general prohibition against mental attitude sins. Paul learned from the tenth commandment that death comes from what is on the inside of man, not the sins that he commits.

Sinful thoughts always precede overt sins and sins of the tongue. The OSN tempts us to sin by persuading us to turn our focus off of God and on to ourselves. Paul recognized that the OSN was the culprit for sin, not the Mosaic Law.

John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him.

Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked; Who can know it?

"Confronted by God's law, the sinner's rebellious nature finds the forbidden thing more attractive, not because it is inherently attractive, but because it furnishes an opportunity to assert one's self-will. John

MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1705.

Romans 5:20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

for apart from the Law sin is dead.

"Sin can exist without the law (see 5:13), although without law it may be dormant. Without standards of right and wrong, there can be no judgment of what is sin and what is not. The law, however, with its commands against certain behaviors, can arouse the desire to perform those evil behaviors. Earl D. Radmacher, Ronald

Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Ro 7:8-9.

Romans 5:13-14 ...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 until Moses,

Once the Law was given, we have the charge of not adhering to God's Righteous standards held against us. These sins, now defined, have to be imputed. To whom were sins imputed?

1 Corinthians 15:56-57 The sting of death is sin, and the power of sin is the law; 57) but thanks be to God, who gives us the victory [over sin] through our Lord Jesus Christ.

All our sins were imputed to Jesus Christ so He paid for the sins of the world on the cross which means that our sin problem was taken care of, our punishment has been removed from us. We are now dead to sin and the Law has no power over us any longer.

LESSON 187 (5-26-22)

POINTS:

1. You cannot solve a problem until you are aware that there is a problem.

2. The Old Sin Nature was dead in the sense of being unknown as a problem.
3. The Mosaic law and especially the 10th commandment, caused Paul to become cognizant of the problem of the Old Sin Nature being the basis or starting place for sin.
4. He discovered that his motivation to sin was coming from within him, not from the Mosaic Law. His Old Sin Nature resided in his body from birth as it does with all of us.
5. So the urge to sin is the result of having an Old Sin Nature and has nothing to do with the Mosaic Law.
6. In other words, we don't have an Old Sin Nature because we
sin, we sin because we have an Old sin nature.
7. Therefore, the Mosaic Law isn't the source of sins, the Old
Sin Nature is. But that doesn't mean that the Old Sin Nature is responsible for our sins; we are responsible by
using our volition to break God's perfect Law.

Romans 7:9 And I was once alive apart from the Law

(physically alive, but spiritually dead being ruled by the old sin nature); **but when the [10th] commandment came** (when he learned that lust was sinful), **sin became alive** (he found himself guilty), **and I died** (was condemned by the Law);

And I was once alive apart from the Law - This could be referring to the time when he was young and didn't care about the Law or later when he thought he was perfectly keeping the Law by living by the letter of it.

Philippians 3:6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.

There are millions of people who profess to be Christians who think like Paul, that they are blameless before God because they don't steal, murder, fornicate, commit adultery, worship idols, etc. They are living apart from the Law and don't even know it.

but when the [10th] commandment came - It was from the 10th commandment that Paul came to understand that lust is a sin.

sin became alive - When Paul recognized that he was guilty of lust, sin came alive in the sense of producing guilt. It had to be a shock to Paul to find out that he was a wretched sinner rather than a righteous blameless keeper of the Law.

LESSON 188 (5-31-22)

and I died - Paul knew that he died in the sense that he was condemned by the Law that he broke. Keeping the Law was the very thing that he was counting on to be right with God, but that became the very thing that exposed his spiritual death before God. When Paul said "I died" he was actually saying he was estranged or dead to God."

When people come to the realization that their efforts to be right with God by keeping the Law or by doing good works do not save them, they are usually humble enough to have ears that are ready to hear the gospel. This is why it is so important to make sure that those to whom we witness understand that good works have nothing to do with eternal salvation.

Galatians 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.

The following verses are very powerful in giving the gospel.

Acts 16:31, John 3:18, 3:36, John 6:47, Romans 4:5, 6:23, Galatians 2:16, Ephesians 2:8-9, Titus 3:5, 1 John 5:13

Paul had to find out that life and Christian living do not come by keeping the Law but from a robust spiritual life that depends on growing in grace and knowledge and a close relationship with the Lord.

The Commandment/Law sets the divine standard which we cannot meet, so it energizes or gives life to our sin nature to which we succumbed. Then the Law condemned us and we died.

Galatians 2:19 "For through the Law I died to the Law, so that I might live to God.

"The Law demanded death for those who broke it, but Christ paid that death penalty for all sinners. Thus, the Law killed Him and those joined to Him by faith, freeing them to be joined to another, to live for God (Rom. 7:4)." Donald K. Campbell, "Galatians," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 596.

The Law has no power over someone who has been killed so it frees them to be joined to another which is Jesus Christ.

Romans 7:4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead,

Romans 7:10-11 and this [10th] commandment, which was to result in life, proved to result in death for me; 11) for sin [Old Sin Nature], taking opportunity through the [10th] commandment, deceived me, and through it killed me.

Since the law points out the path of righteousness, it points to life. But since sin reigned in our natures, the

law meant judgment and death for us. When we focus on the law in order to be saved, we are deceived and we continue to sin which "kills" any chance of being saved or to live a spiritual life.

"Oh, the tragedy of the person who seeks to live by the Law! It does not lead him to life. While it is true that God had said, "This do and thou shalt live" (see Deut. 8:1), the doing of it was the difficulty. The fault was not in the Law, but in the one who thought the Law would bring life and power. It did neither. It merely revealed the weakness, inability, and the sin of mankind. If there had been a law which could have given life, God would have given it."

J. Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 1-8), electronic ed., vol. 42 (Nashville: Thomas Nelson, 1991), 128.

Galatians 3:21 ...if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

Just think about how many billions of people will spend eternity in the Lake of Fire because they relied on keeping the Law and doing good works rather than

putting their faith alone in Jesus Christ in order to be saved.

All those who are working to be saved by trying to keep the Law or by doing good works have put their trust in their own feeble efforts, not on what Jesus Christ did on the cross. Where is the grace in such a ludicrous misguided notion?

What a grotesque insult to the Godhead!

They want to be judged by their works because they are arrogant, biblically ignorant, and close minded to the truth. The Lord Jesus Christ, the One they rejected, will grant them what they want at the Great White Throne; He will judge them according to their works which are totally unacceptable to God so they will be tossed into the Lake of Fire.

Paul was, a religious leader, a Pharisee, a member of the Sanhedrin, a very learned Jew of the highest standing so he certainly thought he could keep the Law, but the harder he tried, the more he realized he needed a Savior.

**11) for sin, taking opportunity through the [10th]
command- ment, deceived me,**

The word "opportunity" is the same word that was used in Rom. 7:8. People could argue that they were keeping the other nine commandments because they were either overt sins or sins of the tongue, but no one in their right mind would try to argue that they have never lusted for anything. The first nine commandments were outside but the 10th commandment was from the inside, the [Old Sin Nature].

Paul was concerned that many would be deceived.

2 Corinthians 11:3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

and through it (10th Commandment, the OSN) killed me.

killed - ΑΠΟΚΤΕΙΝΟ, ἀποκτείνω, (v. aai); ① lit., to deprive of life, kill. ② of life in a transcendent sense Rom. 7:11.

The 10th Commandment irrefutably condemns everyone so Paul realized that he was killed when his OSN

exposed his sinfulness through the commandment. It is at this point that people will either be humble and seek salvation through Christ, or they will arrogantly continue on their path of depending on their good works and eventually separation from God for all eternity.

[LESSON 189](#) (6-2-22)

POINTS:

1. All mankind goes through a state of innocents based on ignorance.
2. This gives way to a state of guilt based on cognizance.
3. The Law makes man cognizant of sins and the sin nature.
4. Without the 10th commandment it was easy for Paul, a self-righteous Jew, to see sins on the outside of others.
5. The 10th commandment, however, uncovered sin on the inside and with that, there was awareness of the Sin Nature.
6. Coveting or Lusting is something no one else sees, no one

hears it, but it is there, very real, very much a sin.

7. That sin was evidence of the presence of the Sin Nature.

8. And that awareness brought about the recognition of spiritual death. Grace Notes, Dr. Dan Hill

Romans 7:12 So then, the Law is holy, and the command- ment is holy and righteous and good.

By calling the Law holy and the [10th] commandment holy, righteous, and good, Paul exonerated it from anyway of being complicit with sin.

Romans 7:13 Therefore did that (the Law) which is good become (v. ami) a cause of (spiritual) death for me? May it never be! Rather it was sin (OSN), in order that it (OSN) might be shown to be sin by effecting my death through that which is good, that through the [10th] commandment sin might become utterly sinful.

Therefore did that which is good - AGATHOS, ἀγαθός, (adj. nsn); ② pertinent to meeting a high standard of worth and merit, good.

This word is used to describe something that has intrinsic value, meaning it has value in its self. ex. gold. *Kalos* is another Gr. word for "good" but it has a relative sense to it rather than an intrinsic sense.

Therefore, did that (the Law) *which is good become* (v. ami) a cause of (spiritual) death for me? May it never be!

death - THANATOS, θάνατος, (n. nsm); ② death viewed transcendentally in contrast to a living relationship with God, death. ① of spiritual death, to which one is subject unless one lives out of the power of God's grace (believes the gospel).

Did the Law kill Paul? No! The only thing that the Law can do is condemn those who break the Law, but it is not responsible for anyone's death.

LESSON 190 (6-7-22)

Rather it was sin (OSN), *in order that it* (OSN) might be shown to be sin

It was the Old Sin Nature, not the Law, that was the culprit for exposing our OSN and our (spiritual) death.

might be shown - PHAINO, φαίνω, (v. ams); ③ to become known, be recognized, be apparent, be revealed,

Paul, like everyone else, was born spiritually dead (separated from God), but he didn't know it. His OSN used the 10th commandment ("you shall not covet/lust") to expose spiritual death and itself.

by effecting my death (n. asm) through that which is good,

by effecting - KATERGAZOMAI, κατεργάζομαι, (pt. pm); ① to bring about a result by doing something, achieve, do.

What did Paul do and what was its result?

Paul's OSN brought about the awareness of his spiritual death through the Law, specifically the 10th commandment (which is good). NOTE: His OSN did not cause him to die spiritually, it made him recognize that he was already spiritually dead and therefore was a sinner.

So, Paul's OSN used something good to bring about the recognition that he was sinful and therefore, spiritually dead.

It is true that every person is born physically alive but spiritually dead because God imputes Adam's original sin to all mankind at birth.

Romans 5:12 Therefore, just as sin came into the world through one man (Adam), and (spiritual) death through sin, and so (spiritual) death spread to all men because all sinned (when Adam sinned) ...

We all died retroactively with Adam when ate from the forbidden fruit died spiritually (Genesis 2:17 & 3:6).

Romans 5:18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

Paul was already spiritually dead but he didn't know it until his OSN used the 10th commandment to inform him that he was a guilty sinner who was spiritually dead.

that through the [10th] commandment sin (OSN), might become (v. ams) utterly sinful.

utterly - HUBERBOLE, ὑπερβολή, (n. asf); extraordinary, all-surpassingness; beyond measure. (the

context indicates whether it is used in a good or a bad sense), something extraordinary. We get the word, "hyperbole" meaning to deliberately exaggerate, not meant to be taken literally.

sinful - HAMARTOLOS, ἁματωλός, (adj. nsf).
pertinent to behavior or activity that does not measure up to the standard of morality. (being considered an outsider because of failure to conform to certain standards).

The point is to show how exceedingly sinful the OSN is by using something good, the Law, to inform people that they are sinful and spiritually dead.

(ESV) **Romans 7:13** *Did that which is good (the Law), then, bring (spiritual) death to me (Paul)? By no means! It was sin (OSN), producing (spiritual) death in me through what is good (the Law), in order that sin (OSN) might be shown to be sin, and through the [10th] commandment might become sinful beyond measure.*

Romans 7:14 For we know (v. rai) that the law is (v. pai) **spiritual**, but I am (v. pai) of the flesh, sold (pt. rp) **under sin** (OSN).

This verse has to do with the conflict of personal sanctification and involves the relationship between a believer and his OSN.

LESSON 191 (6-14-22)

spiritual - ΠΝΕΥΜΑΤΙΚΟΣ, πνευματικός, (adj. nsm): ②

In the great majority of cases in reference to the divine πνεῦμα having to do with the Holy Spirit, caused by or filled with the (divine) spirit , pert./corresponding to the (divine) spirit.

SPIRITUAL ■ adjective

- 1 relating to or affecting the human spirit as opposed to material or physical things.
- 2 relating to religion or religious belief. Catherine

Soanes eds.,

Concise Oxford English Dictionary (Oxford: Oxford University Press, 2004).

The Law comes from God who is Spirit and expresses God's will for human living. The Law is spiritual in the sense that it was given by the Holy Spirit and is part of the Word of God.

John 4:24 God is spirit, and those who worship him must worship in spirit and truth."

There are hundreds of millions of people who try to worship God through rituals, liturgy, and by citing prayers written by someone else. But they have no connection or relationship with God because there is no spiritual dimension to what they do and usually there is little or no truth in their efforts to worship.

Rituals are a legitimate form of worship if it is ritual with reality, meaning that those who participate in a ritual, like the Lord's Supper, must know the purpose of the ritual and what the bread and the cup represent, otherwise, it is nothing but ritual w/o reality. Many partake of the Lord's Supper thinking that it is necessary to maintain salvation or to forgive sins.

Catholic dogma declares that when a priest blesses the bread and the cup, they literally become the body and blood of Christ and that they must be ingested to shorten one's time in purgatory.

Unbelievers have no human spirit, nor do they have the Holy Spirit, so they cannot overcome their OSN in order to obey the Law, which is spiritual.

but I am (v. pai) **of the flesh** - SARKINOS, σάρκινος, (adj. nsm); ② pert. to being human at a disappointing level of behavior or character, (merely) human.

CARNAL, CARNALLY

1. sarkikos σαρκικός, from sarx, "flesh," signifies (a) "having the nature of flesh," i.e., sensual, controlled by animal appetites, governed by human nature, instead of by the Spirit of God,
2. sarkinos σάρκινος, (a) "consisting of flesh," 2 Cor. 3:3, (b) "pertaining to the natural, transient life of the body," (c) given up to the flesh, i.e., with almost the same significance as sarkikos, above (Rom. 7:14), "I am carnal sold under sin;" W. E. Vine, Vine's Complete Expository Dictionary of Old and New Testament

Paul used the word "flesh" to acknowledge that he was not spiritual. All believers have a body, a soul, and a human spirit.

1 Thessalonians 5:23 *Now may the God of peace Himself sanctify you entirely; and may your **spirit** and **soul** and **body** be preserved complete, without blame at the coming of our Lord Jesus Christ.*

The human spirit enables believers to have a relationship with God who is a Spirit. Unbelievers have a body (flesh) and a soul, but they do not have a human spirit. They cannot understand spiritual things.

1 Corinthians 2:14 *But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised/discerned.*

"Fleshly" people, unbelievers and believers who are carnal, cannot fulfill the "spiritual" law, no matter how much they want to. The problem is not with the law, but with fallen human beings, who are enslaved to sin.

sold (pt. rp) ***under sin*** (OSN).

"Paul is comparing our sinful nature, our flesh, to that of a slave. Just as a slave obeys his master, so our

flesh obeys sin. However, as believers in Christ, we have become spiritual beings under the law of Christ; our inner selves are under the influence and ownership of God's grace and the life of Christ (Romans 5:21). As long as we are living in this world, our sinful nature and fleshly desire will remain with us. But we also have a new nature in Christ. This leads to a struggle between what we want to do and what we actually do, as sin continues to assault our earthly nature. This struggle is a normal part of living the Christian life."

Got

Questions Ministries, Got Questions? Bible Questions Answered (Bellingham, WA: Logos Bible Software, 2002-2013).

Sold under sin means to be under the absolute power and dominion of the OSN. Not only was Paul flesh, he was **sold under sin** (perfect tense) which means he "had been under bondage to his (OSN) and remained under bondage to it").

1 Kings 21:25 Surely there was no one like Ahab who sold himself to do evil in the sight of the LORD, because Jezebel his wife incited him.

2 Kings 17:16-17 And they forsook all the commandments of the LORD their God... 17) Then

*they made their sons and their daughters pass through the fire, and practiced divination and enchantments, and **sold themselves to do evil** in the sight of the LORD, provoking Him.*

"In Chapter 6 the believer gains victory over the evil things of the flesh, that is, he ceases to do evil deliberately; but in chapter 7, he triumphs over the "good things" the flesh would do in obedience to law. But God will not accept the flesh, for in our flesh there is no good thing. "The flesh profits nothing!"

Warren W. Wiersbe, Wiersbe's Expository Outlines on the New Testament (Wheaton, IL: Victor Books, 1992), 386.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

The problem is that unbelievers have no human spirit so they cannot understand the things of God because they are spiritual.

Romans 7:15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

Now we are getting down to where the rubber meets the road. Every believer understands what this verse is stating.

The old Saul and the new Paul were having the same battle that we all are familiar with. He didn't understand what was going on until he realized that victory over sin wasn't something he could bring about, but only Jesus Christ through the Holy Spirit could do.

"Experience like this which so discourages and perplexes young converts. The first joy of conversion becomes chilled, the walk becomes unwatchful, and the convert is dismayed to find the flesh, with its old habits and desires, reassert itself, and he is led to doubt his acceptance with God. This is his moment of greatest danger... he had to find there is no deliverance from "flesh," not through effort, nor through striving to keep the law, but "through Jesus Christ our Lord." C. I. Scofield, Rightly Dividing the Word of Truth (2 Tim. 2:15): Ten Outline Studies of the More Important Divisions of Scripture (Philadelphia, PA: Philadelphia School of the Bible, 1921), 73-74.

We will never have victory over our sin by our own power!

*"Every believer has, at one time or another, lamented his or her inability to stop sinning. While we tend to think the problem stems from weakness in ourselves, the inability to stop sinning usually indicates a deficiency in our understanding of God's strength. When we do not understand His power to save, forgive and cleanse us from all unrighteousness (1 John 1:9), we can get caught in a destructive cycle of sin, guilt, and fear, which leads to a lack of joy in our salvation *[or companionship], which leads to more sin.*

* Believers who know they have eternal life are not worried about losing their salvation, but are concerned about losing their fellowship or companionship with God. The word "companionship" will be used herein because it is more personal than the word "fellowship."

COMPANIONSHIP is the state of spending time with someone or having someone to spend time

with—the state of having a companion or being someone's companion.

A companion is a person who frequently spends time with you, associates with you, or accompanies you when you go places. Companionship is similar to friendship, and a person one calls a companion is usually their friend or romantic partner. But the word companionship specifically implies that a lot of time is spent in each other's company.,

LESSON 192 (6-16-22)

In Psalm 51:12, David pleads with God, "Restore to me the joy of my salvation, and uphold me with a willing spirit."

[Read: **Psalm 51**]

Joy is key in our victory over sin. It is also important that we understand that God sustains us "with a willing spirit." God takes joy in saving us, and we take joy in being saved.

God has saved us willingly, to display His grace, love, and strength. Our salvation does not depend on how much or how little we sin, how much or how little we

evangelize or repent or do good works, how loving or unloving we are, or anything else about us. Our salvation is entirely a product of God's grace, love, and purpose (Ephesians 2:8-9). This is important to understand, because (ironically) believing that we are responsible to keep the law leads inevitably to the inability to stop sinning.

The law aggravates our sin nature. John Bunyan illustrates this truth in "The Pilgrim's Progress." In the Interpreter's House, Christian sees a very dusty room which had never been swept. First, a man with a broom tries to clean the floor, but the broom's only effect is to raise choking clouds of dust. The more he sweeps, the more the dust is stirred up; this is a picture of the law, Bunyan says, which cannot clean a sinful heart but only stirs up the sin. However, Christian watches as the broom is set aside and a young girl sprinkles the whole room with water. After that, the room is quickly cleaned; this is a picture of the gospel of grace and its ability to purify the heart. The grace of God can do what the law could never do: cleanse us from sin.

When we disagree with God and hang onto the idea that we must fulfill the law, we lose our joy in salvation [companionship] and set ourselves up for failure. We labor under a terrible burden. We feel pressured to do something to secure salvation [or our companionship by trying harder to keep the Law] but, at the same time, our sin nature renders us unable to obey the law. The more we focus on the law, the more our sin nature rebels. The more our sin nature rebels, the more frightened we become that we are not saved [or have lost our companionship w/ God]. The more frightened and joyless we become; the more tempting sin's promise of happiness is.

LESSON 193 (6-21-22)

★ *The only way to break the cycle and stop sinning is to accept the fact that we cannot stop sinning. This may seem contradictory, but if a person does not stop trying to save himself, he will never rest in the knowledge that God has saved him [or that God is still our companion]. The joy of salvation [or companionship] comes from accepting the fact that God's grace covers us, that He will change us*

and conform us to the image of Christ, and that **it is His work, not ours!**

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

Philippians 1:6 being confident (pt. ra) of this very thing, that **He who has begun a good work in you will complete it** (v. fai) until the day of Jesus Christ (the rapture);

Philippians 2:13 for it is God **who works in you both to will and to do for His good pleasure.**

A believer will have no spiritual advance if he doesn't have the will, but God works in us to have the will and then He works in us to do His will.

Note: God must work IN US before He can work THROUGH US. And if He can't work IN US, he will have to work ON US.

1 Peter 5:10 And after you have suffered for a little while, the God of all grace, who called you

to His eternal glory in Christ, **will Himself perfect** (make sufficient), **confirm, strengthen, and establish you.**

Hebrews 13:20-21 Now the God of peace... 21) **equip you in every good thing to do His will, working in us** that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

Psalms 138:8 **The LORD will perfect** (complete) **that which concerns me;** Your mercy, O LORD, endures forever; Do not forsake the works of Your hands.

Ephesians 2:10 For **we are his workmanship, created in Christ Jesus for good works...**

1 Peter 2:5 you also, as living stones, **are being built up** (v. ppi) **as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.**

Colossians 1:11-12 **May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, 12) giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.**

Once this reality is truly grasped, sin loses its power. We no longer feel the impulse to turn to sin as a means of temporary relief from anxiety, because the anxiety and pressure has been relieved once for all by Christ.

Hebrews 10:10 By this [the new covenant] will we have been sanctified through the offering of the body of Jesus Christ once for all.

Hebrews 10:14 For by one offering He has perfected (v. rai) for all time those who are sanctified.

Then, the good works we accomplish in faith are done because of love and joy rather than out of fear or duty.

LESSON 194 (6-23-22)

1 Corinthians 15:56-58 The sting of death is sin, and the power of sin is the law. 57) But thanks be to God, who gives us the victory through our Lord Jesus Christ. 58) Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing (pt.ra)

that in the Lord your labor is not in vain” (our faith is in the Lord, not ourselves).

The key to victory in our struggles with sin lies not in ourselves, but in God and His faithfulness to us:

Psalm 145:18-19 The LORD is near to all who call upon Him, to all who call upon Him in truth. 19) He will fulfill the desire of those who fear Him; He will also hear their cry and will save/deliver them.

God delivers those who fear Him and call upon Him. And why do they call upon Him? Because they cannot deliver themselves.

Psalm 46:1 God is our refuge and strength, A very present help in trouble.

How many Christians set up arbitrary rules for their lives and seek to discipline their flesh into obedience, when God plainly says:

Romans 8:7-8 The mind set on the flesh is hostile toward God; for it does not subject ^(v.ppi) itself to

the law of God, for it is not even able to do so; 8) and those who are in the flesh cannot please God.

"The Bible clearly states that all aspects of man's being are corrupt. "By nature" we are children of wrath—that is, objects of wrath (Eph. 2:3). By actions we are also objects of God's wrath, but this verse refers to something innate. Psalm 51:5 indicates that this is something we have from conception, not something acquired by actions during our lifetimes.

Every facet of man's being is affected by this sin nature. (1) His intellect is blinded (2 Cor. 4:4). His mind is reprobate or disapproved (Rom. 1:28). His understanding is darkened, separated from the life of God (Eph. 4:18). (2) His emotions are degraded and defiled (Rom. 1:21, 24, 26; Titus 1:15). (3) His will is enslaved to sin and therefore stands in opposition to God (Rom. 6:20; 7:20).

Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 252.

So many believers don't call out to God to rely on His phenomenal grace when they are in trouble; instead, they work harder to keep the law and increase their

good works in order to earn God's favor so that He will deliver them.

They are trusting in their own efforts rather than the grace and forgiveness of God. They try to earn deliverance because they don't really understand the Grace of God.

So, what happens to believers who refuse to allow God to work in them? He goes to work on them, which includes divine discipline and the things that are very unpleasant.

Hebrews 10:27 ...a terrifying expectation of judgment and the fury of a fire which will consume the adversaries.

This verse is not addressing unbelievers, it is addressing believers who are no longer trusting the Lord; there is no spiritual dimension to their lives because they have become either legalistic law keepers or *antinomians.

*A person who maintains that Christians, by virtue of divine grace, are freed not only from biblical law and

church-prescribed behavioral norms, but also from all moral law.

Galatians 5:4 *You (believers) **have been severed** (v. api, estranged or alienated) **from Christ, you who are seeking to be justified** (v. ppi) **by law; you have fallen** (v. aai, drifted off course) **from grace.***

Church Age believers who strive to fulfill the Law will receive no empowerment from the One who fulfilled the Law (*Gal. 5:2 & 4*). Legalism severs a believer from the grace power system that Christ has provided for him.

Legalism is a "fall from grace" regarding the empowerment and benefit for our daily growth. This has nothing whatsoever to do with the eternal justification of our salvation.

Hebrews 6:7 *For ground [positive believers] **that drinks the rain** [daily intake of doctrine] **which often falls on it** [consistent teaching from a pastor-teacher] **and brings forth vegetation** [spiritual fruit] **useful to those** [owners, in this case, God] **for whose sake it** [the ground/the growing believer] **is also tilled** [cultivated,*

pruned], ***receives a blessing*** [Super Grace blessing] ***from God***;

Hebrews 6:8 ***but if it*** [the ground, negative believer] ***yields thorns and thistles*** [human good], ***it*** [the ground, reversionistic believer] ***is worthless and close to being cursed*** [Sin Unto Death], ***and it*** [human good/thorns and thistles] ***ends up being burned*** [human good/wood, hay, and stubble at the Judgment Seat of Christ].

Our key to victory in our struggle with sin lies in the very promise of God Himself. The following verse is for believers who are filled with the Holy Spirit, it is not for carnal believers because they receive divine discipline which is designed to be unbearable so that they will be motivated to humble themselves and acknowledge their sins, then this verse would apply to them also.

(NET) ***1 Corinthians 10:13*** ***No trial has overtaken you*** (v.rai) ***that is not faced by others. And God is faithful: He will not let you be tried beyond what you are able to bear, but with the trial will also***

provide a way out so that you may be able to endure it.

*Psalm 37:3-6 **Trust** in the LORD, and **do** good; **Dwell** in the land and **cultivate** faithfulness. 4) **Delight** yourself in the LORD; And He will give you the desires of your heart. 5) **Commit** your way to the LORD, **trust** also in Him, and He will do it. 6) And He will bring forth your righteousness as the light, And your judgment as the noonday. [All the words in **red** are commands.]*

LESSON 195 (6-28-22)

*(NKJV) Galatians 5:16-18 I say then: **Walk** (v.pam) in the Spirit, and you shall not fulfill (v.aas) the lust of the flesh. 17) For the flesh lusts (v.pai) against the Spirit, and the Spirit against the flesh; and these are (v.pmi) contrary to one another, so that you do not do (v.pas) the things that you wish. (v.pas) 18) But if (1st) you are led (v.ppi) by the Spirit, you are (v.pai) not under (v.pai) the law.*

Romans 8:12-13 Therefore, brethren, we are (v.pai) debtors -- not to the flesh, to live (inf.pa)

according to the flesh. 13) For if ^(1st) you live ^(v.pai) according to the flesh you will ^(v.pai) die; but if ^(1st) by the Spirit you put to death ^(v.pai) the deeds of the body, you will ^(v.fmi) live.

Romans 7:15 restated

Romans 7:15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

It is clear that the issue of sin was still there for Paul, but not the desire to engage in it.

Romans 7:16 But if ^(1st) I do the very thing I do not wish to do, I agree with the Law, confessing that it is good.

Expanded Translation

Romans 7:16 But since I keep on doing the very thing I keep on not wishing to do, I keep on agreeing with the Law, acknowledging that it is good.

Paul's new nature defended the divine standard of the Law, recognizing that it was good and his desire was to keep it.

But his sin nature lured him into fulfilling his lusts.

LESSON 196 (6-30-22)

Romans 7:17 *So now, no longer am I the one doing it, but sin which indwells me.*

This does not mean Paul was avoiding personal responsibility for his actions; he was speaking of the ongoing conflict between his desires to please the Lord and the sin nature within him. He recognized that it was a struggle between being a "new creature" or a "new man" and his OSN.

He loved the Lord and wanted to please Him, but he, like all of us, were born with a body that was contaminated with a sin nature. It is impossible for us to be sinless because we inherited a robust sin nature that was passed down from Adam.

We use our volition to sin and we are rightfully held accountable for that, but when we sin, we are doing what comes natural to us because of our sin nature. In the past when Paul sinned, it didn't bother him, but as a believer, he no longer accepted his behavior and the sinful things he was doing.

Paul was serving Jesus Christ with his mind, but he was serving his sin nature with his body. His sin did not flow out of his new redeemed innermost self, but from his sin nature that was inherited from Adam.

Romans 7:18 For I know (v. rai) that nothing good dwells (v. pai) in me, that is, in my flesh (body of sin); for the willing (willingness) is present in me, but the doing (inf. pa) of the good is not.

We sin and produce human good when we are under the influence of our sin nature. But God does not accept the good we produce because it is relative good whereas God will only accept what the H.S. produces - divine good.

Isaiah 64:6 For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away.

Job 14:4 Who can bring a clean thing out of an unclean? No one!

Job 15:14 & 16 "What is man, that he could be pure? And he who is born of a woman, that he

could be righteous? 16) How much less man, who is abominable and filthy, who drinks iniquity like water!

Job 25:4 How then can man be righteous before God? Or how can he be pure who is born of a woman?

Romans 7:24 Wretched man that I am! Who will set me free from the body of this death?

Titus 3:3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

Nothing good comes from our flesh, including human good, so course that is rejected by God.

Paul had learned something that many, maybe even most believers haven't learned yet - nothing good dwells in us. If unbelievers understood this, maybe they would stop trying to make it to heaven by all the good they think they do.

God has never and will never be impressed with us!

Our point of contact with God is His GRACE because we are fallen creatures who cannot earn or deserve anything from Him.

willing is present in me - ΠΑΡΑΚΕΙΜΑΙ, παράκειμαι (v. pmi); to be present and ready for some purpose or action, be at hand, ready.

This was an enigma to Paul; he was trying to figure out why he wasn't able to do the things that he wanted to do in order to please the Lord. But he didn't have any problem doing the very things that he didn't want to do.

Romans 7:25 So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

LESSON 197 (7-5-22)

Some believe that Romans 7:14-25 refers to Paul when he was an unbeliever, but he never said that, rather he said that the sin nature was still in him as it is in all mankind, including believers. But it doesn't have absolute control over believers.

Paul consistently uses the present tense, not the past tense, in verses 14-25. If he were referring to himself before he was saved, it would be in the past tense. In verse 22, he said: *"In my inner being I delight in God's law,"* which is something an unbeliever probably wouldn't say.

In his earlier days as an unbeliever, he described himself in the following way, *"as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless - Philippians 3:6.* It seems improbable that at time, he was deeply involved in a personal struggle against sin.

"I believe that in this section Paul was revealing with considerable candor his difficulty in meeting the radical demands of the Christian faith. At the same time, he was using his own experience to describe the inevitability of spiritual defeat whenever a believer fails to appropriate the Spirit of God for victory." Robert

H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 167.

"Recognition of our inability to live up to our deepest spiritual longings (chap. 7) leads us to cast ourselves

*upon God's Spirit for power and victory (chap. 8). Failure to continue in reliance upon the power of the Spirit places us once again in a position inviting defeat. Sanctification is a gradual process that repeatedly takes the believer through this recurring sequence of failure through dependency upon self to triumph through the indwelling Spirit." *ibid**

We must remember that we alone are unable to win the battle against our tendency to yield to the temptations of our sin nature:

Philippians 2:13 for it is God who is at work in you, both to will and to work for His good pleasure.

2 Corinthians 3:5-6 Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, 6) who also made us adequate as servants...

Romans 7:19 For the good [agathos - intrinsic good] that I want, I do not do; but I practice the very evil that I do not want.

This verse has the same sentiment that Paul expressed in Rom. 7:15 and 20 which suggests that he

was exasperated by this new revelation that he couldn't solve this problem. He didn't have this problem when he was an unbeliever.

Like all of us, Paul could produce human good, but he couldn't produce "agathos" which is good of absolute character and value (divine good), whereas Gr. "kalos" is a relative good (human good).

Not being able to do the good we want to do is frustrating, especially if we don't understand how important it is for us to rely on the Holy Spirit. We cannot fulfill the righteousness of the Law by our own strength, but by God's grace, the Holy Spirit fulfills it in us through His power (Rom. 8:3-4).

"The law of sin and death is counteracted by the law of the Spirit of life in Christ Jesus (Rom. 8:2). It is not by submitting to outward laws ...but by surrendering to the Holy Spirit of God." Warren W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Wheaton, IL: Victor Books, 1992), 386.

"What is the practical application of all this? Simply this: In our new position before God, as dead to the Law, we are not expected to obey God in our own

strength. God has not enslaved us under a "Christian Law" that we must obey in order to be holy. Rather, He has given us His Holy Spirit who enables us to fulfill the demands of God's holiness." Ibid 387

May God enable us to reckon ourselves dead to sin (chap. 6), and dead to the Law (chap. 7) that we might, through the Spirit, enjoy the blessed liberty of God's children and glorify God in holy living. Ibid 387

There is nothing WE can do to have victory over our sins nor to do the good we want to do in order to please God. There is also nothing WE can do to stop the sinning we hate. We need to stop hating ourselves when we sin. We need to acknowledge our sins to God and MOVE ON.

Philippians 3:13-14 Brethren, I do not regard myself as having laid hold of it [spiritual maturity] yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14) I press on toward the goal for the prize of the upward call of God in Christ Jesus.

"Once sin is confessed you must forget as God has forgotten (Ps. 103:12; Isa. 43:25). Someone may have

offended you. You reacted with bitterness and anger which you then confessed. God forgave and forgot that sin. But your failure to forget the sin can lead to smoldering hatred and a thirst for revenge. These mental sins may quickly ignite into verbal and overt sins unless you rebound, isolate the sin, and put the sin in the past where it belongs. Only then are you free to keep moving toward maturity in the Christian life. R.B.

Theime Jr., Rebound and Keep Moving

**Psalm 103:12 As far as the east is from the west,
So far has He removed our transgressions from us.**

**Isaiah 43:25 I, even I, am the one who wipes out
your transgressions for My own sake; And I will not
remember your sins.**

Believers who acknowledge their sins to God but refuse put them in the past, cripple their spiritual life. They fall back into carnality as they continue to generate mental attitude sins, verbal sins, and over sins based on sins that God has already forgiven and forgotten. The enabling power of the Holy Spirit is lost and will not be regained until they name these sins to God and forget about them and move on!

LESSON 198 (7-7-22)

"Principle: Whenever we get involved with trying to do good out of the energy of our own flesh, this is evil. It is exactly what Satan wants, he wants us to try harder, do better, attempt to bring our desires to reality by our own efforts."

Grace Notes: Romans, Dr. Dan Hill

There is a large number of religions and Protestant churches that have convinced their members that when they fail to obey God's commands, they must try harder by praying more, going to church more, read their Bible more, be nicer to other people, or worst of all, doing penance, etc.

How sad! These people are doomed to go through life full of doubts and fear, wondering if they are truly saved, never being content or experiencing the power of the Holy Spirit that would enable them to trust and obey the Lord.

Romans 7:20 *But if ^(1st) I am doing the very thing I do not want, I am no longer the one doing it, but sin (the sin nature) which dwells in me.*

Paul concluded that if he did that which was contrary to his own deepest desires to please the Lord, then the real culprit must be the sin nature that lived within him.

When we were unbelievers, we were spiritually dead and our Sin Nature acted as our First Husband who ruled over us. However, once saved, it no longer has authority over our life as we acquire a Second Husband, the Lord Jesus Christ.

We continue to choose to do the things we desire not to do, even after we have a new Husband. We continue to submit to our 1st husband even though we are no longer spiritually dead.

Our Sin Nature can only rule over us through lust which we succumb to because we have a Sin Nature.

When a person believes the gospel, he becomes a "new creature" (2 Cor. 5:17), a New Man with a New Nature who desires to please the Lord, however, the Sin Nature can still persuade, sway, cajole, entice, coax, lure, and tempt a believer to do things he does not want to do. So, what can believers do?

Romans 6:11-12 *Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12) Therefore do not let sin reign in your mortal body that you should obey its lusts,*

Romans 6:14 *For sin shall not be master over you, for you are not under law, but under grace.*

At Salvation, God makes us a new man and crucifies the old man. The law of sin and death is simply the operation of the old man, so that when the believer wants to do good, evil is present.

Principles

1. The believer with Bible doctrine does not desire to follow the trends of the old sin nature.
2. But the first-class condition of "if" indicates the reality of doing what we don't desire anyway.
3. Sin, human good, and evil is what a believer normally does not desire to do.
4. There is an inner conflict between what a believer desires

to do and what he actually does.

5. This strong push-pull struggle is in every believer, but not in the unbeliever.
6. The life of the believer is a major battleground between the forces of evil by the old sin nature and the forces of God using Bible doctrine and the inner ministry of the Holy Spirit.
7. The volition of the believer's soul is subject to tremendous antithetical pressures from two husbands: the ex-husband of the sin nature and the new husband, the Lord Jesus Christ of Bible doctrine.
8. Only through the filling of the Spirit and knowledge of Bible doctrine can the believer be enabled to make decisions which are pleasing and honoring to God.

Romans 7:21 I find then a principle, that *evil* is present (v. ppi) in me, the one who wants (pt. pa) to do (v. pai) *good*.

evil - ΚΑΚΟΣ, κακός, (adj. nsn); ① pertinent to being socially or morally reprehensible, bad, evil

good - KALOS, καλός, (adj. asn); ② pertinent to being in accordance at a high-level with the purpose of something or someone, good, useful. ③ of moral quality, good, noble, praiseworthy,

We wish it isn't so, but our sin nature and the evil it promotes is ever present with us. It never takes a vacation, in fact, it never even takes break from pushing us, prodding us, tempting us, or motivating us to sin.

In Los Angeles in the Spring of 1992, Rodney King led the LA police on a highspeed chase. He was a black man who was intoxicated and four police officers were charged with excessive force when they arrested him. They went to trial and three of them were acquitted and the jury failed to reach a verdict on the fourth officer. Immediately, the city of LA erupted in six days of massive rioting. Rodney King became famous for asking this question: "*Can't we all just get along?*"

Well, we can manage to get along sometimes but inevitably,

there will be disagreement, argument, discord, strife, conflict, and unfortunately in some cases, violence.

There is a multitude of reasons why this happens, but it at the root of it all is the fact that evil is always present within us. This is one reason why unconditional/impersonal love is so important.

LESSON 199 (7-12-22)

Romans 7:22 For I joyfully concur with the law of God in the inner man,

The words I joyfully concur (NKJV- I delight). Paul was delighted with the Law of God, knowing that it was right, but unable to do it. Knowledge is important but so is humility; When Paul was an unbeliever, he thought all he needed was knowledge, but he was humbled by J.C. on the Damascus road which changed his mind about the Law from keeping it to be saved, to loving it even though he couldn't keep it.

The first thing we must discern is what the law of God is referring to.

"When Thomas Jefferson wrote, "We hold these truths to be self-evident ..." he was referring to natural law. Natural law is the universal standard that directly reflects human nature; natural law can be determined by careful consideration of the human condition, regardless of cultural influences."

Got Questions Ministries, Got Questions? Bible Questions Answered (Bellingham, WA: Logos Bible Software, 2002-2013).

Natural Law comes from God, the supreme sovereign of the universe, and all angels and all humans are required to obey it.

"Paul spoke of natural law in Romans 2:14-15 "For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them."

God made His law evident in the hearts of all mankind. But, because we live in a fallen world with

a sin nature, we are incapable of completely knowing what God's law is, and we cannot follow it (Romans 7:14-25). Therefore, God gave us His revealed law, inspiring the prophets and the writers of the Bible to explain how to live according to the natural law that we catch glimpses of, but can never really grasp." ^{ibid}

Some would argue that "the Law of God" refers to the Scriptures in the Bible which command us how to live the Christian life.

in the inner man This phrase is important to note because it illustrates that Paul desired to comply with the good that the law of God required of him and he had become "a new creature"

"a new man" (the old man died), but he still could not do the things that he desired to do to please the Lord.

Psalm 119:14 I have rejoiced in the way of Your testimonies, as much as in all riches.

Psalm 119:47 I shall delight in Your commandments, Which I love.

Psalm 112:1 Praise the LORD! How blessed is the man who fears the LORD, who greatly delights in His commandments?

At this point, Paul had joyfully agreed with the Law in his inner being, he desired to do whatever pleased the Lord, and he was willing to carry it out, but something was missing.

It wasn't until Chapter 8 that he revealed a new Law that changed everything. What was missing in the Old Law was included in the New Law.

Ephesians 3:16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,

Some Observations:

1. In Rom. 7:14-25, Paul mentions the Law of God but never mentions God himself.
2. In these verses there is no mention of the Lord Jesus Christ.

3. In these verses there is no mention of God the Holy Spirit.
4. Instead, we find Paul referring to himself more than thirty-three times.
5. These verses represent the struggle of the believer who has gone back under the bondage of his sin nature.
6. The desire is there to do what God wants, but the divine enablement is not there.
7. The conclusion is that in the flesh, we are all wretched men and women (verse 24).

*"In Rom. 7:15-25 the conflict is between the regenerate man (hypothetically contemplated as acting independently, or apart from the indwelling Spirit) and his flesh. It is not between the Holy Spirit and the flesh. **Probably, there is no more subtle delusion common among believers than the supposition that the saved man, if he tries hard enough, can, on the basis of the fact that he is regenerate, overcome the flesh.** The result of this struggle on the part of the Apostle was*

defeat to the extent that he became a wretched man." By Lewis Sperry Chafer

There is no doubt that there are millions and millions of believers who struggle with sinning against God who think they have the ability to overcome their flesh if they try hard enough. All religions and most Christian churches have this erroneous principle as part of their belief system. Their congregations trust in themselves to overcome sin in their lives rather than trusting the Holy Spirit.

The following is the conclusion of an article about twelve ways to have victory over sin.

*"Conclusion: Grace is not an occasion for deception and rebellion. We are under Grace to have the liberty to serve God in true holiness and righteousness. Never claim to be under grace while living in sin. **Take responsibility to walk in total victory over Sin, Self, and Satan. Make up your mind to be an example of a True Believer. God bless you.**"*

<https://www.damianalamba.com/2021/04/12-effective-ways-to-overcome-sin.html>

The author made a valiant attempt to show how a believer can have victory over sin but it presumed that WE have the power to overcome our flesh.

LESSON 200 (7-14-22)

Romans 7:23 *but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.*

but I see (pt. pm) *a different law* (from the law of God mentioned in the previous verse) *in the members of my body,*

The Law or Principle of Paul's mind motivated him to keep the Law of God which he knew was good, but he saw a different "heteros" Law controlling the members of his body.

waging (pt. pm) *war against the law of my mind,*

The middle voice of the participle *waging* - *antistrateuomai*, Gr. (ἀντιστρατεύομαι) indicates that Paul did nothing for this different law to wage war against the law of his mind. It was the different law

(from the sin nature) that waged war against the law of Paul's mind (from his new nature).

The law of his mind refers to the new nature he acquired as a believer which has the capacity for perceiving good moral judgments, but does not have the capacity to carry them out.

"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." John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 468.

The following verses are commands and exhortations for believers to live by, not by trying harder to obey them, but to trust the H.S. to give you the enabling power to obey them.

1 Peter 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul.

Psalm 97:10 Hate evil, you who love the LORD, Who preserves the souls of His godly ones; He delivers them from the hand of the wicked.

James 1:21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

Romans 12:1-2 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2) And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

and making (pt. pa) me a prisoner (taking me a captive) of the law of sin which is (pt. pa) in my members.

(Read: Romans 6:11-14, & 9 and 2 Corinthians 10:3-5,

"Sin has used the law to plunge people into a war they cannot win: no matter how much they love the law/doctrine, they remain captive to sin, which

frustrates their desire to keep the law." Douglas Mangum, ed.,
*Lexham Context Commentary: New Testament, Lexham Context Commentary (Bellingham, WA:
Lexham Press, 2020), Ro 7:21-25.*

"The apostle describes himself, when drawn under the power of his sinful nature, as forcibly seized and reluctantly dragged to his enemy's camp, from which he would gladly make his escape." Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 238.*

Believers are not dominated by their sin nature like they were as unbelievers. They can produce divine good through the power of the Holy Spirit; however, they will be taken captive by their sin nature when they are carnal, *i.e.* - not filled with the Holy Spirit.

We struggle to do right, but seem to fail again and again. The only hope is to stop struggling and seek another way to live righteously which is to operate under the Spirit of life in Christ Jesus.

the law of sin - lures one's reason away from its delight in the law of God, and captures it in the service of sin. It's as if sinners are carried off to prison where they serve the law of sin. It is a living death from which

there appears to be no deliverance apart from the Lord Jesus Christ and the power of the H.S.

"This story of the inward conflict teaches us many lessons. It should teach us all watchfulness and prayerfulness. It should teach us all to cultivate the higher, the better, the heavenly side of our nature. It should teach us humility. It should teach us charity towards, others, when we remember the faults and failings and frailties of our own nature. It should teach us to look for and to depend upon, more than ever we have done before, the Divine strength of the mighty Saviour, and the sanctifying power of the Holy Spirit.

H. D. M. Spence-Jones, ed., *The Pulpit Commentary: Romans*, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 195.

LESSON 201 (7-19-22)

Romans 7:24 *Wretched man that I am! Who will set me free from the body of this death?*

Wretched - This is an adjective that means to be miserable, distressed, wretched, physically exhausted from extreme effort.

Paul had come to the point to where he knew that his dilemma was way beyond his effort to solve so he cries out in exasperation for someone who is able to set him free from his ongoing struggle.

Who will set me free...

Notice that he said, "WHO will set me free" not "WHAT will set me free." He no doubt knew that there was nothing that he could do to rid himself of the daily struggle that he was experiencing.

from the body of this death?

Paul knew that his flesh, his body, was contaminated with a sin nature which he appropriately called "this body of death."

Romans 7:25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

Jesus Christ saved mankind from sin on the cross and he also delivers believers from the law of sin that makes war against the law of our mind [our desire to obey God and to please Him]... The relative contrast here is expressed

in a Hebrew way as an absolute contrast. Paul doesn't mean that as a Christian he never does anything right. He does mean that he never fully escapes the down-drag of sin in his life, and that is a part of his experience." ^A

Reformation & Revival Journal Interview with James I. Packer," Reformation and Revival 13, no. 4 (2004): 169.

It doesn't matter what hardships we face, what troubles we are experiencing, how seemingly impossible the problem appears to be, or how dangerous the situation, turning it all over to Jesus Christ is the right solution.

We should never say, "Yea but..." about our state of affairs no matter how dire it appears to be. Why? Because He is omnipotent, omniscient, just, righteous, He loves us and no crisis can strike unless He allows it, either for our testing or for our discipline.

The following phrase sums up perfectly the suffering that Paul was experiencing which we experience as well:

"on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin."

It's important to note that the last part of the phrase above, "but on the other..." doesn't describe Paul after he found the way of deliverance through Jesus Christ, but refers back to his state before he found victory.

CHAPTER 8 The **GOAT** Greatest Of All Time

Many believe that Romans Chapter 8 is the best Chapter in the entire Bible. Of course, that is a subjective opinion, but few would argue that it isn't the **G.O.A.T.** chapter in teaching how to live the spiritual life.

"Having both explained the inadequacy of the law and disposed of objections to the gospel of Christ, Paul can now expand on the solution to the problem of human sin hinted at in 7:6: the Holy Spirit, who is able to transform believers as the law cannot so that they can experience the glory they were made for." Douglas

Mangum, ed., Lexham Context Commentary: New Testament, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ro 8:1-39.

Romans 7:6 *But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.*

(NASV) Romans 8:1 *There is therefore now no condemnation for those who are in Christ Jesus.*

If you believe this verse can be used as a guarantee that no Church Age believer will ever be condemned for his sins, you would be right.

(NKJV) Romans 8:1 *There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.*

The (NASV) looks like it has a salvific connotation to it (justification) and the (NKJV) appears to have an experiential connotation to it (sanctification).

How can we tell which one is correct? By the context of the verse. The context changed from justification to sanctification around Rom. 5:19-21.

The term "in Christ Jesus" can refer to being permanently identified with Jesus Christ based on the baptism of the Holy Spirit, or to be experientially "in Christ" as we go through the sanctification process after we are saved.

Scholars may argue over the adding, "***who do not walk according to the flesh, but according to the Spirit***" at the end of Romans 8:1, but it doesn't seem to be a major issue since Romans 8:4 uses the exact same words.

Romans 8:4 ...that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Romans Chapter 8 is about what happens after we are saved, not what happens at the moment we are saved. It would seem somewhat odd to start this chapter with a verse that is about justification when the entire chapter is about sanctification.

"So the issue in Romans 6, 7, and 8 isn't how to move from spiritual death to spiritual life. The issue isn't how to become justified. The issue is how does a justified person live. So ... Romans 6, 7 and 8 talk about death we have to remember that isn't talking about the spiritual death of the unsaved person. That would mean the solution is justification, regeneration, but the true issue is the death-like experience of the believer who continues to swim in the stream of

carnality. As long as we are living according to the flesh, which is the term Paul will use, then we experience the same consequences of sin that the unbeliever experiences who is spiritually dead."

<https://deanbibleministries.org/search-results/message/2010-romans-082b/read> Nov. 29, 2010

The believer does not become spiritually dead once he is made alive in Christ but he does experience a death-like existence because he's not benefiting from the life-giving blessings and benefits that God has already given to him as a believer, especially the power of the Holy Spirit.

LESSON 202 (7-21-22)

"In Romans 3, 4, and the beginning of 5, Paul has been talking about how to be justified. Starting in 5 and especially in 6, 7, 8 with 5 starting the transition, Paul begins to talk about how does a justified person live. So, if condemnation here is talking about eternal condemnation, then Paul has reversed himself and he's gone back to talk about initial justification, rather than how a justified person lives.

We must keep in mind that Paul was not dealing with salvation in chapter 7 but with the issue of how the believer can ever do anything good since he has such a repulsive sin nature.

"This is the chapter that really tells us, really lays out in a logical way, the foundation for the spiritual life. Romans 8 has to be understood in connection with Galatians 5. These are probably the two greatest chapters in the Scriptures about the spiritual life and of course they connect with Ephesians 5 and John, chapter 15, the abiding chapter." ibid

As long as believers are not walking according to the flesh but according to the Spirit, they have no condemnation, no punishment, no Divine discipline in time. This has nothing to do with the gift of eternal life that we receive when we believe the gospel.

Some people say, "Well the scribe just copied it in the wrong place. It's located down in verse 4." There's no reason why God the Holy Spirit wouldn't repeat Himself. He sometimes does that in the Scripture just to get our attention. That's a good reason for it to be repeated again in verse eight.

The Greek word for "condemnation" is "katakrima"-Greek κατάκριμα (n.nsn). It can be used for eternal condemnation but it can also be used for temporal condemnation. The context of this word is focusing on the consequences of sin in the believer's life in Romans 8.

katakrima is used only 3 times in the N.T. and all three are found in Romans. Two of them are in chapter 5 in the post-justification section of Romans. It's not in the section where unbelievers are addressed back in Romans 1 and 2 where justification, not sanctification, is the issue.

As believers in Christ, we've been set free from the judicial penalty of sin related to future punishment. We are no longer spiritually dead, but if we're not walking by the Spirit (walking in carnality), we act like we're spiritually dead, so there are temporary consequences including punishment.

"Paul describes the consequence of his preceding arguments: there is no condemnation for those in solidarity with Christ because the indwelling Holy

Spirit enables them to fulfill what the law required. The Holy Spirit has been mentioned but once (Rom. 5:5); in this chapter He is mentioned nineteen times."

Douglas Mangum, ed., Lexham Context Commentary: New Testament, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ro 8:1-4.

The indwelling Holy Spirit of God is the source of divine power for sanctification and for spiritual victory over sin in our daily lives. Walking in the Spirit describes a life yielded to the control of the Holy Spirit which produces the fruit of the Spirit.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23) gentleness, self-control. Against such there is no law.

If you wonder if you are walking by the Spirit, just evaluate your recent past to see how much fruit the Holy Spirit produced in you.

In our day-to-day reality, moment-by-moment in time we can either be operating on the Word of God, being filled with the Holy Spirit, and walking in the light or we can walk in the darkness according to our sin nature. When we do that, we're walking in darkness

and we're experiencing the same results as an unbeliever.

Romans 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

The first thing that stands out in this verse is that there are two types of law. The first is the **law of the Spirit of life** and the other is **the law of sin and of death**.

God has graciously given us volition, free will, the ability to choose and every believer will choose to live under the law of the Spirit of life in Christ Jesus, or we will choose to live under the law of sin and death. The first choice depends on the Holy Spirit where the second choice depends on one's self.

Moses said in the Torah, "**I set before you this day, life or death**" (Deut. 11:26-28, 30:15-18. & 19-20). The question is, "Will we choose to follow the law of the Spirit of life in Christ Jesus and experience the fullness of blessings from God, or will we choose to follow the law of sin and death and experience death?"

Seven Types of Death

1. **Spiritual Death** – *Rom. 5:12, 6:23, I Cor. 2:14*
2. **Physical Death** - *Matt. 8:22, II Cor. 5:8*
3. **Temporal Death** – *Rom. 8:6, Eph. 5:14, I Ti 5:6*
4. **Positional Death** – *Rom. 6:6-14, Col. 3:3*
5. **Second Death** – *Rev. 20:12-15*
6. **Operational Death** – *I Cor. 3:14-15, Ja. 2:26*
7. **Sexual Death** – *Rom. 4:17-21, Heb. 11:12*

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Following the law of sin and death can manifest itself by a rebellious attitude where there is indifference to God, or it can manifest itself by an attitude to please God by keeping the law, but apart from the enabling power of the Holy Spirit.

We will see that this whole chapter shows a stark, rigid contrast between flesh and Spirit and between life and

death. It's one or the other, there is no such thing as being a little bit in the flesh and a little bit in the Spirit.

God has given us a spiritual law that sets us free from the law of sin and death. Think about that. This spiritual law is administered through the Holy Spirit which gives us life. All we have to do is choose life rather than death. That doesn't appear to be a difficult decision, but this spiritual law cannot help those who are biblically ignorant or those who are consistently carried away by their lusts.

Very few believers have ever heard of the law of the Spirit of life in Christ Jesus and even fewer than that know what it is or could explain it. If you don't believe it, ask your Christian friends or family what it is. Ask them if they know that the "Spirit of life" is God the Holy Spirit.

LESSON 203 (7-26-22)

All believers have been given eternal life, but we can still undergo what can be called experiential spiritual death. We are born spiritually dead, separated from God; Experiential

spiritual death occurs when believers submit themselves to the law of sin and death by trying to have victory over sin by trying to keep the law by their own efforts rather than submitting themselves to the law of the Spirit of life in Christ Jesus where they depend on the power of the Holy Spirit which enables them to obey and please God, rather than relying on their own pathetic efforts.

"Life is to be understood as capacity to experience the joy, peace, contentment, and happiness in any and all circumstances based on the fact that God the Holy Spirit is filling us with His Word. There's a fullness in His Word and we're walking by the Spirit and advancing to spiritual maturity. But [the law of sin and] death, in contrast, is the loss of blessing in time due to the failure of executing the plan of God for our life. It is based on attempts to live life on the basis of our own desires, our own terms, really rejecting Scripture as the authority for life."

Romans 6:18 And having been set free from sin, you became slaves of righteousness.

"We've been set free from sin but we've become slaves of righteousness. We're always slaves of either sin or righteousness. We've been set free from sin and enslaved to God and the result of this is eternal [the abundant] life (John 10:10). ...This is the freedom we have in Christ."

Galatians 5:1 It was for freedom that Christ set us free; therefore, keep standing firm and do not be subject again to a yoke of slavery.

Jesus Christ set us free from the penalty of sin and He also freed us from the power of sin, which is found in our sin nature.

The law of the Spirit of life is in contrast to the law of death. These are two antithetical principles that every believer functions under.

Galatians 5:16-18 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17) For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please (succumb to lusts). 18)

But if you are led by the Spirit, you are not under the Law.

If we are not led by the Spirit, it is because we have put ourselves under the dictatorship of our sin nature with its principle of sin and death, including its ongoing defeat, guilt, depression, and operational death. Unfortunately, most believers don't know any other way to live, so they will not receive eternal rewards.

1 Corinthians 3:14-15 If anyone's work (divine good) which he has built on it (the fire) endures, he will receive a reward. 15) If anyone's work (human good) is burned, he will suffer loss (rewards, decorations, opportunities, and privileges); but he himself will be saved, yet so as through fire.

Many, if not most believers, know nothing about receiving eternal rewards; they just hope that they make it to heaven. How can they be motivated to endure till the end by being a good and faithful servant if they don't even know that they could receive eternal rewards?

Romans 8:13 *For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.*

It's all about staying in fellowship with God and having Him as our Companion rather than our disciplinarian. That is what the principle of the Spirit of life is all about and the sinful deeds of our body cannot survive in such a wholesome and loving relationship.

This relationship produces experiential righteousness that builds spiritual capacity in us that leads to spiritual maturity. Whenever we try to address a problem by our own effort, leaving God out of it, we immediately come under the tyranny of our sin nature and start experiencing the whole gamut of MAS - Mental Attitude Sins. "The whole verse is to this effect: That the triumph of believers over their inward corruption, through the power of Christ's Spirit in them, proves them to be in Christ Jesus, and as such absolved from condemnation."

Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 239.

LESSON 204 (7-28-22)

Psalm 119:9-11 How can a young man keep his way pure? By keeping it according to Thy word. 10) With all my heart I have sought Thee; Do not let me wander from Thy commandments. 11) Thy word I have treasured in my heart, That I may not sin against Thee.

Living under the principle of the Spirit of Life requires a certain level of biblical knowledge:

1. No one is justified by the Law before God. Gal. 3:11
2. We are not under the law but under grace. Rom. 6:14
3. No one can keep the law. James 2:10
4. Without Christ, we can do nothing. John 15:5
5. Every C.A. believer is permanently identified with J.C. through the baptism of the H.S. 1 Corinthians 12:13
6. When we acknowledge our sins to God, He forgives us and we then have access to the Holy Spirit's power. 1 John 1:9

7. When we have the H.S. power, we can overcome our flesh.

Galatians 5:16

8. Believers have died to sin. Romans 6:2

9. Believers have died to the Law. Romans 7:4

10. We choose to live under the law of sin and death or under the law of the Spirit of life. Romans 6:13

11. God's plan for our life is achieved through spiritual means, not physical. Romans 8:2

The law of the Spirit of life is different from all other laws.

Normally a law regulates and controls, but this law sets us free.

John 8:36 If ^{3rd} therefore the Son shall make you free, you shall be free indeed.

2 Corinthians 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

Galatians 5:1 It was for freedom that Christ set us free; therefore, keep standing firm and do not be subject again to a yoke of slavery.

Since the Law of the Spirit of life depends on the Holy Spirit

Himself, that law is not limited by a rigid system of law and legalism.

Romans 8:3 *For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and (as an offering) for sin, He condemned sin in the flesh,*

What is it that the Law couldn't do? It couldn't deliver mankind from the penalty of sin. Why?

Because man cannot keep the Law. Why not? Because his flesh/sin nature dominates him by provoking him to sin.

Galatians 3:10 *For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." (Deut. 27:26)*

Here is an example of how the law is weak: The Law says, "love your neighbor as yourself," but no one can obey that command because the tyranny of their sin nature is stronger than the Law. This is not to suggest

that the Law in itself is weak; it is holy and good. So, under the Law we couldn't obey it, but God sent His Son to fulfill the Law. And He fulfilled it in His humanity (minus a sin nature) through the power of the Holy Spirit. He didn't fulfill it through the power of His deity. The only time He accessed His omnipotence or His omniscience was to demonstrate that He is God. He relied on the H.S. in order to accomplish His mission so that he could demonstrate to us that we can rely on the H.S. as well to accomplish our mission.

"The believer's freedom comes from Jesus's incarnation and his work as the sin offering and by the Holy Spirit's operation in providing life. The Second Person of the Trinity, the Son, took on humanity. He did not cease to be God but took on a real human nature (without sin) and became the perfect offering. He fulfilled the law's demands in his life and in his death and broke sin's power in a human body on the

cross." Paige Patterson, "Salvation in the Old Testament," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1793.

LESSON 205 (8-2-22)

the likeness of sinful flesh, Jesus Christ had the same human body as any of us have, but with one huge difference, He did not have a sin nature. If He did, He wouldn't have been qualified to take our punishment on the cross. He had to be absolutely perfect in every way. If He had a sin nature, every cell in His body would be contaminated.

Jesus Christ physically looked like other men (Phil.2:8). No one could know by looking at Him that He was the Son of God or that He was sinless. He had to have food and water to survive; He experienced pain like anyone else and He was subject to death. But his death was unique, He died by dismissing His spirit (John 19:30) which is something mere mortals cannot do.

Hebrews 2:17-18 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 18) For since He Himself was ~~tempted~~ tested in that which He has suffered, He is able to come to the aid of those who are tempted tested.

tested - ΠΕΙΡΑΖΟ, πειράζω, (pt. ap); ② to endeavor to discover the nature or character of something by testing, try, make trial of, put to the test

as an offering - This phrase was added; it's not in the original manuscripts, however, it fits the context. Jesus voluntarily offered Himself as an offering, or sacrifice to pay the penalty for sins of the entire world. And, in keeping with the Mosaic Law, just as the animals that were sacrificed had to be perfect, without spot or blemish, Jesus Christ was absolutely perfect, never committing even one sin.

Hebrews 4:15 *For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been ~~tempted~~ tested in all things as we are, yet without sin.*

on account of sin: Jesus became a man and left the glory of heaven to become a sacrifice for us on the cross because it was the only way that God could be just and still save us. This not only provided salvation for all mankind, it also paved the way for believers to live in freedom under the principle of the Spirit of life in Christ which enables us to achieve spiritual maturity ,

i.e. - to be experientially sanctified and rewarded at the Judgment Seat of Christ.

He condemned sin in the flesh - What does this mean?

He condemned sin through His ability to live without sinning which fulfilled the requirements of the Law.

Through the death and resurrection of Jesus Christ, God has provided the power to live in the freedom of the Spirit. He also condemned sin on the cross by paying for sins that He did not commit.

His spiritual death and resurrection demonstrate His victory over sin and death and by His grace, we shared that victory when we retroactively died to sin (Rom. 6:2) and to the Law (Rom. 7:4) through our identification with Him (Rom. 7:4, Gal. 2:19). Plus, our "old self" was crucified along with Christ's crucifixion which set us free from the power of sin (Rom. 6:6).

"We are always free, we are always indwelled by the Holy Spirit, but to enjoy the benefits of freedom and the power and ministries of the Spirit we must be in fellowship, F/HS."

Grace Notes: Dr. Dan Hill

"The means of freedom back in Romans 6:7 was the baptism of the Holy Spirit wherein we were united with Christ in His death. Here the means of freedom is the Holy Spirit and His continual working in the believer's life." ibid

The more we mature spiritually, the more freedom we have. Freedom means more independence, not to raise hell, but to use the grace and knowledge we acquire from Bible study to become good and faithful servants.

LESSON 206 (8-9-22)

Only through knowledge of God can anyone appreciate, love, and worship Him. As believers, we are commanded to "renovate our thinking" with divine viewpoint thinking so God's gracious purpose can be fulfilled in and through our lives (Rom. 12:2; Eph. 1:18; 4:22—24).

Romans 12:2 *And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.*

God's purpose for the post-salvation life of the believer calls for spiritual growth (2 Pet. 3:18). We are kept alive on earth to fulfill our destiny, which is to become a mature believer, a spiritual winner. The believer's spiritual growth depends on consistent reception, retention, and recall of Bible doctrine so that it can be applied in every circumstance of life.

Spiritually mature believers are biblically self-sustaining. This means that they don't have to go to others for help to handle the exigencies of life which gives them an independence that most believers don't have. But we must be careful that we don't get impressed with ourselves.

2 Corinthians 3:5-6 ...but our adequacy is from God,6) who also made us adequate as servants of a new (spiritual) covenant, not of the letter (Mosaic Law), but of the (Holy) Spirit; for the letter kills (condemns), but the Spirit gives life.

By the perfect humanity and perfect walk of the Incarnate Son, God exhibited a living condemnation of sinful flesh (the sin nature).

Romans 8:4 so that the requirement (or "ordinance") of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

The requirement of the law is **HOLINESS** and the fulfillment of the law is **LOVE**: *Matt. 22:36-40, Gal. 5:14,*

Verse 3 informs us as to what God did for us and verse 4 explains why He did what He did.

It's important to recognize that "requirement" is singular. There is no long laundry list of ordinances of the law that God requires of us.

So, what is the requirement? The requirement of the Law is for the believer to be holy as God Himself is Holy. This was impossible through the Law but is now possible through the Holy Spirit.

1 Peter 1:14-16 As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 15) but like the Holy One who

called you, be holy yourselves also in all your behavior; 16) because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY" (Leviticus 11:44).

HOLY - HAGIOS, ἅγιος, (adj. npm); ① as adj. pert. to being dedicated or consecrated to the service of God.

② used as a pure substantive(ly) the holy (thing, person - believers are *hagios* - saints)

All believers are saints, but not all believers fulfill the righteous requirement of the law - which is holiness.

The righteous requirement of the law (holiness) is fulfilled in us when we produce the fruit of the Spirit (Gal 5:22-23).

LESSON 207 (8-11-22)

the Law might be fulfilled in us, PLEROO, πληρόω, (v.aps);

④ to bring to a designed end, fulfill a prophecy, an obligation, a promise, a law, a request, a purpose, a desire, a hope, a duty, a fate, a destiny, etc.

Ⓐ of the fulfillment of divine predictions or promises. The word stands almost always in the passive be fulfilled

The passive voice indicates that we receive what is needed to fulfill the law and the subjunctive mood indicates that fulfilling the law is only a potential. Some believers will fulfill it but most will not because of ignorance of Bible doctrine or because it is more important for them to please themselves than to please God.

There is a condition in this verse that will determine whether the law will be fulfilled in us or not:

who do not walk according to the flesh (carnality) *but according to the Spirit* (spiritually).

It's important to note that not walking according to the flesh but according to the Spirit is a choice that believers make. They will decide to walk according to the flesh (sin nature) by trying to keep the law or by walking in a manner that pleases themselves rather than God, OR, they will decide to walk by the power of the Holy Spirit by trusting in Him rather than themselves.

Below are a few verses that demonstrates that believers can walk blamelessly and righteously:

Luke 1:6 -They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.

Acts 24:16 "In view of this, I also do my best to maintain always a blameless conscience both before God and before men.

1 Corinthians 11:1-2 Be imitators of me, just as I also am of Christ. 2) Now I praise you because you remember me in everything, and hold firmly to the traditions, just as I delivered them to you.

2 Corinthians 1:12 For our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

Titus 2:11-13 For the grace of God has appeared, *bringing salvation to all men, 12) instructing us to deny ungodliness and worldly desires and to live (v.aas) sensibly, righteously and godly in the present

age, 13) looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;

****1 Timothy 2:3-4 ...God our Savior, 4) who desires all men to be saved and to come to the knowledge of the truth.***

"Thus the Spirit enables believers to fulfill the "spiritual" law (Rom. 7:14), but (paradoxically) not by following the law but by following the Spirit. Douglas Mangum, ed., Lexham Context Commentary: New Testament, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ro 8:1-4.

Psalm 1:1-2 How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! 2) But his delight is in the law (B.D.) of the LORD, And in His law (B.D.) he meditates day and night. Phil. 2:14-16, Eph. 4:20-24, 1 Thess. 3:12-13

LESSON 208 (8-16-22)

Romans 8:5 For those who are (pt.pa) according to the flesh (sin nature) set their minds on the things of

the flesh (carnality), *but those who are according to the Spirit, the things of the Spirit.*

set their minds - PHRONEO, φρονέω, (v.pai); ② to give careful consideration to something, set one's mind on, be intent on,

Those who are according to the flesh are intent on doing things their way whether it's satisfying their lusts or whether they are legalists who try to satisfy God by keeping the law.

The majority of believers fit into these two categories because it is the normal thing to do, mainly because they have never been taught the alternative which is the law of the Spirit of life.

Such a shame, they live under the law of sin and death and continually experience spiritual weakness and defeat, depression, and despair.

Those who choose to set their mind on the Spirit of life are relatively few in number because it is not natural to live your life through the supernatural means of accessing the power of the Holy Spirit. Those who

do, are spiritually strong and have enthusiasm, optimism, and spiritual victories.

Below is a description of those who set their minds on the flesh:

Philippians 3:17-19 Brethren, join in following my example, and observe those who walk according to the pattern you have in us. 18) For many (believers) walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, 19) whose end is destruction (their life ends in ruin), whose god is their appetite (Gr. Kolia, stomach, womb, - emotions), and whose glory is in their shame, who set their minds on earthly things.

Expanded translation:

For those who keep on living, being enslaved to their sin nature, keep on thinking about sinful or worldly things associated with carnality, but those who keep on living through the Holy Spirit's power, think about things above, spiritual things associated with spirituality.

Romans 8:6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

"the mind set on the flesh is death" - Those who are focused on satisfying their lusts are spiritually dead experientially. They are still saved, but they are separated from the wonderful spiritual life that includes the blessings and joy of having an intimate and loving relationship with God.

This also applies to legalists who try to keep the written law in order to be right with God. People need to **STOP BELIEVING IN THEMSELVES TO BE SAVED!**

Those people are often depressed and disappointed because they are so often defeated by their sin nature. Being disappointed with yourself means you are believing in yourself, rather than God.

No one in their right mind would choose to set their mind on something that brings death, but like Paul, many choose to use their human ability to keep the Law which results in death.

"the mind set on the Spirit is life and peace" - Those who rely on the H.S. are empowered to trust and obey God which enhances their relationship with Him. We can have peace with God and an abundant life that we all

desire, not because of anything we do, but because of His phenomenal plan for us and His love and grace.

Think about how great it would be to live a life where there is very little if any worry or fear. Think about how wonderful it would be to ask God for help for yourself and others and then witness His faithfulness in answering prayer. Think about the joy of knowing that you are never alone because He has promised that He will never leave us or forsake us. Think about having the Holy Spirit's supernatural power available to you every moment of every day instead of struggling with our own pathetic puny power. Think about having the peace of God that passes all understanding (*Phil. 4:6-7*) no matter what the circumstances might be.

The "peace" mentioned here, not only means being at peace with God, but also includes experiencing tranquility and a sense of well-being for the here and now as well as for what lies ahead.

Peace is a result of justification which is **by faith** and a result of walking in the Spirit which is **by faith**. There are millions of professing Christians who have no peace

about their salvation and millions who have no peace about their walking in the Lord.

Why? Because they are biblically ignorant and they **lack faith**.

Hebrews 11:6 *And without **faith** it is impossible to please Him,*

2 Corinthians 5:7 *for we **walk by faith**, not by sight-*

Hebrews 10:38 *but my righteous one shall live by **faith**; and if he shrinks back, MY soul has no pleasure in him.*

LESSON 209 (8-18-22)

7) because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so;

is hostile - ECHTHRA, ἔχθρα, (n.nsf); *enmity - active, and typically mutual hatred or ill will, hostility, insubordination*

Believers who live under the "law of sin" (enslaved to the O.S.N. -Rom. 7:23, 25, 8:2) eventually become frustrated

by their inability to keep the law, which leads to indifference to God's Word, which leads to a negative attitude, which leads to hostility towards God.

Most people try to live their lives in a way that is acceptable to God. They strive to be better people by keeping the law, doing good works, and by resisting temptations. Of course, this never works because they always fail to reach their goal. They don't seem to realize that salvation and acceptance from God isn't about reaching a goal, but about trusting in what **HE** has provided for us through His grace.

It's not about what **WE DO FOR HIM**, it's about what **HE HAS ALREADY DONE FOR US!**

The only way to be acceptable to God by what you do is to be perfect. If you live your entire life without committing even one sin, then God will accept you. Of course, Jesus Christ was the only One who propitiated (satisfied) the standard of perfection that God demands. People who are striving to be saved by doing good works or by keeping the law, desperately need to know this.

Believers who depend on keeping the law to be right with God have no spiritual dimension in their lives because they trust in themselves rather than God. This always leads to defeat, exasperation, and eventually hostility to God because they think that Bible doctrine doesn't work, or even worse, the Word of God isn't true. So, they usually stop trying to please God and start trying to please themselves by seeking whatever pleasures the world may offer them.

James 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God.

1 John 2:15-16 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16) For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

"for it (the mind) does not subject itself to the law of God"

"subject itself" - HYPOTASSO, ὑποτάσσω, (v.ppi): ①
to cause to be in a submissive relationship, to be
subject, to be subordinate.

"the law of God" There is the universal law of God,
some- times referred to as "natural law" and the "law
of the Spirit of life." The one who's mind is set on
the flesh, the carnal mind, is unable to keep either
one.

So, why doesn't the mind set on the flesh subject itself
to the Law of God?

Because, **"it is not even able to do so;"** Why? Because
it (the mind) has voluntarily enslaved itself to the sin
nature which puts it under the law of sin and death.

Carnal believers saturate themselves with the things of
the world rather than the things of the spirit. They
ignore the command found in Colossians three:

**Colossians 3:2 Set your mind on the things above,
not on the things that are on earth.**

*"The desire and pursuit of carnal ends is a state of
enmity to*

God, wholly incompatible with true life and peace in the soul."

Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole*

Bible, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 240.

Romans 8:8 and those who are in the flesh cannot please God.

When a believer sins, he is in a state of carnality, a state of disobedience. He is estranged from God and is dominated by his sin nature. An unbeliever cares only for his sinful interests and has no regard for God, but carnal believers do the same.

There is nothing a believer can do while in the state of sin (carnality) to please God. There is no work, no sacrifice, no good deed, no feeling of regret or sorrow, no promise or oath, no walking down an aisle to rededicate your life can cleanse a believer from sin.

The only post-salvation way for us to be right with God and to please Him, is to humble ourselves and acknowledge our sins to Him, period!

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

This is done while we are alienated from God because of our sins, but the moment we admit our sin to Him (G.F.), we are instantaneously forgiven, our fellowship / companionship with Him is restored, and we regain the ministries of the Holy Spirit, including His power.

What are the ministries of the Holy Spirit?

1. **Fills Us** - **Ephesians 5:18** *And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,*
2. **Gives Spiritual Gifts** - **1 Corinthians 12:11** *But one and the same Spirit works all these things, distributing to each one individually just as He wills.*
3. **Spiritually Baptizes Believers** - **1 Corinthians 12:13** *For by one Spirit we were all baptized into one body, whether Jews or Greeks,*

whether slaves or free, and we were all made to drink of one Spirit.

4. **Produces Fruit of the Spirit** - Galatians 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23) gentleness, self-control; against such things there is no law.*
5. **Intercedes for Us** - Romans 8:26-27 *In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; 27) and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.*
6. **Teaches Us Bible Doctrine** - John 14:26 *But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.*
7. **Guides Us** - John 16:13 - *But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.*

LESSON 210 (8-23-22)

Today, the Holy Spirit is the Deliverer from sin in the body. **Rom. 8:4** *That the righteousness of the law **might be fulfilled** (v.aps) **in us**...* this is the passive voice and the subjunctive mood. This means that it's the Holy Spirit, NOT US, who produces a life of obedience which the Law commanded but could not produce.

The Holy Spirit furnishes the power; when we decide to rely on Him rather than ourselves, He goes to war with our sin nature and He always wins. It's no longer us versus the flesh, now it's the Holy Spirit versus the flesh.

*"A believer has been given a new nature, and now he can yield himself to the new nature. And this is an act of the will. This is the new struggle that's brought to our attention. "The flesh" describes the natural man. The Lord Jesus said, **"That which is born of the flesh is flesh"**—it will always be flesh. God has no program to change the flesh. Rather He brings in*

something new: "and that which is born of the Spirit is spirit" (John 3:6).

A new struggle is brought to our attention. It is no longer the new nature or the believer striving for mastery over sin in the body; it is the Holy Spirit striving against the old nature." J. Vernon McGee, *Thru the Bible Commentary*, (Nashville: Thomas Nelson, 1997), 697.

Read: **Galatians 5:1-16**

All mankind desires to have security, confidence, courage, stability, and peace of mind, but few acquire these. The reason is because our nature is just the opposite of these.

Many think that all believers have these attributes because they erroneously think they gain them naturally by virtue of being a Christian. They also mistakenly think that Christians are better than other people.

The following verse commands believers to have certain virtues which demonstrates that they do not come automatically, plus the believers cannot obey that command apart from relying on the Holy Spirit's power to produce them.

Colossians 3:12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

These are just a few of the things that most believers desire. However, we are unable to acquire these noble character traits by our own effort. It is only as we let the Spirit of God work in our lives that they will appear.

Romans 8:9 However, you are not in the flesh but in the (Holy) Spirit, if indeed the Spirit of God dwells in you. But if ^{1st} anyone does not have the Spirit of Christ, he does not belong to Him (he is an unbeliever).

The verbs "are," "dwells," "have," and "does" are all in the present, active, indicative. This shows that being "in the Spirit" is not referring to being temporarily filled with the H.S. but being permanently indwelt with the H.S. There is an important difference between "being filled w/ the Holy Spirit" (temporary) and being "indwelled by the Holy Spirit" (permanent). Jesus Christ

was the only One who was permanently filled with the Holy Spirit.

LESSON 211 (8-25-22)

The first "*if indeed*" is one word in the Gr. EIPER, ειπερ, which here means, "assuming that."

the Spirit of God dwells in you - ΟΙΚΕΟ, οικέω, (v.pai);

① to reside in a place, live, dwell

INDWELLING OF THE HOLY SPIRIT

1. No Old Testament believer was not indwelt by the H.S.
2. A very small number of them received what can be called the enduement of the H.S. which was given to some in order to perform a particular but it was only temporary. After the task was completed, the H.S. was removed.
3. Example: "*And the Spirit of the Lord will come upon you* [speaking of King Saul] *and you'll prophesy with them and be turned into another man.*" That indicates that he's regenerate, by the way. Then in 1 Samuel 10:10 "*When they came to the hill there*

was a group of prophets to meet him and the Spirit of God came upon him." Notice it's always upon, upon, upon; it's not in. You didn't have indwelling like there is now. And then the Spirit of the Lord leaves him in 1 Samuel 16:14, *"But the Spirit of the Lord departed from Saul, and a distressing spirit from the Lord troubled him."* He came under Divine discipline. The Spirit of the Lord left him. It was temporary. It was only for key leaders to enhance their leadership ability in relationship to the theocratic kingdom or theocracy of Israel and it was a temporary bestowing of the gift. Dr. Robert Dean, NT - 06 Romans

After David sinned against Bathsheba, he prayed to God to confess his sins so God would cleanse him of his sin.

Psalm 51:11-12 *Do not cast me away from Thy presence, and, do not take Thy Holy Spirit from me. 12) Restore to me the joy of Thy salvation, and sustain me with a willing spirit.*

4. Church Age believers are never commanded to be indwelt with the H.S. because we receive the

indwelling of the H.S. the moment we are saved. (1 Cor. 6:19-20, 3:16)

1 Corinthians 12:13 *For by one Spirit (H.S.) we were all baptized into one body (the body of Christ), whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit (indwelling of the HS).*

1 Corinthians 3:16 *Do you not know that you are a temple of God, and that the Spirit of God dwells in you?*

5. Jesus said the following to His disciples: John 14:16 *And I will pray the Father, and He will give you another Helper, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive because it neither sees Him nor knows Him but you know Him for He dwells with you and will be in you."*
6. The Indwelling of the Spirit is permanent and irrevocable, not affected by carnality or spirituality. Whether we are obedient or disobedient doesn't have any effect on the permanence of being

indwelt by the Holy Spirit. It is not based on our volition; however, the filling of the Spirit is. Since only the Holy Spirit gives spiritual life, a person cannot be related to Christ apart from the H.S.

1 Corinthians 6:19-20 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20) For you have been bought with a price: therefore, glorify God in your body.

7. The filling of the Holy Spirit does depend on our volition, and that is why it's temporary. When we sin, our fellowship with God is broken and we are alienated from God until we acknowledge our sins to Him.
8. Believers in other dispensations are not indwelt by the Holy Spirit, but all believers are indwelt with the Holy Spirit in the Church Age.
9. The indwelling of the Holy Spirit is also a sign of the royal family status, which is superior to O.T.

believers who were Family of God whereas we are the Royal Family of God.

10. While the indwelling of Holy Spirit emphasizes the body, the filling of the Holy Spirit emphasizes the soul.
11. There are no sacred buildings or temples in the Church Age other than our bodies, which are called the "Temple of the Holy Spirit" (1 Cor. 6:19). This indwelling makes our bodies a temple, an inner sanctum for the Godhead.
 - a. The **indwelling of God the Holy Spirit** is taught in
(Rom 8:11; 1 Cor 3:16; 1 Cor. 6:19-20; 2 Cor 6:16.)
 - b. The **indwelling of God the Son** is taught in
(John 14:20; 17:22-23; Rom 8:10; Gal 2:20; Col 1:27)

c. The indwelling of God the Father is taught in

(John 14:23; Eph 4:6; 2 John 9; Phil 2:13)

12. Those who are not indwelt by the H.S. are not believers. However, some take this too far by claiming that there must be evidence of the indwelling of Holy Spirit in a person or else he is not really saved.

"When there is no evidence of His [H.S.] presence by the fruit He produces (Gal. 5:22, 23), a person has no legitimate claim to Christ as Savior and Lord." A well-known pastor that is on the radio and TV

LESSON 212 (8-30-22)

the Spirit of Christ - Why is the Holy Spirit referred to here as the "Spirit of Christ"? This is a title for the H.S. which was given to us by J.C.

Matthew 3:11 - *...He (J.C.) will baptize you with the Holy Spirit and fire.*

God the Father gives us the Holy Spirit through Jesus Christ (**John 14:26, 15:26, 16:7**) and the Holy Spirit acts as the agent of Christ Who baptizes (identifies) us with Jesus Christ. (**Matt. 3:11, Mark 1:8, Luke 3:16, John 1:33**)

John 15:26 When the Helper (H.S.) comes, whom I (J.C.) will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me,

Read: **Acts 19:1-7**

Here are a few things we need to remember about Romans Chapter 8 that we have learned so far:

1. No one is justified by the Law before God. (Galatians 3:11)
2. The Law can be fulfilled **IN US**, but **NOT BY US**.
3. Those who try to keep the Law to be accepted by God are
trusting in their own efforts, rather than the power
and the grace of God.

4. The "law of the Spirit of life" is the alternative to trying to keep the law which is associated with the "law of sin and death."

Romans 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

5. The struggle to fulfill the law is NOT between us and our flesh/sin nature, but between the Holy Spirit and our flesh/sin nature.

6. We have victory over sin only when we rely on the enabling power of the H.S. rather than our own puny pathetic power.

Romans 8:10 And if Christ is in you, though the body is dead because of sin, yet the (human) spirit is alive because of righteousness.

Think about how this verse starts: **And if** ^{1st} **Christ is in you**, can be translated, "since Christ is in you" or "since Christ indwells you." Paul very easily equates the indwelling Christ with the indwelling Spirit. Our Spiritual Life is exhibited through our

walk in the Spirit which is equated with our walk in Christ.

Colossians 2:6 As you therefore have received Christ Jesus the Lord, so walk in Him,

When we are "walking in the Spirit," we are also "walking in Jesus Christ."

though the body is dead because of sin, The believer's body is dead because of the presence of the Sin Nature, but we are not defeated by it because we have a human spirit. This gives us the ability to have a relationship with God and it is energized by the Holy Spirit.

Unbelievers do not have a human spirit, just a soul and a body. When a person believes the gospel, he receives a human spirit and the indwelling of the H.S. as well.

the body is dead - What does this mean? We know it is not saying that the body is physically dead. We find the word "dead" in Romans 26 times and "dead" 18 times. We saw a reference to the "body of death" in Chapter 7.

Romans 7:24 Wretched man that I am! Who will set me free from the *body of this death*?

Romans 8:12-13 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—13) for if you are living according to the flesh, *you must die*; but if by the Spirit you are putting to death the deeds of the body, you will live.

"It seems obvious that it is possible for "brethren" to die. In some sense a true Christian can experience spiritual death. Earlier in the context he has defined death as the opposite of "life and peace" (Rom. 8:6). It is therefore not to be equated with loss of salvation or hell but with emptiness, depression, and spiritual impoverishment." Joseph Dillow, *Reign of the Servant Kings*, n.d.

LESSON 213 (9-6-22) [continuing from verse 10]

yet the (human) spirit is alive because of righteousness.

You and I are in Christ, which means that we are permanently and intimately identified with Him.

When He died, we died to sin and to the law. We are to recognize that as a fact by presenting or yielding our bodies to Him.

Many believers think that they just can't do that and they are right, but the Lord can do it through the enabling power of the Holy Spirit.

Galatians 2:20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. 21) I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

One reason believers' spirits are alive is because of God's imputed righteousness. God cannot bless fallen man or have a relationship with him because he is unrighteous. But since believers are justified through God's imputed righteousness, He can graciously bless them physically, soulishly, and spiritually.

Without a human spirit, the source of Christian vitality, the human "body" is like a corpse because of

the influence of the sin nature... but God's imputed righteousness enables the human spirit to thrive.

This was taken from: Berean Call Reprints, Dave Hunt

QUESTION: A popular theologian on radio... states that in 1 Corinthians 6:19 when Paul speaks of the Holy Spirit being in us he is using a figure of speech and that the Holy Spirit is not spatially present within the believer...that the indwelling is best described as a relationship...as one would say, "*My beloved ones will always be in my heart.*" I have always believed that the Holy Spirit, after the new birth...literally abides within the believer in the same way that my soul and/or spirit lives "spatially" within my body.

I understand...the use of the word "spatial" is awkward, at best, when attempting to describe the "location" of a spirit being. But is it not correct to say that a human spirit dwells spatially in a body...? I understand that God the Holy Spirit is omnipresent and not limited by time and space, but does He not literally dwell within each believer? Is God joined to me like I'm joined to the Rotary Club in outlook and beliefs, or is it an actual supernatural union as I have always believed the Scriptures teach? Have I been so far afield in my understanding of this doctrine all my life?

Answer: We don't understand how the human soul and spirit live within the body, but they do. Paul describes death as the departure of the soul and spirit from the body to be with Christ in heaven: "**absent from the body...present with the Lord**" (2 Cor 5:8). Paul desired to "**depart, and to be with Christ...**" (Phil 1:23). He contrasted that with abiding "**in the flesh**" (v 24), again showing that the soul and spirit literally dwell within the body while it is alive, and leave it upon death. Of course, we can't pinpoint a "location" of the soul and spirit within the body. That the souls and spirits of the redeemed who have died are literally with Christ in heaven is further indicated by the statement that they come with Christ to be reunited with their bodies at the resurrection and the Rapture (1 Thes 4:14).

We have biblical and logical reason to believe that the indwelling of the Spirit of Christ and the Holy Spirit within the believer, which brings life to spirit, soul and body, is no less in each person's body than is the human soul and spirit. Our bodies,

for example, are called ***“the temple of God”*** (1 Cor 3:16-17); the ***“body is the temple of the Holy Ghost”*** (1 Cor 6:19). Paul is specific regarding the body: ***“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ [bodily] from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you”*** (Rom 8:11).

That there is something more than a mere relationship, such as *“My beloved ones will always be in my heart,”* is quite evident. The believer does indeed have such a relationship, but it is voluntary and by faith, as when Paul prays for the Ephesians, ***“that Christ may dwell in your hearts by faith”*** (Eph 3:17). That also would be true of the analogy Christ makes of the believer’s relationship to Him as that of a branch in a vine (John 15:1-10), thus drawing its life and sustenance for victorious living from Christ. This is a faith relationship, and thus the cutting off of the branches that don’t bear fruit and throwing them into the fire (John 15:6) is due to failure to live by faith a fruitful life; it does not mean that salvation has been lost. It is clear that there is an indwelling of Christ and the Holy Spirit, however, which is neither established nor maintained by faith.

Never are we told that to be saved we must believe that Christ and the Holy Spirit come to live within us. That we are **Born of the Holy Spirit** (John 1:13, 3:3-8; 1 Jn 3:9, etc.), **Baptized by the Holy Spirit** into the body of Christ (1 Cor. 12:13), **Sealed by the Holy Spirit** (Eph 1:13) and **Indwelt by the Holy Spirit** [1 Cor. 6:19] is not ours by faith. It is a work God does in all who believe the gospel and who are born again. Indeed, we are told that this indwelling (***“the Spirit of God dwell in you...if Christ be in you”*** - Rom 8:9-11) is proof of our salvation and the assurance that we will be raised from the dead. Again, ***“Jesus Christ is in you, except ye be reprobates”*** (2 Cor 13:5). Jesus told His disciples that the Holy Spirit ***“dwelleth with you, and shall be in you”*** (John 14:17). Surely this difference between being with and in which occurred at Pentecost is more than a deepening fellowship.

It cannot relate to the omnipresence of the Holy Spirit, which is always true. Jesus promised that those who believed in Him would have flowing out from within themselves ***“rivers of living water”*** (John 7:38). John explains, ***“But this spake he of the***

Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified” (v 39).

This promised indwelling of the Holy Spirit was so different from the relationship which the Holy Spirit had to the great prophets of the Old Testament that, in comparison, the Holy Spirit had not yet even been given! This indwelling is referred to as “*Christ in you, the hope of glory.*”

Though “spatial” may not be the proper word, surely God has created a permanent indwelling of the Spirit of Christ and of the Holy Spirit within believers’ bodies — and by faith He lives in our hearts.

LESSON 214 (9-8-22)

Take aways from the Berean Call Reprints above:

1. The indwelling of the H.S. is not a mere figure of speech.
2. Every Church Age believer automatically receives the indwelling of the H.S. at the moment he or she is saved.
3. The indwelling of the H.S, the indwelling of J.C., the filling of the H.S. and the baptism of the H.S. all occur at the same time (moment of salvation). But every one of these are distinct and function differently.
4. The indwelling of the H.S. and indwelling of J.C. and the baptism of the H.S. have this in common;

they are permanent and irrevocable which make them different from the filling of the H.S.

5. Our relationship with God is based on faith and obedience, but the indwelling of Christ & the Holy Spirit, and the baptism of the Holy Spirit are not established nor maintained by faith or obedience.
6. Since the filling of the H.S. is not permanent or irrevocable, it must be maintained by faith and obedience. When we sin, we lose our "spiritual status" and go into a "non-spiritual status" called "carnality."
7. God has graciously provided a way for us to regain our spiritual status by acknowledging our sins to GF (1 John 1:9). This is the only way to grow spiritually and to enhance our relationship with God.

The following scriptures help shed light on the "law of the Spirit of life" we find in **Romans 8:2**.

1 Corinthians 2:6-16 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who

are passing away; 7) but we speak God's **wisdom** in a mystery, the hidden **wisdom**, which God predestined before the ages to our glory; 8) the **wisdom** which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory; 9) but just as it is written, "Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him." (Isa. 64:4) 10) For to us God revealed them through the (Holy) Spirit; for the (Holy) Spirit searches all things, even the depths of God. 11) For whom among men knows the thoughts of a man except the (human) spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God. 12) Now we have received, not the spirit of the world (activating principle influencing a person), but the (Holy) Spirit who is from God, that we might know (v.ras) the things freely given to us by God, 13) which things we (Paul and his followers) also speak, not in words taught by human wisdom, but in those taught by the (Holy)

Spirit, combining spiritual (pneumatikos) thoughts with spiritual (pneumatikos) words (sp. thoughts produce sp. words, ex. "redemption," "justification" "sanctification," "imputation," "baptism" etc.) [*See the ESV version of vs. 13 below] 14) But a natural man (psuchikos, "soulish" man, unbeliever) does not accept (v.pmi) the things of the Spirit of God; for they are foolishness to him, and he cannot understand them (he's sp. dead), because they are spiritually appraised (examined). 15) But he who is spiritual appraises (examines) (v.pai) all things, yet he himself is appraised (judged) by no one. 16) For "who has known the mind of the LORD that he may instruct Him?" But we have the mind of Christ (Bible Doctrine).

**** (ESV) 1 Corinthians 2:13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual (filled with the Holy Spirit).***

Verses 13-14 illustrate how important it is to develop a spiritual vocabulary and to be able to use it

and explain it to people who have a very small biblical vocabulary or none at all. It is futile to try to learn Bible Doctrine without developing a biblical vocabulary.

Would you trust a doctor who used general words or slang to describe your health problem? No, you would expect him to use a precise scientific language which he should be able to explain to you.

LESSON 215 (9-13-22) Review

Romans 8:11 But if^{1st} (since) the Spirit of Him (GF) who raised Jesus (Rom. 6:4, Eph. 1:20) from ~~the~~ dead deaths (spiritual and physical death) dwells (v.pai) in you, He (GF) who raised Christ Jesus from the dead will also give life to your mortal bodies through His (Holy) Spirit who indwells you.

LESSON 216 (9-15-22)

Some have a question as to whether this verse refers only to the resurrection of Christ and believers or if it includes the principle of the Spirit of life in Christ Jesus that gives a spiritual dimension to believers who walk by the Spirit.

Romans 6:4 Therefore we have been buried with Him through baptism (identification) into death, in order that as Christ was raised (v.api) from ~~the dead~~ (deaths) through the glory of the Father, so we too might walk (v.aas) in newness of life.

Ephesians 1:20 which He (GF) brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places,

There are several people who believe that “life given to our mortal bodies” refers only to the coming of Jesus Christ when we will receive our resurrection bodies.

1 Corinthians 6:14 Now God has not only raised the Lord, but will also raise us up through His power.

2 Corinthians 4:14 knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.

These verses describe what will happen to every C.A. believer as they receive a resurrection body when Christ returns. However, the phrase “will give life to our mortal bodies through His Spirit who indwells you.” seems like it could also refer to the Holy Spirit giving believers life (the Spirit of life in Christ Jesus).

When a believer stops relying on keeping the law to please God and starts to rely on the Holy Spirit's power, he starts to experience a spiritual dimension to his life and a power that was previously missing.

2 Corinthians 4:11 For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

Even though our body is destined to die because of sin (unless, of course, the Lord returns), the Holy Spirit can give spiritual life to our mortal body so that we may live the abundant life now.

All believers will experience a physical resurrection in their mortal body in the future, but we can experience what might be called a "spiritual resurrection/renewal" now through the Spirit of life that is available to us.

Romans 8:12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--

Rom. 8:5 is helpful in understanding this verse:

Romans 8:5 For those who are according to the flesh *set their minds* on the things of the flesh, but those who are according to the Spirit, (*set their minds* on) the things of

the Spirit. 6) For the *mind set* on the flesh is death, but the *mind set* on the Spirit is life and peace,

The mind-set of those without Christ has distinct characteristics: death, hostility toward God, and an inability to subject itself to God. These govern its orientation to all of life. How sad! First Corinthians 2:14 says, "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them." On the other hand, "the mind controlled by the Spirit is life and peace" (Rom. 8: 6).

What Paul is saying here is immensely important because our mind-set makes all the difference when it comes to daily living. We all, whatever our spiritual state, live in a storm-tossed world. The rain falls on the just and the unjust. The set of our minds will determine not only eternity but the quality of our life now. R. Kent Hughes, Romans: Righteousness from Heaven, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 151.

One ship drives east and another drives west
With the selfsame winds that blow.
'Tis the set of the sails
And not the gales
Which tells us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life—
'Tis the set of a soul

That decides its goal
And not the calm or the strife.

Wesley H. Hager, *Conquering* (Grand Rapids, MI: Eerdmans, 1965), p. 65.

we are under obligation, not to the flesh,

Romans 6:14 For sin shall not be master over you, for you are not under law but under grace.

We are commanded not to live according to the flesh:

Titus 2:11-12 For the grace of God has appeared, bringing salvation to all men, 12) instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,

We need to remember that God never gives us a command unless we are able to obey it. We also need to remember that we cannot obey His commands unless we are relying on the power of the Holy Spirit.

1 Corinthians 3:1-4 describes believers who seem to have an obligation to yield to the flesh. They are enslaved to the flesh and they lived a life of confusion, weakness, misery, doubt, and fear.

There is no reason why those who are in Christ Jesus should go on doing penal servitude as though they had never been pardoned and liberated from the prison house of sin. R. Kent

Hughes, *Romans: Righteousness from Heaven, Preaching the Word* (Wheaton, IL: Crossway Books, 1991), 148.

Romans 8:13 *for if^{1st} you are living (v.pai) according to the flesh, you must die; but if^{1st} by the Spirit you are putting to death (v.pai) the deeds of the body, you will live (v.fmi).*

The first thing we should notice is that believers have a choice to live according to the flesh or according to the Spirit.

Galatians 6:7-8 *Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. 8) For the one who sows to his own flesh shall from the flesh reap **corruption**, but the one who sows to the Spirit shall from the Spirit reap eternal life (the abundant life).*

corruption – PHTHORA, φθορά, (n.asf); ⑤ total destruction of an entity, destruction. It is the opposite of "eternal life," found at the end of verse eight which refers to "the abundant life" that is available to every believer.

"Eternal life" is used four times in Romans and three times it is used as abundant life (Rom. 2:7,

5:21, & 6:22) and one time as "the free gift of eternal life" (Rom. 6:23).

LESSON 217 (9-20-22)

The life of the flesh brings death to man, but the death of the flesh brings life to man.

The death mentioned above does not refer to physical death or eternal death but to spiritual impoverishment, divine discipline, and a wasted miserable life.

Being enslaved to our sin nature produces a dismal depressing life, but the Spirit of life sets us free to live the abundant life.

Making decisions to please ourselves leads to ruination, but decisions made to please God brings contentment, courage, confidence, security, victory, joy, enthusiasm and gratitude.

if^{1st} by the Spirit you are putting to death (v.pai) the deeds of the body,

The first thing we should notice is that we can "put to death the deeds of the body" by relying on

the Holy Spirit. We cannot not do it on our own! The battle is between "our old sin nature" and the Holy Spirit working through us, NOT between our OSN and us alone.

Furthermore, putting to death the deeds of the body is not a condition imposed on us for anything; this is a result of God's grace and the Holy Spirit's power.

Galatians 5:16-17 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17) For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

When we are filled with the H.S. we have access to His power which includes spiritual weapons which enable us to be victorious.

2 Corinthians 10:3-4 For though we walk in the flesh, we do not war according to the flesh, 4) for the weapons of our warfare are not of the

flesh, but divinely powerful for the destruction of fortresses. 5) We are destroying speculations, and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ,

To take captive every thought is the same as setting our minds on the things of the Spirit instead of the things of the flesh. We are to present our lives as weapons in the battle for righteousness. We cannot allow our thoughts to focus on the things of the flesh or we will be defeated. That is why we must take every thought captive to the obedience of Christ. Another way of saying this is, "When we are thinking divine viewpoint, we apply Bible doctrine to our circumstances which demonstrates our obedience to Christ.

We are to keep our minds on spiritual things rather than worldly things.

Colossians 3:2 Set your mind on things above, not on things on the earth.

The only way we can do this is for our minds to be renewed and transformed by committing ourselves to the daily intake of Bible doctrine.

(NKJV) **Romans 12:1-2** *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2) And do not be conformed (v.pmm) to this world, but be transformed (v.ppm) by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*

All of this depends on our faith. If we don't care about living the "Spirit of life" or don't believe it, then we condemn ourselves to a life that is not worth living. The indwelling of the H.S. and the availability of His power is ours only by faith.

Ephesians 3:16-17 *that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man; 17) so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,*

Romans 1:17-But the righteous man shall live by faith.

LESSON 218 (9-22-22)

When the sin nature attacks, we should say to ourselves:

1. I am a new person in Christ, the old things have passed away.
2. I have died to sin so I don't have to succumb to this attack.
3. I have died to the law so it has no power over me.
4. My old self was crucified w/ Christ on the cross.
5. I have the power of the H.S. and spiritual weapons to use.
6. I'm setting my mind on the things of the Spirit and
focusing on the promises of God.
7. I will ask the Lord to strengthen me in my inner man.

8. Phil. 4:13 *I can do all things through Him who strengthens me.*

Romans 8:14 *For all who are being led (v.ppi) by the Spirit of God, these are sons of God.*

Last time we went over Rom. 8:5 which emphasizes the importance of keeping our mind on spiritual things rather than worldly things. We cannot be "led by the Spirit of God" if our mind is consistently on something else. Matthew 14:22-33 can be used to illustrate this point.

"A human being is so designed by God that he cannot guide himself. No step can be safely taken in this world apart from divine guidance. The importance of substituting infinite wisdom for finite guessing can never be overestimated. It is worse than useless for the believer to depend on his own wisdom and even more useless and dangerous for him to seek the wisdom and counsel of others, even if believers."

Lewis Sperry Chafer, *Systematic Theology*, vol. 6 (Grand Rapids, MI: Kregel Publications,) 226.

Believers have three choices when it comes to making decisions: 1. Guessing 2. Seeking advice from others 3. Being led by God the Holy Spirit.

Jeremiah 10:23 "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"

Psalms 5:8 "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day"

Psalms 31:3 For thou art my rock and my fortress; therefore, for thy name's sake lead me, and guide me"

Proverbs 3:5-6 Trust (imp.) in the LORD with all your heart, and lean not on your own understanding; 6) In all your ways acknowledge (imp.) Him, And He shall direct your paths.

"as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). That is, by the leading of the Spirit they are proved to be mature sons of God. Here seemingly a distinction is drawn

between the child of God (τέκνον) and the mature son (υἱός), the implication being that not all Christians, though uniformly children of God, are manifesting the characteristics of those who have grown to maturity. In other words, not all Christians are spiritual or Spirit-filled; but those led by the Spirit are. ibid page 225.

Only believers who are willing to be led by Holy Spirit will seek His leadership and follow His directions.

Philippians 2:13 for it is God who works in you both to will and to do for His good pleasure.

Mature believers are led by the H.S. and they also have an abundance of B.D. they have acquired over the years which enables them to be "spiritually self-sustaining" to a large degree.

This means that they don't have to guess or ask others for guidance in making decisions. When it comes to knowing and doing the will of God, there is no substitute for being a mature believer. They

don't seek guidance or counsel; however, they often provide it for others.

Immature believers and those who are in carnality are guided through divine discipline as a warning to take the command to grow in grace and knowledge seriously (2 Peter 3:18). We must remember that if God cannot work in us through the intake of B.D., then He will have to work on us.

In February of 2003, a new series was started entitled "The **Mechanics of Applying Doctrine.**" We called it the **MAD** series. The following notes were taken from Lesson 2 of that series; there are 90 Lessons in this series.

LESSON # 2 (2-13-03)

6. The ability to avoid Mental Attitude Sins comes from self-discipline in applying (focusing on) doctrines we know. There is a pertinent doctrine to neutralize every MAS.

a. Doctrine in the soul is the raw material that the Holy Spirit uses to manufacture the fruit of the Spirit (love, joy, peace, patience,

kindness, goodness, faithfulness, gentleness, and self-control) .

b. Souls minus doctrine will surely reap a bitter harvest because there is no doctrine to neutralize the harmful effects of MAS.

Rebound alone will not bring an end to chain sinning. There must be doctrine circulating in the stream of consciousness to focus on or else your focus will fall right back into the old wheel ruts of MAS.

LESSON 219 (9-27-22)

c. Volition is issue. 1. at salvation 2. in learning doctrine 3. in focusing on doctrine when tempted.

- 1) At salvation, the issue is, what think ye of Christ?
- 2) The next issue is growing to spiritual maturity by learning doctrine. This is where the majority of believers fail.
- 3) For believers who learn doctrine, the issue is, will they choose to apply doctrine or will

they choose to yield to the temptation to sin?

7. Doctrine identifies MAS in the soul, then prescribes the solution which is Rebound (acknowledging your sins to GF), and then focus is directed to the pertinent doctrine which neutralizes the MAS. Even when the believer is aware of the MAS, Rebounds, and identifies the neutralizing doctrine, he can still choose to yield to the temptation rather than apply the doctrine.
8. Emotions can undermine the effort of a believer who wants to apply doctrine. They can exert great pressure on us, but they cannot overrule our volition unless we allow it. We still have the ability to control our emotions and concentrate on Bible doctrine.
 - a. Sometimes this is accomplished only by asking God the Father to help us resist temptation and to keep our emotions in check.

1 John 5:14-15 And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us.

15) And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.
(Matt. 7:7, John 14:13, 1 John 3:22)

b. This does not mean that we must be stoic, lacking animation, enthusiasm, and excitement. It means that rational thinking continues, uninterrupted by emotions that seek to take over our soul in stressful situations.

1) **II Corinthians 6:12** - **You** (carnal believers) **are not restrained** (from reaching spiritual maturity) **by us** (those who taught doctrine), **but you are restrained by your own affections** (emotions).

2) God tests our emotions to see if we are in control of them, or if they are in control of us. **Psa. 7:9** - **For the righteous God tests the hearts (kardia) and the emotions (reins).**

3) God did not design us to be subject to our emotions but for our emotions to be subordinate to us, to our will.

- 4) There are good and bad emotions. Good emotions are spiritual responses to life and bad emotions are carnal reactions to life.
 - 5) Emotions are designed to respond to what is in the soul and have no thought, virtue, or reason in themselves.
 6. Emotions have nothing to do with our spiritual life. We are not spiritual because we feel spiritual and no one is close to God because he feels close to God.
 - 7) True love is based on what one thinks, not on what one feels.
9. You will either concentrate on the problem or you will concentrate on the solution. You cannot concentrate on both at the same time.
- a. The problem is sin. Most believers think that unwanted circumstances are the problem but those are really nothing more than opportunities to apply doctrine.
 - b. The solution is doctrine. It is not the removal of the cause of the trouble that solves the problem because that is not really what it's all

about. The issue is what you think in times of trouble, not the trouble itself, that is important.

- c. Understanding this, and remembering it in times of adversity, helps us to put things in the proper perspective and avoid focusing on ~~the wrong thing.~~
-

these are sons of God. (continuing Romans 8:14)

The Romans practiced the adoption of one's own child as a son (*huios*) with full rights as a legal heir, or could adopt a male from outside the family.

nepios (*νήπιος*), "an infant not yet speaking"

paidion (*παιδίον*), "a young child"

teknon (*τέκνον*), "a child of either sex"

paidarion (*παιδάριον*), "boys and girls,"

sons of God - **HUIOS, υἱός**, (n.npm); a mature male, adult, used in scriptures as a spiritually mature believer. One whose identity is defined in terms of a relationship with a person or thing. A kind of person of a certain class.

LESSON 220 (9-29-22)

Here in verse 14, we find the phrase "sons of God" and in verse 16, we see the phrase "children of God." Why? Because verse 16, the Holy Spirit attests to the believer's spiritual birth relationship to God as "children" (*tekna*), whereas verse 14, focuses on the Holy Spirit's control and direction of spiritually mature believers as a "son" (*huios* - who is mature enough to take on adult family privileges and responsibilities). A spiritually mature son in God's family walks by the Holy Spirit.

Two Adoptions and Two Heirships

- 1) One adoption comes from grace and occurs to every believer known as "children" / "sons."
- 2) The other adoption is earned and occurs to some believers known as "sons."
- 3) One heirship comes from grace and occurs to every believer known as "children."
- 4) The other heirship is earned and occurs to some believers known as "sons."

"All Christians are (1) adopted sons by virtue of our spiritual birth and the legal ransom paid, but not

all adopted sons fulfill the requirements of (2) adoption even though God does His part. Adoption is of grace, and we are (1) adopted re-gardless of whether or not we fulfill the requirements (Gal. 4:5), but only those who do so are worthy of the name "son" and will finally obtain the (4) inheritance rights. The double portion of the (3) inheritance which comes to the firstborn son is his at birth, based upon grace. (4) But he must value and honor that right. He must not, like Esau (Heb. 12:16-17), treat it lightly and therefore lose it. In Rom. 8:17 Paul will specify the condition necessary for maintaining the status and honor of being a firstborn son- we must suffer with him. Only the faithful Christians are "sons indeed." It is these "sons indeed" who allow themselves to be "led of the Spirit of God." They are the ones who are 'putting to death the deeds of the body" and who as a result will truly live [the abundant life]. Dillow, Joseph, Reign of the Servant Kings, p. 370

(3) John 1:12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

Besides being adopted into God's family as sons, believers also are His children (tekna, "born ones") by the new birth (John 1:12; 1 John 3:1-2). John A. Witmer, "Romans," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 471.

LESSON 221 (10-4-22)

Romans 8:15 For you have not received (v.aai2p) a spirit of slavery leading to fear again, but you have received (v.aai2p) a spirit of adoption as sons by which we cry out, "Abba! Father!"

*Believers need not be enslaved to sin or to fear. This was our condition when we were trying to live the spiritual life while living in legal bondage, trying to keep the Law while being haunted with incessant defeat and depression.

****1 Corinthians 2:12 Now we have received, not the spirit of the world (which includes fear), but the Spirit who is from God, that we might know (v.rps) the things freely given to us by God,***

*It is so sad that only a very small percentage of believers know the things (ex. rebound [1 John 1:9] and

the principle of the Spirit of life) freely given to us by God.

*We are so thankful that the Lord, through Paul and the H.S. revealed to us the principle of the Spirit of life in Christ Jesus which depends on the power and direction of the H.S. and not on our own efforts.

"In New Testament times adopted sons enjoyed the same privileges as natural-born sons. So, instead of cowering in slave-like fear, Christians can approach God in an intimate way calling Him Abba, Father. Ibid 471.

"The term "adoption" may smack somewhat of artificiality in our ears; but in the first century A.D. an adopted son was a son deliberately chosen by his adoptive father to perpetuate his name and inherit his estate; he was no whit inferior in status to a son born in the ordinary course of nature and might well enjoy the father's affection more fully and reproduce the father's character more worthily." We sense that we really are God's sons! So intense is the reality of our adoption that we cry, "Abba, Father." The Aramaic word "Abba," which means "Dear Father" in the sense that we might say "Dad" or "Daddy," which was never used by the Jews to address

God, nor do they use it today. Bruce, *The Epistle of Paul to the Romans*, p. 166

Jesus used the word “Abba, Father, when He asked G.F. if there was another way other than the cross to save sinners. Of course, He then said, “*not my will, but your will be done.*”

Galatians 4:4-7 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, 5) in order that He might redeem (v.aas3s) those who were under the Law, that we might receive (v.aas1p) the adoption as sons. 6) And because you are (v.pai2s) sons (huios), God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" 7) Therefore you are (v.pai2s) no longer a slave, but a son (huios); and if ^{1st} a son (huios), then an heir through God.

Verse 5 has two 3rd class conditional clauses which are aorist, active, subjunctive and are translated “might.”

The first “*might*” means that Christ *might redeem those who are under the Law (all who are unsaved) depending on whether they use their volition to accept the gospel or reject it. The Gr. word translated “redeemed” was often used to refer to buying a slave’s or debtor’s freedom.

**might redeem those - primarily the Jews: but as these were the representative people of the world, the Gentiles, too, are included in the redemption (Gal. 3:13)."* Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 333.

The second "*might*" means that believers (both Jew and Gentile) might receive the adoption of spiritually mature sons depending on whether they use their volition to consistently study and grow in the word of God.

Paul specifically says that we are heirs of God by virtue of the fact that we are sons and for no other reason in Gal. 4:7. Yet in Rom. 8:17 he says that this heirship is conditioned upon works, perseverance in suffering. Contextual considerations suggest that two kinds of Christians are in view, and thus two kinds of inheritances are implied.

LESSON 222 (10-11-22)

Rom. 8:17 introduces two inheritances. 1st inheritance - If we are sons of God, i.e., children, we are heirs of God, and 2nd inheritance - we will also be joint-heirs with Christ if we suffer for Him. The son of God who puts to death the misdeeds of the body will be a co-heir with Christ. This heirship is earned as a result of the fact that we "share in His sufferings." Certainly, being an heir in the sense of final deliverance from hell is not based upon sharing in His sufferings. Otherwise, salvation is earned and based on works.

“The heirship which results in a rich life now and an abundant life in the kingdom, a reward, is based upon a work: putting to death by means of the Spirit the misdeeds of the body and victorious perseverance in suffering with Christ. There is an heirship based solely upon being a son by faith in Christ—the gift of eternal life and final deliverance from hell. All Christians, as discussed above, are heirs of God in this sense: “since you are a son, God has made you an heir” (Gal. 4:6-7). Dillow, Joseph, Reign of the Servant Kings, p. 374

Romans 8:14-17 For all who are being led by the Spirit of God, these are sons of God. 15) For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16) The Spirit Himself bears witness with our spirit that we are children of God, 17) and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Romans 8:16 The (Holy) Spirit Himself bears witness / testifies with our (human) spirit that we are (v.pai) children (technon) of God,

bears witness / testifies - SUMMARTUREO, συμπαρτυρέω, (v.pai), to provide supporting evidence by testifying, confirm, support by testimony

2 Corinthians 1:21-22 Now He who establishes us with you in Christ and anointed us is God, 22) who also sealed us and gave us the Spirit in our hearts as a pledge (a down payment).

sealed - SPHRAGIZO, σφραγίζω, (pt.am); ③ to mark with a seal as a means of identification, mark, seal, 2 Cor 1:22;

here the context contributes an additional component in the sense of 'endue with power from heaven,'

1 John 4:13 By this we know that we abide in Him and He in us, because He has given us of His Spirit.

Ephesians 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

"At the point of salvation, we all become babies in Christ. As you take in doctrine and 'Walk in the Righteous Way of God' (apply doctrine you learned to your experiences in life), then you grow spiritually into an 'adult child' (huios - see verse 14) of God." R.B. Thieme Jr. Roman's Notes

Romans 8:14 For all who are being led by the Spirit of God, these are sons (huios) of God.

Galatians 5:18 But if you are led (v.ppi) by the Spirit, you are (v.pai) not under the Law.

LESSON 223 (10-13-22)

Romans 8:17 and if^{1st} children, heirs also, heirs of God (Phase 1 - Positional) and fellow heirs with Christ (Phase 2 -Experiential), if indeed^{3rd} we suffer with Him in order that we (spiritually mature believers) may also be glorified (v.aps) with Him.

This verse is a good example of the importance of being able to distinguish the difference between what happens at the point of salvation which is Phase 1 of God's plan for believers that is referred to as "Positional" (our position or standing before God) and what

comes After Salvation which is Phase 2 that is referred to as "Experiential" (our experience in time).

(see "Sanctification Phases 1 2 3" in the "Visuals" tab on our website)

If one doesn't know the things stated above, then it would be easy to believe that faith alone in Jesus Christ is not enough to be saved; one must also suffer with Christ.

Of course, this begs the question, "How much suffering is required to be saved?" "What degree of suffering does it take to be saved?" "How long must one suffer to be saved?" Answers to these questions are not found in the bible because they are not relevant to salvation. The only suffering that is relevant to salvation is Jesus Christ's suffering for our sins on the cross.

(see "Suffering" and "Suffering Deserved and Undeserved," in the "Visual" tab at the top of the tool bar on the homepage of the CBC website: countrybiblechurch.us)

As in Rom. 8:17 reigning with Christ seems to be conditioned upon endurance. The converse, to disown Him, will result in His disowning us when He rewards

His church according to the things done in the body, "good or bad" (2 Cor. 5:10). The possibility of being "disowned" does not refer to loss of salvation, because the apostle clarifies that, even when we are "faithless," He will remain faithful to us. But it does mean that we may be "disqualified for the prize" (1 Cor. 9:24-27) and stand ashamed at His coming (1 John. 2:28). Virtually all commentators refer to 2 Tim. 2:12 as explaining or being parallel to Rom. 8:17.

2 Timothy 2:11-13 It is a trustworthy statement: For if we died with Him, we shall also live with Him; 12) If we endure (undeserved suffering), we shall also reign with Him; If we deny Him, He also will deny us (rewards); 13) If we are faithless, He remains faithful; for He cannot deny Himself.

1 John 2:28 And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may be

recompensed for his deeds in the body, according to what he has done, whether good (agathos - divine good) or bad (phaulos - human good).

bad - PHAULOS, φαῦλος, (adj.asn); ① pertinent to being low-grade or substandard, base. 2 Cor 5:10 may refer to the performance of those under judgment/evaluation: whether one has led a high-grade or a low-grade life.

Anything done in this life that falls under the category of "phaulos" is worthless in God's eyes. Human good may impress people, but it is totally unacceptable to God.

In the King James Bible, Romans 8:17 puts a comma after "heirs of God," which shows we have two categories of heirship. Heirs of God is equivalent to inheriting salvation and being a "joint-heir or fellow heir with Christ" is related to suffering. Now that doesn't mean martyrdom type of suffering, it means when you're living the spiritual life, when you're making a choice in your life between a) following your sin nature and following the world and b) being obedient to Scripture and

walking by the Spirit, we will always encounter suffering. We will always face adversity, unjust suffering because we're going against the grain. We're swimming upstream against the culture. And the more the culture around us, and here in the United States our culture is becoming progressively anti-Christian because the foundation of Christian values, of course, is found in the Old Testament and those emphasize personal responsibility, and volition, emphasize marriage between a man and a woman, emphasize family where you have a father and a mother and children. Those are all being attacked again and again in subtle and overt ways in our culture. So, whenever we're trying to counter that and live our life according to the Scripture, we're going to face opposition in the angelic conflict, opposition from the cosmic system. R.B. Thieme Jr. Roman's Notes

LESSON 224 (10-18-22)

Romans 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

"Verses 17 and 18 Paul contrasts this rising hope with the inescapable reality of the pain of human existence and declares that our pain is not worthy to be compared with the coming glory."

R. Kent Hughes, *Romans: Righteousness from Heaven, Preaching the Word* (Wheaton, IL: Crossway Books, 1991), 155-157.

This verse focuses on the crux of the matter; when we depend on the Holy Spirit to enable us to produce the divine good that God requires of us, we lose the opportunity to satisfy the lusts of our flesh, the world, and the temptations of the devil.

When we suffer for Christ, it is not just the people who mock us, call us names, and attack us verbally and sometimes physically that we must withstand, it is also the loss we may feel for the things we desired to do, but did not do, in order to be faithful to our Lord. This occurs in moments of weakness when we are in carnality. Whatever we might think we might have lost out on, cannot in anyway be compared to the most phenomenal, phantastic, incredible, and unbelievable rewards that await us.

We must remember that the glory part lasts for eternity whereas the suffering is temporary.

2 Corinthians 4:16-18 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17) For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18) while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

No matter what we have gone through, are presently going through, or will go through, the sum total doesn't even come close to comparing with the glory that awaits us.

"When C. S. Lewis preached the sermon "The Weight of Glory" in the Church of St Mary the Virgin, Oxford on June 8, 1941, he gave as eloquent an explanation as has ever been given. In his homily he noted that the promises of Scripture may be reduced to five headings: 1) we shall

be with Christ, 2) we shall be like him, 3) we shall have "glory," 4) we shall be feasted, and 5) we shall have some official position in the universe. In speculating on what our glorification may involve, Lewis noted that the Scriptures indicate that as part of our glory we will shine like the sun (Matthew 13:43). He concluded:" *ibid*

Matthew 13:43 *"Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!*

"Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea.

Belief in what the Scriptures say will change our lives. Some of us need to have our eyes lifted from the dirt toward the heavens. There is simply no comparison of our pleasure or pain with the glory yet to be revealed. ibid

Read: **1 Corinthians 9:24-27**

"If we allow the difficulties of life to absorb our attention, they will effectively blot out the glory that awaits us. Our focus needs to be on things above (Col. 3:2), spiritual concerns of eternal significance (2 Cor. 4:18)." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 184.

LESSON 225 (10-20-22)

Every believer should develop a **Personal Sense of Eternal Destiny**. We can get so wrapped up in the details of life that we live our lives as if this is all there is.

Colossians 3:1 keep seeking (v.pam) the things above,

Colossians 3:2 Set (v.pam) your mind on the things above,

Romans 8:6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

2 Corinthians 4:18 while we look not at the things which are seen, but at the things which are not seen (PSED); for the things which are seen are temporal, but the things which are not seen (PSED) are eternal.

Hebrews 11:13 All these died in faith, without receiving the promises, but having seen them (PSED) and having welcomed them from a distance (PSED) and having confessed that they were strangers and exiles on the earth.

Believers who have a PSED think about the wonderful things that God has for us in the future which encourages us in hard times and keeps us from being discouraged or depressed.

They are also prone to make better decisions because they think about what the results of their decisions will be over the long term (eternity) rather than the short term (hours or days).

It is easy to see why those who focus only on what's taking place in the world today, become dismayed, pessimistic, and desperate. After all, Satan is the ruler of this world, at least for now. But for those who focus on the world to come, when Jesus Christ rules the world, are comforted, optimistic, and calm.

Here is a comparison of the World Now and the World to come:

The World Now: a place of (1) Wickedness (2) Bondage (3) Suffering.

The World to Come: a place of (1) Righteousness (2) Liberty (3) Happiness.

Nothing good can come from obsessing over our problems, which usually triggers the duo of worry and distress. However, being preoccupied with the promises of God through the Holy Spirit, results in confidence and courage.

"Men exaggerate the importance of what is close at hand and diminish the value of what lies in the far future. Prudence teaches men to free themselves from this tendency. And religion summons

men to take into their calculation the distant but not uncertain prospect.

Every human being has many pains, troubles, anxieties, to bear. And every Christian has his own especial sufferings.

We need no revelation to make us sensible of the pressure of present pains. But experience and reason fail to make us know the glory which is to be. This is declared to us by inspiration, viz., that when Christ, who is our life, shall appear, we shall appear with Him in glory. That glory consists in the knowledge, favor, and fellowship of the Redeemer.

Throughout his life, Paul accepted hardships, braved dangers, endured persecution, animated by the blessed hope of victory and of glory. This has been the principle which has underlain the endurance which has always characterized the Christian life. But we need not look for "some great thing" to bring the text into conformity with daily experience. No sufferings are small that have power to affect the mind. The strife of tongues,

the petty persecutions of home, the long continuance of some chronic disease, the anxiety connected with our occupation, may be doing for us what greater trials did for the martyrs. We may be sufferers in the intensity of emotion, even when the instruments of suffering may not be the prison and the stake. Joseph S. Exell, *The Biblical Illustrator: Romans*, vol. 2 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 67.

If we allow our negative emotions to dominate our thinking while experiencing undeserved suffering, then we lose the motivation that comes from focusing on the coming glory which enables us to endure testing. For if such sufferings are set over against the coming glory, they sink into insignificance.

It is true that the glory is yet future and it is not yet felt, while our present sufferings are felt now. So, we need to put into our sufferings (which are temporary and can be mitigated by God 1 Cor. 10:13) into perspective, with the colossal glory that is available to us, which will be felt

throughout all eternity. Doing this will encourage us to stay the course, even while under rigorous testing.

So, we must be on guard to not allow our temporary suffering to blind us to a thousand eternal joys. The more we focus on the rewards, privileges, opportunities, and glory that lie ahead, the less prone we are to succumb to the mental attitude sins that bring us down and make life miserable.

LESSON 226 (10-25-22)

The only way we can keep that from happening is to maintain our spiritual strength by consistently learning Bible doctrine with a focus on the wonderful things that God has waiting for those who endure to the end.

Read: **Hebrews 10:32-39**

"Note: As all believers advance, there are tests. Some are hard tests of pressures and suffering to use the doctrine in your soul. But some tests are tests of affluence and success. Not all tests are of the suffering type. So, rely on the Lord in

your sufferings . . . but also keep your eyes on the SOURCE of the blessings when blessed!" R.B.

Thieme Jr. Hebrew Notes

As to the wicked, God will turn their glory into shame; but as to the godly, He will turn their shame into glory.

Psalm 16:11 Thou wilt make known to me the path of life; In Thy presence is fulness of joy; In Thy right hand there are pleasures forever.

Read: ***Hebrews 11:24-27*** This text is an example of what is stated in ***Romans 8:18***.

"In Heb. 11:25-26, there is a similar course of reasoning. See how he loads the scales. On the world's side, "pleasures" and "treasures;" on Christ's side, "reproaches" and "afflictions." But with the former he throws in "for a season;" with the latter he casts in "with the people of God;" and in a moment the world kicks the beam." Joseph S. Exell,

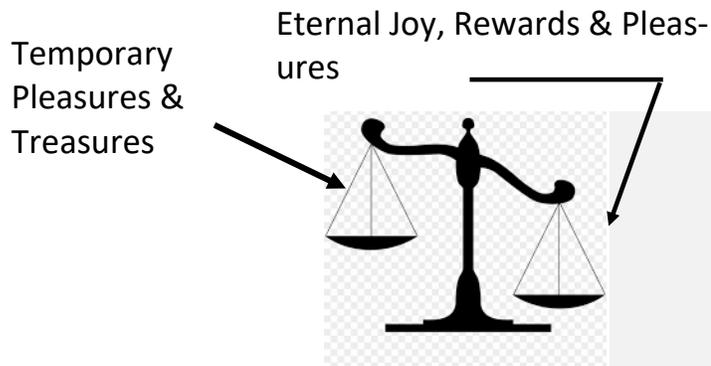
The Biblical Illustrator: Romans, vol. 2 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 70.

the world kicks the beam - Kick the beam to rise, as the lighter scale of a balance, so as to strike

against the beam—hence to be of little weight or importance.



Old Timey Scale



Scale Kicking the Beam

2 Corinthians 4:17 *For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,*

Hebrews 10:35-36 *Therefore, do not throw away your confidence, which has a great reward. 36) For you have need of endurance, so that when you have done the will of God, you may receive what was promised.*

Hebrews 11:6 *And without faith it is impossible to please Him, for he who comes to God must*

believe that He is, and that He is a rewarder of those who seek Him.

LESSON 227 (10-27-22)

Romans 8:19 For the anxious longing of the creation waits eagerly for the revealing of the sons (huios) of God (at the 2nd Advent).

anxious longing - ΑΠΟΚΑΡΑΔΟΚΙΑ, ἀποκαραδοκία, (v.pmi); to await eagerly. This word is used seven times in the Bible and it refers to the rapture every time: (Rom. 8:19, 23, 25; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28)

creation - nature (inanimate and animate) is personified as waiting eagerly for that time.

This isn't the only time that the Bible personifies nature: it speaks of rivers that "clap their hands" and mountains that "sing together for joy" (Psalm 98:8; cf. Isa 55:12-13)

The land came under a curse when Adam fell and we now know that it will remain under 'undeserved suffering' until the 2nd Advent. In the Millennium,

the Earth will revert back to a perfect environment like Adam had in the garden.

Yet still after 1,000 years of perfect environment and a perfect Ruler, one third of the population of the Earth will again revolt against God. This demonstrates that the curse on the land is not responsible for man's rejection and rebellion against God.

Creation was subjected to futility as a part of God's curse on sin:

Read: Genesis 3:17-19

Romans 8:20-21 For the creation was subjected to futility, not of its own will, but because of Him (G.F.) who subjected it, in hope 21) that the creation itself also will be set free from its slavery to corruption (the change of nature in the Millennium - Isa 11:6-9, Isa 35:1-7; Isa 65:25) into the freedom of the glory of the children of God.

futility - ΜΑΤΑΙΟΤΕΣ, ματαιότης, (n.dsf) state of being without use or value, emptiness, futility, purposelessness

The curse on creation is still felt by us today. If you have a garden, no one needs to tell you anything about the curse on the land. Preparing the soil is probably the hardest part. It has become harder in our time because the soil has lost its nutrients because it never is allowed to go fallow for a time. Artificial fertilizers are used that can't compare with nature's fertilizers. Planting has its problems also. Most seeds are hybrids or contain pesticides. All kinds of fertilizers are sprayed on plants that are harmful to bees, animals, birds, and people. Most of the food we buy is picked too early and additives are sprayed on it to make it last longer, taste better, and sometimes coloring or wax is sprayed on it to make it look better.

Taste a home-grown tomato and compare it to a tomato from a grocery store. Think about how wonderful the food tasted that Adam and Eve ate in the Garden of Eden.

"Sinful, fallen mankind has raped the natural environment with selfish abandon. Following is a

quote from The Canon of Westminster by Edward Carpenter.

"... man's relentless assault, in a global context, upon the universe around him—that is on God's creation—an attack on the air which he pollutes; the natural water-ways which he befouls; the soil which he poisons; the forests which he hews down, heedless of the long-term effects of this wanton destruction. This attack is piecemeal and uncoordinated. Scant regard is paid to any balance of nature and consequently little sense of responsibility for what one generation owes to another.

Not only are we reaping the result of pollution and exploitation of our planet, but our posterity will reap even more severe, non-reversible consequences."

LESSON 228 (11-1-22)

God's curse on the land is addressed again:

Genesis 5:28-29 And Lamech lived one hundred and eighty-two years and became the father of a son. 29) Now he called his name Noah, saying, "This one shall give us rest from our work and from the toil of our hands **arising from the ground which the LORD has cursed.**"

"Lamech named his son Noah (meaning "rest"), hoping he would bring comfort/rest to them from the curse (v. 29 "painful toil" and the ground's curse in Gen.3:17)." *Genesis,* in The Bible Knowledge Commentary: 36.
When Noah exited the ark, the first thing he did was to build an altar to the Lord and sacrificed animals on it.

Genesis 8:21 And the LORD smelled the soothing aroma; and the LORD said to Himself, "**I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.**"

Gen. 9:13-17 The rainbow is a sign that God will never destroy the earth again by a flood.

Even though God promised Noah that He would never again curse the ground on account of man and that He would never destroy the earth again by a flood, the land did not return to what it was in Eden, the harshness of the ground continues despite the new covenant with Noah. The reprieve in Gen. 8:21 concerns the flood, not the curse of Gen. 3:17-19. The floodwaters are thus another curse that is revoked by God, but there was no suspension of the curse that was made in the Garden of Eden which is still with us today.

"Interestingly, Paul does not depict creation as longing for its own release but rather for the "children of God to be revealed" (vs. 9). It recognizes that its own future is caught up with God's people. Creation will participate in their liberation. What they eagerly await is ...the final unveiling of the glory of Christ's followers. It is a spiritual reality now, but then it will be a visible event that will last for eternity, and when it arrives, creation will rejoice and be liberated along with us." Grant R. Osborne, *Romans: Verse by Verse, Osborne New Testament Commentaries 240.*

Ever since Adam sinned, creation has been frustrated by the curse of Genesis 3:17-18 and has never been able to realize its original God-intended potential.

Adam was cursed by God when he sinned by losing his authority over God's creation. Of course, Satan, the interloper (trespasser, intruder) that he is, illicitly took power over the world for himself.

"in hope"

"Hope is one of the primary themes of this section (the word occurs five times in vs. 20-25), and it continues the thought of the "eager expectation" of creation from verse 19. Unlike fallen humanity, which places all its hope in itself and is doomed to failure as a result, creation is God-centered and realizes his promises are its only hope." ibid - 241

"God subjected physical creation to futility because of human rebellion as an attempt to turn mankind to Himself. This purposeful futility will only be for a period of time. Redeemed humanity has a promised physical future (body and world).

God foreknew Adam's rebellion. He allowed it to occur and chose to work with a fallen mankind in a fallen world. This is not the world that God intended it to be. This is not the world it will one day be (2 Pet. 3:10; Rev. 21:1-3)." Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998), Ro 8:20.

Creation is enslaved to decay and corruption which is essentially the deterioration of the natural world. In spite of all its beauty, natural decay will continue to enslave God's creation until creation will be transformed back to its original perfection of the Garden of Eden when Christ returns to boot the Devil off the earth and starts His Millennial reign.

the glory of the children of God.

The glory here is not about focusing on the glory of the children of God, but on the future glory that awaits them when we share in the glory of Christ.

Romans 8:18 For I consider that the sufferings of this present time are not worthy to be

compared with the glory that is to be revealed to us.

LESSON 229 (11-8-22)

Romans 8:23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

we ourselves having the first fruits of the Spirit

*"The Holy Spirit is "the first-fruits" of God's work of salvation and re-creation in believers. Elsewhere the Holy Spirit is called "a deposit (down payment or earnest) guaranteeing our inheritance" ...A farmer's "first-fruits" were the initial harvesting of his first-ripened crops. This first installment was a foretaste and promise that more harvest was to come. Similarly, God the Holy Spirit, indwelling believers, is a foretaste that they will enjoy many more blessings, including living in God's presence forever." John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 472.*

2 Corinthians 1:22 who also sealed us and gave us the Spirit in our hearts as a pledge.

Romans 8:16-17 The Spirit Himself bears witness with our spirit that we are children of God, 17) and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

"The first fruits in the OT were a promise of the harvest to come. They symbolized God's ownership of all the harvest. The Spirit is the first fruits of the new age as Jesus was the first fruits of the resurrection.

1 Corinthians 15:20 But now Christ is risen from the dead and has become the first fruits of those who have fallen asleep.

Believers, as God's children, even now experience something of the joys of heaven by means of the Holy Spirit who dwells with them and in them. Believers are citizens of heaven and dwellers on earth!" Ibid,
Rom. 8:23

Just as all believers of the Church Age will be set free from their physical bodies when we receive our

resurrection bodies, the creation will be set free from the curse related to Adam.

[we ourselves groan within ourselves,](#)

Like the Creation that groans inwardly, growing believers experience suffering and also groan inwardly.

We live on a sin sick fallen world whose ruler for now is Satan. We groan within ourselves under the constant lies, deception, greed, immorality, wickedness, and evil that we are bombarded with every day.

When Jesus returns at the 2nd Advent, everything will change! He will set everything right and we will have a perfect environment and a perfect Ruler who will rule with perfect justice.

Believers have already become sons of God legally when we believed the gospel by faith. However, we still anticipate being adopted as sons when our physical bodies will be redeemed at the rapture and then we will receive a new resurrection body.

There are three phases in our adoption process: first, God's predestination (*Eph 1:5*); second, our

inclusion as children of God (Rom. 8:14); and third, the resurrection of the body (Rom.6:5).

Ephesians 1:5 He (G.F.) predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will (G.F.),

Romans 8:14 For all who are being led by the Spirit of God, these are sons of God.

Romans 6:5 For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection,

LESSON 230 (11-10-22)

There is another way that we can suffer inwardly and groan, it has to do with waiting to receive our resurrection bodies. 2 Corinthians 5:1-4 addresses this issue.

(NASB) ***2 Corinthians 5:1 For we know (v.ra) that if^{3rd} the earthly tent [physical body] which is our house is torn down (v.aps) [dies], we have a building [resurrection body] from God, a house not made with hands, eternal in the heavens.***

It is important to note that the word "**For**" (*gar*) indicates that what is to follow is closely related to what precedes (2nd Cor. 4:17 ...*the slight momentary affliction which prepares for us an eternal weight of glory*).

2) For indeed in this house [physical body] **we groan** (*v.pai*), **longing to be clothed with our dwelling from heaven** [to receive our resurrection body];

*"Here indeed we groan, and long to put on our heavenly dwelling." Once again the parallel in Romans 8:18-24 is helpful, and in this case quite striking. Believers are depicted as groaning (the same verb, *stenazō*, is used) as they wait for their adoption, interpreted as the redemption of their bodies (vv. 22-23). This supports the view that, when he talks about groaning and longing to put on the heavenly dwelling in the present context, Paul is speaking of the same thing.*

What is being described is essentially a positive longing to put on a heavenly dwelling. While afflictions experienced by the apostle may have caused him to groan and sharpened his longing,

this all resulted in a strong desire for what God had promised rather than a preoccupation with the afflictions themselves—something which would have been quite uncharacteristic of the apostle as we see him in his letters.” Colin G. Kruse, *2 Corinthians: An Introduction and Commentary*, vol. 8, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1987), 113.

3) inasmuch as [even if] **we, having put it on** [received our resurrection body] **shall not be found naked** [to be disembodied].

The Lexham English Bible has a different translation:

(LEB) & (NRSV) **3) if indeed, even after we have put it off** [left our physical body behind at death], **we will not be found naked** [we will not be disembodied spirits between physical death and the rapture suggests that we will have a temporary INTERIM BODY].

If the “put off” translation is right, it has to be referring to a physical body, not the resurrection body because our resurrection body will be eternal and will never be put off.

The difference in translation in verse 3 has to do with one translation using the Greek word "enduo" (*put it on, clothed*) and another one using "ekduo" (*put it off, unclothed*). Most translations use "enduo", but it seems to make the passage redundant. The 26th edition of the Nestle-Aland Greek text used "ekduo" in 2nd Cor. 5:3.

*"There is also the added problem of a textual variant. The best textual evidence is behind **evdusameno**i (put on, clothed), but the very similar term **ekdusameno**i (put it off, unclothed) makes more sense in the context.*

An **apparatus** is a collection of notes accompanying a printed text which shows the textual variants between the *manuscripts that were copied from the original letters that were distributed to the first century churches.

*(Alexandrines, the Majority Text, Textus Receptus, Nestle-Aland 28 Greek Text, the Masoretic Text)

Below is an entry from the Apparatus for the Greek New Testament: SBL Edition on *2 Corinthians 5:3*.

5:3 εἶ γε WH NA28 RP] εἶ περ Treg

- **ένδυσάμενοι** WH Treg NIV RP] **ἐκδυσάμενοι**
NA28

Michael W. Holmes, [Apparatus for the Greek New Testament: SBL Edition](#) (Logos Bible Software, 2010), 2 Co 5:3.

© "naked" This word is often used in Greek literature for the preferred disembodied state at death. The Greeks longed for this incipient (beginning to exist or appear) release from the physical body; however, Christianity, like Judaism, asserts that we (both believers and unbelievers, cf. Dan. 12:1-2; Matt. 25:46; John 5:28-29) will always have a bodily expression. Possibly Paul is again refuting the false teaching (incipient Gnosticism). Robert James Utley, *Paul's Letters to a Troubled Church: I and II Corinthians*, vol. Volume 6, *Study Guide Commentary Series* (Marshall, TX: Bible Lessons International, 2002), 237.

4) For indeed while we are in this tent [body], we groan, being burdened, because we do not want to be unclothed [to be disembodied], but to be clothed [receive a resurrection body], in order that what is mortal [our physical body] **may be swallowed up by life [be instantly transformed into an immortal resurrection body].**

swallowed up - ΚΑΤΑΡΙΝΟ, καταπίνω, v. aps; to be completely consumed, devoured.

The verse above is one of 3 verses that quote from the Isaiah:

Isaiah 25:8 *He will swallow up death for all time, and the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.*

Here are the other two verses:

1 Cor. 15:54 *But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory.*

Revelation 21:4 *And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."*

If we are still alive when Jesus returns, our temporary mortal bodies will be completely consumed, swallowed up, replaced by an immortal body having permanent life.

The reason that death will be "*swallowed up in victory*" is because Jesus Christ defeated death when He rose from the grave.

1 Corinthians 15:55-57 O death, where is your victory? O death, where is your sting?" 56) The sting of death is sin, and the power of sin is the law; 57) but thanks be to God, who gives us the victory through our Lord Jesus Christ.

This means that we should have no fear of death, nor should we dread it because it has been defeated, swallowed up in victory and will be terminated for all eternity.

LESSON 231 (11-15-22)

1 John 3:2-3 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. 3)

And everyone who has **this hope fixed on Him purifies himself**, just as He is pure.

2 Timothy 4:8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

One of the strongest arguments for the existence of an interim body is the examples in the Bible of people who died and yet were seen in a body.

1 Samuel 28:14-15 King Saul saw the prophet Samuel and also spoke to him after his death.

Matthew 17:1-3 Peter, James, and John saw Moses and Elijah on the Mount of Transfiguration talking to Christ. Matt 17:3 - **And behold, Moses and Elijah appeared to them, talking with Him** (Christ).

2 Corinthians 12:2-4 - Paul was stoned to death in Lystra and went to the third heaven and returned in his physical body.

Vs. 2 I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven.

Lazarus and a rich man both died; Lazarus was a believer and went to Abraham's Bosom and the rich man went to torments. The rich man saw Abraham and Lazarus which verifies that they were not disembodied.

Luke 16:23 "And [the rich man] being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

Unbelievers will "stand" before Christ at the Great White Throne which suggests that they will have a body.

"As sin brought the curse to the physical universe, the day is coming when a new heaven and earth will be in place (2 Pet 3:13; Rev 21:1). They will take their place with the children of God in the perfect freedom of a sinless universe." Robert H. Mounce, Romans, vol. 27, The New American

2 Peter 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

The following two verses will take place after the millennium has come to an end.

Revelation 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

Revelation 22:3 And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall serve Him;

There will be no sin, corruption, wickedness, evil, wrong doing, crime, and no death for all eternity. And, there will be no more sorrow, no more pain or crying. We need to let people know that the suffering, evil, and pain of this world will come to an end so they can have hope for the future.

Romans 8:24 *For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?*

The first line in verse 24 is not referring to eternal salvation because that is based on faith, not hope.

Romans 5:1 *Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,*

“God has promised that a believer’s body will finally be delivered from sin and its effects by the work of His Son. Those who respond by faith to that promise have hope, a confident expectation of that bodily redemption (Gal. 5:5). This is the final step of salvation and it was in that anticipation that we were saved.”

John A. Witmer, “Romans,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 473.

LESSON 232 (11-17-22)

Galatians 5:5 *For we through the Spirit, by faith, are waiting for the hope of righteousness.*

"Waiting" is the expression of faith and believers are to wait for what God does for us now in time and in eternity.

righteousness - The Gr. word is "Dikaiosune" which can mean more than righteousness. It can mean the total fulfillment of spiritual maturity.

For in hope we have been saved - What are we hoping for? Answer: a resurrected body. What were we saved from? Answer: a mortal body infected with a sin nature that gets sick, injured, which eventually dies.

Romans 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

2 Corinthians 5:4 For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life.

but hope that is seen is not hope; for why does one also hope for what he sees?

The redemption of our bodies (obtaining our resurrection bodies) obviously has not yet occurred so we hope for it.

We don't hope for things we already have.

"You see, faith, hope, and love are the vital parts of the believer's life. There would be no hope if all were realized. Someday hope will pass away in realization. In fact, both faith and hope will pass away in the glory which shall be revealed in us. Only love

abides." J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 703.

2 Corinthians 4:18 while we look not at the things which are seen, but [we look] at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

How can someone look at things that are not seen?

Hebrews 11:1 Now faith is the assurance of things hoped (pt.pp) for, the conviction/evidence of things not seen (pt.pp).

We hope for things that we desire. Ex. When we hear in the gospel that we can be eternally saved by believing in Christ, we hope that it is true. When we are persuaded it's true, that is the point of faith, which assures salvation.

2 Corinthians 5:7 for we walk by faith, not by sight-

Faith is not applicable to what is seen, (something that already exists that can be analyzed), but to what is not seen (something that has already happened in the past or to something that is yet future).

One of the differences that should be obvious between believers and unbelievers is believers live their lives based on the Word of God while unbelievers live their lives based on empiricism and emotions.

25) But if we hope for what we do not see, with perseverance we wait eagerly for it [our resurrection body].

In English, the word "if" sets up a condition where the outcome is unknown. Ex. If, maybe it will happen or maybe it won't; If, maybe it is true or maybe it is not.

However, in Greek, "if" sets up a condition where there are four outcomes:

1st class condition - it's true

2nd class condition - it's not true

3rd class condition - it might be true or it might not

4th class condition - I wish it's true, but it's not

"if we hope" is a conditional clause called the protasis. It indicates which condition class is used. Here it is a 1st class conditional clause.

if^{1st} we hope (v.pai) *for what we do not see,*

with perseverance "we wait" (v.pmi) *eagerly for it.*

"we wait" is the consequent or outcome of a conditional statement, it is called the apodosis.

with perseverance - ΗΥΡΟΜΟΝΗ, ὑπομονή, (n.gsf):

① the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude, steadfastness, perseverance.

If you are a believer who hopes (have confident anticipation) in the promises of God, you will absolutely need to have perseverance. You are part of a very small minority that will be attacked by the masses that will try to get you to question your faith.

Not only will atheists, agnostics, cults, religions (Islam, Buddhism, Hinduism, etc.), but also a large number of Christian denominations will try to get you to doubt your faith.

People who are patient and have perseverance usually are more kind to others than those who lack such qualities.

A LITTLE KINDER

Let me be a little kinder.

*Let me be a little sweeter,
Make my life a bit completer;
Keep me faithful to my duty
Every minute of the day.*

*Let me be a little blinder
To the faults of those about me;
Let me praise a little more.*

*Let me be when I am weary Let me be a little braver
Just a little bit more cheery, When temptation bids me waver;
Let me serve a little better Let me strive a little harder
Those that I am striving for. To be all that I should be.*

*Let me be a little meeker Let me toil without complaining,
With the brother that is weaker, Not a humble task disdainning;
Let me think more of my Let me face the summons calmly
neighbor. And a little less of me. When death beckons me away.*

—Anonymous

“Two Christians were driving through an area where the road was being widened. At the end of the repair zone, a sign informed travelers, “Construction Ended. Thank You for Your Patience.” “I think that would make an appropriate epitaph for my life,” said one of the Christians. Paul Lee Tan, Encyclopedia of 7700 Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), 1006.

Hope expects God's promises to be fulfilled in the future as surely as faith enjoys His present blessings.

"Hope, in fact, is the great mover of the human mind. The hope of doing good is the inspiration of our noblest deeds. The hope of subduing our evils, and of being transformed into the image of Christ, incites us to struggle against them." Joseph S. Exell, *The Biblical Illustrator: Romans*, vol. 2 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 120.

Following are a few illustrations of the application of faith.

A colored church congregation had met to pray for rain to release a long dry spell. The preacher looked severely at his flock and said: "Brothers and Sisters, you all knows why we is here. Now what I wants to know is—where is yo' umbrellas?"

Paul Lee Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, Inc., 1996), 405.

A little faith will bring your soul to heaven; a great faith will bring heaven to your soul. —Spurgeon

Faith is not believing that God can, but that God will!

Faith is to believe what we do not see; and the reward
of this faith is to see what we believe.

—Abraham

Lincoln

When Hudson Taylor, the famous missionary, first went to China, it was in a sailing vessel. Very close to the shore of cannibal islands the ship was becalmed, and it was slowly drifting shoreward unable to go about and the savages were eagerly anticipating a feast.

The captain came to Mr. Taylor and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing stock by unfurling in a dead calm. Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails." And it was done. While engaged in prayer, there was a knock at the door of his stateroom. "Who is there?" The captain's voice responded, "Are you still praying for wind?" "Yes." "Well," said the captain, "you'd better stop

praying, for we have more wind than we can manage."

—Oriental and InterAmerican Missionary Standard

LESSON 233 (11-22-22)

Romans 8:26 And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;

Verses 26 and 27 point out that believers are not left to their own resources in their sufferings (Ron. 8: 18) and groaning (Rom. 8:23).

Helps- SUNANTILAMBANOMAI, συναντιλαμβάνομαι, (v.pmi) to come to the aid of, be of assistance to, help

This term is found only here and in *Luke 10:40*
Luke 10:40 But Martha was distracted with all her preparations; and she came up to Him, and said, "Lord, do You not care that my

*sister has left me to do all the serving alone?
Then tell her **to help me.**"*

When believers pray 'in the Spirit,' the Spirit himself intercedes on their behalf. This is yet another reason why it is so important for believers to always pray in the Spirit and not in carnality.

our weakness - This would include our physical, psychological (emotions), and spiritual issues. It is amazing how God takes care of our every need, even when we need help to express our prayers.

for we do not know how to pray as we should

Prayer requires focus and concentration and there are times when we are sleepy, exhausted, ill, or distracted and we find it difficult to concentrate when we pray.

Sometimes we can be so confounded in our soul that we may need to take some time to calm our soul before we are ready to pray.

"Human beings in their weakness can be confused even about what to pray. Often, we are too weak and tired to formulate our thoughts into prayers. But Someone inside may be praying nonetheless."

This may only express itself to us as sighs and groans, but they may be sighs inspired in part by the Spirit of God, who is also interpreting them to God. The Spirit knows the will of God and will pray accordingly, so these prayers will be pleasing to God and he will answer them. How important prayer must be if God even sends his Spirit to do it for us when we are too weak to do it ourselves!" David Sec-

combe, *Romans: Dust to Destiny*, ed. Paul Barnett, Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2013), 148.

LESSON 234 (11-29-22)

Do you ever go to God in prayer when you actually don't know what to pray for? All you could say is Father, I do not know how to say or what to say but He knows what is in your heart and the Holy Spirit knows how to communicate to Him on a level that we cannot.

Read: **Ephesians 6:10-18**

Ephesians 6:18 *With all **prayer** and **petition** pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and **petition** for all the saints,*

prayer - PROSEUCHE, προσευχή, (n.gsf); ① petition addressed to deity, prayer

petition - DEESIS, δέησις, (n.gsf); urgent request to meet a need, a plea exclusively addressed to God, that which is asked with urgency based on presumed need—'request,

pray (pt.pm) *at all times in the Spirit*, What does this phrase mean? There are two statuses that apply to all believers: Spiritual and Carnal

A believer is Spiritual when he is filled with the Holy Spirit. (1 John 1:9). He has full access to the power, guidance, teaching, intercession, and help of the Holy Spirit.

A believer is Carnal when he has committed a sin/sins and has not acknowledged it/them to GF. He has no access to the ministries of the Holy Spirit given above. He is under the control of his old sin nature and commits mental attitude sins, sins of the tongue, and overt sins which leads to divine discipline.

1 Thessalonians 5:19 **Do not quench** (v.pam) **the Spirit;**

This means to extinguish, to dampen, to hinder, are to thwart. The Holy Spirit. Don't get in His way.

Ephesians 4:30 And do not grieve (v.pam) the Holy Spirit of God, by whom you were sealed for the day of redemption.

The fact that the H.S. can be grieved indicates that He is a Person. What is it that makes him grieve?

“When a Christian lies, it grieves the Holy Spirit. When a Christian has dirty thoughts, it grieves the Holy Spirit. What happens when any person is grieved? It breaks the fellowship. The Holy Spirit cannot work in your life when you have grieved Him, when fellowship with Him has been broken.” J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 260.

It's important to note that neither quenching nor grieving the H.S. will cause us to lose Him. Why?

1. We are indwelt by the H.S.

1 Corinthians 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God,

2. We were also sealed by the H.S.

Ephesians 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

It is important to know that there is a proper way to address God in prayer. The right protocol for prayer is to make sure we are filled with the Holy Spirit, address our prayers to God the Father, in the name of Jesus Christ.

but the Spirit Himself intercedes for us

intercedes - HUPERENTUGCHANO, ὑπερεντυγχάνω, (v.pai)

to intercede in behalf of another, plead, intercede.

To intercede on behalf of someone, with specific emphasis upon the fact that what is being done is for the sake of someone else. Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 427.

We should follow the lead of the Holy Spirit and intercede for our family and friends by praying for them.

The Holy Spirit intercedes for us when our prayers are in line with the will of God. It seems unlikely that He will intercede for someone who is praying for a new corvette when he doesn't need one and doesn't have the money for one.

Our Lord Jesus Christ also intercedes for us:

Hebrews 7:25 Hence, also, He (J.C.) is able to save forever those who draw near to God

through Him, since He always lives **to make intercession** for them.

Romans 8:34 Who is to condemn? Christ Jesus is the one who died- more than that, who was raised- who is at the right hand of God, who indeed **is interceding for us**.

1 John 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, **we have an *Advocate with the Father, Jesus Christ the righteous;** *parakletos - intercessor, helper

with groanings too deep for words

We have seen groaning in the following verses:

The creation groans – **Romans 8:22**

We groan - **Romans 8:23**

The Holy Spirit groans – **Romans 8:26**

We groan for a Resurrection body – **2 Corinthians 5:2**

We groan to be swallowed up in a new resurrection body - **2 Corinthians 5:4**

“There are prayers which arise from our inmost soul. A man’s heart is moved when he groans. Such prayers will

*rise within us when the mind is far too troubled to let us speak. We know not what we should pray for as we ought, and then it is that we groan. Hezekiah said, "Like a crane or a swallow did I chatter." The Psalmist said, "I am so troubled that I cannot speak." Joseph S. Exell, *The Biblical Illustrator: Romans*, vol. 2 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 145.*

*Prayer is exhaling the spirit of man and inhaling the Spirit of God. —Edwin Keith *ibid**

Proverbs 29:2 When the righteous increase, the people rejoice, But, when a wicked man rules, people groan.

Proverbs 11:10 When it goes well with the righteous, the city rejoices, and when the wicked perish there are shouts of gladness.

"Interposition" is another way to intercede for others:

"Interposition is also known as the doctrine of lesser magistrates. It refers to a lesser authority standing between an abusive higher authority and those being abused. An example of this in our country would be state congressmen and/or governors, or local sheriffs opposing an unjust or unconstitutional action of the federal government that has been forced upon the people.

"The legal interposition of one governmental level between a higher level of government and the people can

thus lead to nullification of an act of tyranny, which is defined as the application of lawful force. In a self-governing republic like the United States of America, tyranny is equivalent to the arrogation of unconstitutional powers by the ruling authorities at any level of government.” Tom Rose, “Reconstruction and the American Republic,” *Christianity and Civilization*, Geneva Divinity School Press, 1983, p. 297.

It is the responsibility of lesser government officials to obey their oath to the Constitution and to protect the people by refusing to carry out unjust mandates from higher officials.

Anyone within the chain of command can and should abide by their oath of office to protect the people from anyone or anything that would encroach on their freedoms or rights.

“Many great minds in this country are already philosophizing over the possibility that secession is an idea whose time has come--again. A few years ago, Walter Williams wrote, ‘Like a marriage that has gone bad, I believe there are enough irreconcilable differences between those who want to control and those who want to be left alone that divorce is the only peaceable alternative. Just as in a marriage, where vows are broken, our human rights protections guaranteed by the U.S. Constitution have been grossly violated by a government instituted to protect them. Americans who are responsible for and support the

abrogation (repealing) of our constitutional have no intention of mending their ways. Americans who wish to live free have two options: We can resist, fight and risk bloodshed to force America's tyrants to respect our liberties and human rights, or we can seek a peaceful resolution of our irreconcilable differences by separating." Smith, Mike, *Tolerating Tyranny, Security sought, Freedom Lost*, p. 198-202

LESSON 235 (12-6-22)

Romans 8:27 and He (GF) who searches the hearts (of man) *knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.*

who searches the hearts

Psalm 139:1-2 O Lord, Thou hast searched me (David) and known me. 2) Thou dost know when I sit down and when I rise up; Thou dost understand my thought from afar.

Psalm 7:9 O let the evil of the wicked come to an end, but establish the righteous; For the righteous God tries (Heb. *bahan* – to probe or examine) **the hearts and minds.**

Luke 16:15 And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.

1 Samuel 16:7 But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart."

(NKJV) **Hebrews 4:13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.**

knows what the mind of the Spirit is,

"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. "John A. Witmer, "Romans," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 473.

"This is not a call to some ecstatic form of prayer, but simply a call to pray consistently in the will and power of the Spirit, as one would pray in the name of Jesus Christ."
John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1988.

Hebrews 7:25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

"The Holy Spirit lays hold of our weaknesses along with us and carries His part of the burden facing us as if two

men were carrying a log, one at each end." . Alan F. Johnson, The Freedom Letter (Chicago: Moody Press, 1974), p. 131.

"How marvelous this all is! We have two intercessors: one in Heaven—our Lord Jesus who intercedes for our sins (v. 34), and one in our hearts—the Holy Spirit himself. How greatly we are loved!" A glory awaits us that exceeds the wildest imaginations of our most gifted science fiction writers. one day our groanings will be replaced by glory! *ibid* p. 163

because He (the Holy Spirit) ***intercedes*** (v.pai) ***for the saints according to the will of God.***

When believers pray 'in the Spirit,' the Spirit Himself intercedes on their behalf. The Spirit's requests are always according to the will of God and are always answered.

If Romans is the greatest book of the Bible, and chapter 8 the high-water mark, then verse 28 is the pinnacle. J. Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 1-8), electronic ed., vol. 42 (Nashville: Thomas Nelson, 1991), 156.

Some have said, that Romans 8:28 is a soft pillow for a tired heart. Of course that is true only for those who know this verse and who believe it.

LESSON 236 (12-8-22)

(NASV) **Romans 8:28** **And we** (mature believers) **know that God** (GF) ***causes all things to work together***

for (the purpose of divine) *good* (*agathos*) *to those* (mature believers) *who love* (*agapao*) *God* (JC), *to those who are called according to His* (GF), (pre-determined) *purpose*.

(NKJV) Romans 8:28 *And we know that all things work together for good to those who love God, to those who are the called according to His purpose.*

(NIV) Romans 8:28 *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*

And we know - OIDA, οἶδα, (v.rai-1p) ① to have information about, know. The manuscript form is OIDA-MEN, οἶδαμεν, which is frequently used to introduce a well-known fact that is generally accepted. William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 693.

The perfect tense of the verb “*oida*” indicates that an action of something done in the past is now a present reality. The action of knowing pays great benefits in the present. Knowledge of Bible doctrine learned in the past which is supported by ongoing Bible study always pays off.

This is the same word found in Rom. 8:27 - “He who searches the hearts **knows...**”

So, it would appear that those who were under Paul’s teaching

were familiar with this verse and were being benefited greatly by it. Cognizance of doctrine is the assurance and security of the mature believer.

At the beginning of Chapter 8, Paul talked about the contrast between those who walk according to the flesh and those who are walking according to the Spirit.

Romans 8:4-5 in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. 5) For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

Those who walk according to the flesh, their old sin nature, live as if they’re unbelievers, whereas those who walk in fellowship with God, walk according to the Spirit applying the Word of God daily and consistently in their life.

The difference between walking in the flesh or walking in the Spirit is a matter of life and death.

Romans 8:6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

Romans 8:17 opens up the subject of suffering: ... *if^(1st) we suffer* (v.pai) *with Him (J.C.) in order that we may also be glorified* (v.aps) *with Him.*

The next four of the seven verses that follow verse 17, start with the word “For” which is translated from the Gr. word “*gar*” which always introduces an explanation. These verses explain:

1. How we can be comforted by comparing our sufferings now, to the glory that awaits those who persevere. (verse 18)
2. The creation is also suffering from the curse of God which is associated with the fall of Adam. (verses 19-22)
3. We eagerly await the fulfillment of our adoption when Christ returns and we receive our resurrection bodies. (verse 23)
4. We are delivered from despair and anxiety normally associated with suffering by the confident anticipation (hope) that this event will happen. (verses 24-25)
5. in the same way that hope helps us, the Spirit also helps

us in our weakness. The Holy Spirit intercedes for us in our communications with God when we have problems expressing ourselves. (verses 26-27)

6. So Romans 8:28 is a verse on how we are to think about the suffering and the adversity that's going on in our life. All of this background helps to prepares us for what is revealed in verses 28 – 29.

that God (GF) causes all things to work together for good

Of course God is the only One who can accomplish what is revealed to us here in verse 28.

What are the *all things* in context? It's talking about suffering and adversity, that's been the topic since verse 17. We can handle the adversity and suffering we face in life as we pursue spiritual growth, which leads to spiritual maturity, culminating in being a joint-heir with Christ in order to be glorified with Him.

Adversity and suffering should bring about maturity and glorification in the life of the believer so that he can rule and reign with Christ in the kingdom in the future.

LESSON 237 (12-13-22)

to work (v.pai) **together for good** – AGATHOS, ἀγαθός, (adj.asn); ① pertaining to meeting a relatively high standard of quality, of things.

Only God is truly good (Mt. 19:17). His goodness is the “kindness” which through Christ confers the “good things” of salvation (Heb. 9:11). Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, *Theological Dictionary of the New Testament, Abridged in One Volume* (Grand Rapids, MI: W.B. Eerdmans, 1985), 3.

“*Agathos*” is used to describe something that has intrinsic value, meaning it has value in its self. ex. gold. “*Kalos*” is another Gr. word for “good” but it has a relative sense to it rather than an intrinsic sense. So, “*agathos*” here is used for divine good.

to those (mature believers) **who love** (agapao) **God** – How does the Scripture say we demonstrate our love for God? By being obedient.

John 14:21 He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.

John 14:15 If you love Me, you will keep My commandments.

1 John 2:5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

1 John 5:2-3 By this we know that we love the children of God, when we love God and observe His commandments. 3) For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

Proverbs 7:2 Keep my commandments and live, And my teaching as the apple of your eye.

Read: **1 John 3:21-24, Deuteronomy 30:15-20**

We can conclude from these verses that loving God is associated with keeping His commandments, they go together. There are many professing Christians who passionately declare how much they love God but who do not keep His commandments or even know what they are.

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

We are commanded to rightly divide the word of truth, which means to study the Word of God, understand it, and accurately interpret it so that we will be approved unto God and not be ashamed because we are unenlightened biblically.

John 14:15 If^{3rd} you love Me, you will keep My commandments.

you love, AGAPAO, ἀγαπάω, (v.pas); ① to have a warm regard for and interest in another, cherish, have affection for, love. β. to transcendent recipients of special devotion: to Jesus. 1 Pt 1:8. Esp. in John: 8:42; **14:15**, 21, 23f; 21:15f (always spoken by Jesus).

2 Peter 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

Hebrews 10:25 not forsaking our own assembling together (to learn B.D.), as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.

John 14:21 He who has My commandments and keeps them, he it is who loves Me;

1 John 5:3 For this is the love of God [the love for God or toward God] that we keep His commandments.

John 15:10 If you keep My commandments, you will abide in My love;

One cannot love God if he doesn't know Him and can't know Him if he is biblically ignorant. The only way to know Him is through the study of His Word.

No one can keep the commandments if they don't know what they are, and if they don't learn what they are, they can't keep them which means they don't love Him.

Many people have an emotional connection to God which they believe is love, but it isn't because they refuse to trust Him or obey Him.

Romans 6:12 Therefore do not let sin reign in your mortal body that you should obey its lusts,

This is a command for all believers, but if a believer does not know how to recover fellowship with God by acknowledging their sins to Him, they will remain in carnality and continue to be enslaved to their sin nature and to their lusts.

LESSON 238 (12-15-22)

to those who are called - KLETOS, κλητός, (adj.dpm); to being invited, called, It simply refers, in a generic sense, to an invitation to something.

The gospel call goes out to all inviting them to put their trust in the Lord Jesus Christ. (*John 3:15, 36, 4:14, 6:35, 51*) But here it refers to every believer and Paul is applying it and addressing it especially to those who are pursuing spiritual maturity.

In other words, all believers have responded to the call, however, only some believers are really pursuing spiritual growth and spiritual maturity, so this applies especially to them. Those who are unfaithful, who live in carnality, and walk according to the flesh do not heed the call so they will not be glorified with Christ. Even though God's calling applies to every believer, it is only a reality to those who are pursuing spiritual maturity because it is what strengthens and encourages them as they suffer for Christ by speaking the truth to those who desperately need to hear it.

The word "calling" is used several ways in the Old Testament but it simply refers to a commissioning. Ex. ***Isaiah 42:6 he says, "I am the Lord, I have called you in righteousness." "I have commissioned you"*** could be used just as well.
"COMMISSION"

Here, it is helpful to look at a bit of history that has to do with the calling of God. **Augustinianism** preceded **Calvinism** and the term "called" became identified with a theological concept called 'irresistible grace.' Sometimes, the term Augustinianism is used as a synonym for Calvinism.

There was a big debate between free will and what we call Calvinism, a more deterministic view [no free will]. The first person to use the term '*irresistible grace*' was Augustine. He was the Catholic bishop of Hippo in the late 300's, early 400's, and he said that if God elected some and chose who would be saved and who

would not be saved, then what brings those who were the elect to salvation is that God gives them grace that they can't resist.

There were a lot of debates that went on long before the Protestant Reformation. **Pelagius** was the British priest who believed that everything was free, so he was Augustine's great opponent. The Roman Catholic Church basically adopted a view of semi-Augustinianism. Pelagianism is a view of salvation that rejects the idea of original sin. Each person brought into life exists in the same state that Adam and Eve existed before their sin.

So this gives us a little historical background of what lead up to the Protestant Reformation. By the time of the Reformation, **semi-Pelagianism** (belief in original sin), which emphasized a really heretical view of freewill, dominated the Roman Catholic Church so when the Protestant Reformation came, it was spear-headed by a guy named Martin Luther who nails the 95 debate points or theses to the door of the church at Wittenberg, which was the local Facebook page in that day which called for a debate over these 95 points that he thinks express all the abuses of the Roman Catholic Church.

Martin Luther was an Augustinian monk who had read what the Bible said and what Augustine had said and he wanted to get away from the false teaching that you can lose your salvation and you can work your way to heaven which was the understanding of the gospel which was dominating the Roman Catholic Church and he wanted to go back to Augustinianism.

There developed a lot of controversy over these issues related to free will and sovereignty among Calvinists. There was a theology

professor by the name of **Jacob Arminius** [he died in 1609] whose taught in Holland and his followers put together and summarized five basic points which they wanted to emphasize on how they viewed man's condition and salvation. They were called the **Remonstrance**.

1. God predestines believers to be saved
2. Unlimited Atonement Applied Only to Believers
3. Regeneration Necessary for Right Use of Free Will
4. All is Of Grace, Yet Not Irresistible
5. Perseverance through Assisting Grace

The Calvinists came up with what they called the **Counter-Remonstrance** which we call today the **five points of Calvinism**. That's indicated by the acronym **T-U-L-I-P**.

1. **T** stands for **Total Depravity** (inability). Because of sin, man is not capable of doing anything to not only please God but he can't even exercise positive volition toward God without a work of grace changing him.
2. **U** stands for **Unconditional Election**, which means that God chooses who will be saved and who won't be saved and that's really what determines whether you're saved or not. It has nothing to do with your volition or your belief in Christ if God chose you in eternity past.
3. **L** stands for **Limited Atonement**. If God is only going to save a few people, then Christ only died for them. Of course He could have saved them as well but chose not to. Does that sound like something a merciful, gracious, loving God would do?

4. **I** stands for **irresistible grace**. This is the idea that for the elect to come to Christ, God has to irresistibly draw them and He will only draw those who are elect. He won't draw others. **Effectual Calling** is a Calvinist synonym for irresistible grace.
5. The **P** stands for the **perseverance for the saints**. This is their meaning of eternal security that Christ perseveres in keeping the saints saved. But for many, in the last hundred years or so, especially the last fifty years, the emphasis has been more on the fact that if the professing believer doesn't persevere or continue in his faith, then he wasn't truly saved to begin with. Not that he loses his salvation but he wasn't truly saved to begin with and that form of theology is what we refer to as "**lordship salvation**" or "**lordship theology**."

Here is a quote from **Millard Erickson** who wrote a three volume, systematic theology where he described Calvinism.

"We've already seen several characteristics of election as viewed by Calvinists. **First**, One is that election is an expression of God's sovereign will and good pleasure. It's not based on any merit in the one elected nor on foreseeing that the individual will believe." [Now this is a side point: In Calvinism, belief is meritorious, that faith is given to you by God and that faith has merit. We disagree strongly with that.] He goes on to say, "It is cause, that is election is the cause, not the result of faith. **Second**, he says that election is efficacious. Those whom God has chosen will most certainly come to faith in Him and for that matter will persevere in that faith until the end. All of the elect will certainly be saved. **Third**, he says

election is for all eternity. It is not a decision made at some point in time when the individual is already existent. It is what God has always purposed to do. [See, that is fatalism. It doesn't matter what you believe. God already made the decision for you. That is a form of fatalism or determinism.] **Fourth**, he goes on to say, "Election is unconditional and doesn't depend on human performance, specific action or meeting certain conditions, i.e., faith or terms of God." There are some hyper-Calvinists who believe that if God wants you to be saved, you'll be saved whether you hear the gospel or not. **Fifth**, Election is immutable. God will not change His mind. Election is from all eternity and out of God's infinite mercy He has no reason or occasion to change His mind." That's his description of Calvinism.

Then he goes on to say, "It is not that God wills to save people if they do certain things. He simply wills to save them and brings it about." Finally he says, "Election is immutable. God will not change His mind. Election is from all eternity and out of God's infinite mercy He has no reason or occasion to change His mind." That's his description of Calvinism.

LESSON 239 (12-20-22)

Every point of Calvinism is determined by the point that precedes it, starting with the idea that man is "**Totally depraved**" to the point that his will is so consumed by wickedness that it is no longer free. They erroneously believe that man is so evil that he is unable to respond to the gospel by believing it is true. That view has enormous repercussions.

The first one that comes to mind is God could not save man by grace but by force. It would completely depend on God's will and man would have nothing to do with it. The Bible says that "God is love" (1 John 4:16). Where is the love in such a plan? We all know that love can only be freely given, not coerced.

It would also mean that God would have to use His sovereign power to force His grace upon those He willed to save. "Irresistible grace" seems to be an oxymoron because it is the one to whom grace is offered that accepts it or rejects it, not the one who offers it. Irresistible grace would be a component that God would use to program people to do His bidding. Is this not akin to programming robots?

If man is unable to respond to the gospel, then salvation would not be conditioned on his response to it, but upon God's choice. The second point of Calvinism is called "**Unconditional election**" which essentially means that salvation depends on whom God elects to save and not on those who believe in Jesus Christ.

Such a statement begs the question, "What is the criteria He uses to choose who will be saved and who will spend eternity in the lake of fire?" Who can answer that question?

If God chooses to save some and relegate everyone else to damnation, then Christ must have died on the cross

only for those who God chose to save. This is the third point of Calvinism which is called, "**Limited atonement.**"

The Bible says that God is sovereign (Psalm 103:19), which means that He does whatever He chooses to do. That would include having Christ's death on the cross to be considered the payment for everyone's sin, but He chose it to cover only those He desired to save.

2 Corinthians 5:19 God was in Christ reconciling the world to Himself, not counting their trespasses against them...

1 Timothy 2:3-4 This is good and acceptable in the sight of God our Savior, 4) who desires all men to be saved...

1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

John 1:29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!"

John 1:29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!"

Who in their right mind would think that anyone who has the ability to save everyone but only saves some, is

righteous and just? How could our perfectly righteous and just God be guilty of such a thing?

Revelation 20:13-14 reveals how unbelievers will be judged at the Great White Throne judgment. In both verses, unbelievers will be judged by their works, not by their sins!

What does that mean? It means that no one goes to hell for their sins because Jesus Christ paid for the sins of all mankind on the cross. If that were not true, God would be compelled to condemn these unbelievers to hell for their sins. But He didn't. They will be condemned for their works because they trusted them rather than Christ's perfect work on the cross.

Even those Christ died for those who are supposedly chosen by God to be saved cannot accept His grace or accept the gospel because they have no free will and they are totally depraved. This leads us to the fourth point of Calvinism, "**Irresistible grace**." God imposes His grace on the chosen ones that they cannot resist. The chosen ones are regenerated (born again) without the gospel and then God gives them the gift to believe it. In the Bible, faith 100% of the time always precedes salvation, never does it follow it. Grace is found 133 times in the NASV of the Bible and "irresistible" is never found with it; in fact, it is never found in the Bible anywhere.

If you have been regenerated by God and given the gift of faith, then it follows that you will persevere in living a

godly life till you die. The last point of Calvinism is called "**Perseverance of the saints** This is their meaning of eternal security that Christ perseveres in keeping the saints saved through good works and obedience. The problem is that the Bible says, salvation is the gift of God, not of works. lest anyone should boast (Eph. 2:9).

Perseverance of the saints is just another form of "salvation by works." Many believe once a person is saved, he can still lose his salvation if his life is characterized by sin and not good works. That is works salvation coming through the front door. Calvinists also believe that producing good works are necessary for salvation, but they don't believe that you lose your salvation if you don't persevere to the end, they believe you never were had it. This is works salvation coming through the back door.

No one can know for sure that they will endure in producing good works till the end of their life, so no one can have eternal security if it is based on persevering to the end of one's life in doing good. However, the verse below says that one can have eternal security based on believing in the Son of God. No one has eternal security based on works!

1 John 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

LESSON 240 (1-3-23)

according to His purpose. This is the last phrase in Romans 8:28. God has an eternal purpose that will surely come to pass. He graciously included us in His purpose. His purpose will come to pass and we can be part of it or not, but be assured that with or without us, God's will, will be done according to His good pleasure.

Philippians 2:13 it is God who is at work in you, both to will and to work for His good pleasure.

*“God is totally in control, he never relaxes his control, and nothing is outside of his control. ‘He works all things according to the counsel of his will’ (**Ephesians 1:11**). David Secombe, Romans: Dust to Destiny, ed. Paul Barnett, Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2013), 151.*

*“His plan is to make every one of his chosen children like Jesus. This likeness is not one of appearance or personality, but of character. We are to be like Jesus in his obedience to God, his trust, his truthfulness and courage, his love, and his compassion... The way things turn out is not determined by some impersonal principle of luck or fate but by the will of the almighty God who works everything for the ultimate welfare of his people.” *Ibid* 151.*

Paul is reassuring believers that no matter how great their sufferings may be, they are meaningful, they have a

purpose. Believers are always held safe by an almighty God, who loves them with a fathomless love.

“God could have let the runaway Jonah sail to Spain and live out his days in peace. But because he loved him and had an eternal purpose for him, he stirred up the elements and brought him to the gates of death.

Many find this teaching unacceptable, and begin immediately to draw limits on God’s control. They cannot reconcile God’s control with human freedom and responsibility or with the existence of evil and suffering. Yet even in these areas the Bible is adamant that God does all things according to his will. Paul does not say just that God works in all things for good, but that ‘all things work together for good.’

The Bible is also clear that God can do this without doing evil himself, and without compromising the freedom and responsibility of his creatures...All things cooperate to this end [God’s purpose], so we should not be surprised, for example, When God works harshly in a person’s life, perhaps allowing a marriage to break down or a business project to fail, if it then forces that person out of self-imposed isolation to seek God and to be drawn into contact with the people of his church.

The knowledge that all things work together for good transforms the life of the Christian from fear,

apprehension, and resentment of the unforeseen things that come our way, not to grim resignation or the killing of desire, but to faith and joy. 'Bad luck' loses its tragic power. You see it in Paul and Silas singing hymns at midnight in the Philippi jailhouse (Acts 16). I have seen it in the face of a convicted murderer waiting on death row and a young man in the last stages of a terminal disease." *Ibid* 152.

LESSON 241 (1-5-23)

Romans 8:29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

foreknew - ΠΡΟΓΙΝΟΣΚΟ, προγινώσκω, (v. pai); to know beforehand or choose in advance, have foreknowledge.

Concerning believers, *Rom. 8:29*; "the foreknowledge" of God is the basis of His foreordaining counsels. W. E. Vine, Merrill F.

Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 249.

Notice that "*foreknew*" is used here, not "*foreordained*" nor "*elected*." . The point has to do with the divine decrees that were made in eternity past (****Isaiah 46:9-10***) and His knowledge as to what would occur in the decrees

based on His foreknowledge. He didn't alter anything nor cause anything in the degrees to occur; He simply revealed the unlimited range of His knowledge through what He decreed in eternity past.

****Isaiah 46:9-10 Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, 10) Declaring the end from the beginning And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure';***

For whom He (G.F.) foreknew - Those who G.F. foreknew were also predestined to be conformed to the image of His Son. Will unbelievers who reject Jesus Christ ever be conformed to the image of God's Son. Of course not; so those who He foreknew, have to refer to believers.

predestined - PROORIZO, προορίζω, (v. aai); decide upon beforehand, predetermine. to determine ahead of time.

It means to decide upon something ahead of time and it relates to God determining something beforehand or to decide a destination or a destiny ahead of time.

How did God determine ahead of time who would be conformed to the image of His Son? Was it because He sovereignly chose the ones He desired to save and the ones He chose not to save? No, it was based on the fact that He

foreknew every detail of what would unfold throughout human history and was determined to conform into the image of Christ, those who put their trust alone in Christ alone.

God's foreknowledge of what will take place in the future is a subset of His omniscience, and it is abundantly clear that His foreknowledge of the future is what determines who He will elect.

Having complete knowledge of what has not yet come to pass, makes it possible to predestine, call, justify, and glorify those who are born again through faith in Jesus Christ even before they are born or even before the earth was created.

Since God is omniscient, He never has to learn anything because He already knows everything. He doesn't perceive things progressively as we do because He retains all knowledge at all times.

The omniscience of God knows all things instantly and completely and intuitively and His knowledge is as exhaustive as it is complete. It never increases nor decreases.

Predestination never has any reference to the lost. You will never find it used in connection with unbelievers.

Acts 4:27-28 For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with

*the Gentiles and the peoples of Israel, 28) to do whatever Thy hand and Thy purpose **predestined** to occur.*

However God decided to handle this situation, it would be exactly what He foreknew would happen and what was predestined to occur. His foreknowledge and what was predestined is based on the divine decrees which contain the reality of everything that will surely come to pass.

1 Corinthians 2:7 *we speak God's wisdom in a mystery, the hidden wisdom, which God **predestined** before the ages to our glory;*

Ephesians 1:5 *He **predestined** us to adoption as sons through Jesus Christ to Himself,*

Ephesians 1:11 *also we have obtained an inheritance, having been **predestined** according to His purpose who works all things after the counsel of His will,*

Romans 8:30 *and whom He **predestined**, these He also called...*

Paul isn't addressing the issue of salvation here. He's focusing on comforting the saved as they suffer for Christ. The terms that he used such as "called" "foreknew" and "predestined" are terms related to one's spiritual life.

2 Thessalonians 2:13-14 *But we should always give thanks to God for you, brethren beloved by the Lord,*

because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. 14) And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

“He’s not talking here about how to become saved. This isn’t a soteriological justification issue. He’s talking about sanctification, how the believer is to be conformed to the image of His Son. That’s the whole context here. We’re not talking about making sure you’re among the elect or making sure you’re among the predestined. What we’re talking about is the fact that as a believer there’s a plan and that plan is to conform you to the image of His Son so that shifts the focus a little bit. It’s easy how its gets kind of slippery when we’re dealing with these issues here. All of a sudden we’re talking about soteriological issues related to phase one, justification, rather than the second stage which is what happens after we’re saved. Too many people spend all their time talking about phase one and justification without ever going past it.” Dr. Robert Dean, NT - 06Romans

Spiritual maturity can be defined as *“being conformed to the image of His Son.”* God has decided that the church would be a body of believers ahead of time. He has a plan where everyone who trusts in Christ has the opportunity

to grow to spiritual maturity. We can rule and reign with Him in His future kingdom and the only way we are going to have the capacity to do that is if we have our character transformed so that we are like Christ and not like fallen Adam.

“The Christian should not view present distresses and reversals as ultimately destructive. In some manner they are preparing us for the future revelation of God’s glory. At that time we will clearly see what we have always known: “... that in all things [pleasures, pains, experiences of tremendous suffering, disappointments] God works for the good of those who love him, who have been called according to his purpose.” R. Kent Hughes, Romans: Righteousness from Heaven, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 167.

LESSON 242 (1-10-23)

“To predestine is to preplan. If God has preplanned that believers will one day stand “holy and blameless before Him” (1:11), then they will! Otherwise God does not have the power or intention of carrying out His plans!...

The golden chain. Theodore Beza, Calvin’s successor at Geneva, argued persuasively that Romans 8:28-30 describes an unbreakable chain consisting of five links:

For whom He foreknew, He also predestined, and these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

Note the terms, “whom” and “these also.” They link, as in a chain, the history of the same group of people from foreknowledge to glorification. The same group that was foreknown will also ultimately be glorified.

Foreknowledge – Predestination – Calling – Justification - Glorification

The word “foreknowledge” could mean, as our Experimentalist friends maintain, “prior choice.”²³⁴⁴ However, there is no obvious reason for rejecting the more common meaning – simple prior knowledge of future events. God knows who will believe and based on this prior knowledge, He predestines them to salvation.

*To predestine is simply to plan in advance. The call referred to here is the efficacious call to come to Him. Jesus said, “**My sheep hear My voice and they follow Me.**” All those whom God foreknew would believe are predestined. Because God foreknew they would believe he calls them. All those who are predestined are called, and all those who are called are justified. This calling is an effectual calling. And all those who are justified will be glorified. This refers to the redemption of our bodies at the last day (Romans 8:23).*

The two-verse chain with its fivefold unbreakable links, "those whom . . . he also," is a clear statement of the eternal security of the saints.

Finally, eternal security is grounded in the Father's faithfulness; it does not depend on us. Rather, it depends on His Promise to Keep Us...

He has promised to keep us saved. In no uncertain terms our Lord declares:

And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day (John 6:39).

Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life; and does not come into judgment, but has passed out of death into life (John 5:24).

My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of the Father's hand (John 10:27-29).

*Experimentalists will say that following (i.e., lifelong obedience) is the characteristic of all who “truly” believe and is not a condition. But obedience is not a characteristic of all who believe, as Scripture clear teaches.*²³⁵¹

*“to follow” is simply another of John’s metaphors for “to believe.” He has also used “look,” “taste,” “eat,” and drink.”*²³⁴⁹
*Are literal eating, looking, tasting, and drinking necessary for eternal life? Hardly! Neither is literal following. To follow the Shepherd is to believe on Him.*²³⁵⁰ Joseph Dillow, *Final Destiny*,

Romans 8:29 For whom He foreknew, He also predestined to become conformed to the image of His Son.

We’re created in the image of God. That image has become defaced and corrupted by sin. We can’t fulfill our ultimate mission because of the chaos of the fall. How do we get back to where we’re supposed to be? Jesus fulfilled His mission by suffering on the cross to pay our debt and He had victory over death in His resurrection and then was glorified at the right hand of the Father.

Remember, we are identified with Jesus Christ through 1) His death Rom. 6:3 2) His resurrection Rom. 6:5 3) and the baptism of the Holy Spirit 1 Cor. 12:13, so we are glorified through our identification with Christ in our resurrection and have the potential to be conformed to His image.

In *Romans 8:29*, “For those whom He [God] foreknew...” He knew who would respond to the gospel in non-meritorious faith. “...He also predestined them [not just as a group but also as individuals] to become conformed to the image of His Son...”

This doesn't mean that believers can't go wallow in the pigsty of sin like the prodigal son, but God has still appointed an end-game plan for them to be conformed to the image of His Son.

So, we see the theme that runs along with foreknowledge and with predestination is to learn how to handle suffering and to understand the purpose of suffering so that we can be conformed to the image of Christ, and that only comes through spiritual growth. We have to learn obedience just as Jesus did.

LESSON 243 (1-17-23)

that He might be the first-born among many brethren

first-born **PROTOTOKOS**, πρωτότοκος, (adj.asm) pertaining to being a firstborn child (normally in contexts speaking of people but also used in reference to domestic animals)

“In Jewish society the rights and responsibilities of being a firstborn son resulted in considerable prestige and status.

The figurative meaning of πρωτότοκος in the messianic title πρωτότοκος ‘firstborn of all creation.’ (Col 1:15) may be interpreted as ‘existing before all creation’ or ‘existing superior to all creation.’ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 116.

Colossians 1:15 And He is the image of the invisible God, the first-born of all creation.

“Pertaining to existing prior to something else ‘existing first, existing before.’ πρωτότοκος πάσης κτίσεως ‘existing before all creation’ or ‘existing before anything was created’ Col 1:15. It is possible to understand πρωτότοκος in Col 1:15 as ‘superior in status.’..”

Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 157.

The **“firstborn”** cannot be part of Creation if He created all things (Ron. 1:1, Col. 1:16). One cannot create himself.

Jehovah’s Witnesses wrongly add the word “other” six times in this passage in their New World Translation. Thus they suggest that Christ created all “other” things after He was created ! But the word “other” is not in the original Greek texts.

"Firstborn" denotes two things about Christ: 1. He preceded the whole Creation, and 2. He is Sovereign over all Creation.

Colossians 1:18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.

The Old Testament predicted Christ's coming, the gospels announced that He came, and the remaining Scriptures predict His coming again.

The word **"firstborn"** has nothing to do with the first Christmas. Nowhere does the Bible teach that Jesus' life began at Bethlehem. His physical being began there but not his person.

So **"firstborn"** implies both Christ's priority to all Creation (in time) and His sovereignty over all Creation (in rank).

1 Corinthians 15:20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

Jesus Christ was the **"firstborn"** from the dead in the sense that He was the first and only one who has been resurrected from the grave.

Hebrews 1:6 And when He again brings the first-born into the world, He says, "And let all the angels of God worship Him."

This verse refers to when Jesus Christ, the firstborn will return to earth again for the second time at the 2nd Advent.

Revelation 1:5 and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth...

The phrase, "**the first-born of the dead**" is part of the description of Jesus Christ as being the first to receive a resurrection body.

The purpose of being conformed to the image of Jesus Christ is so that He might be the firstborn among many brethren. All of us are the many brethren.

Jesus Christ will not be by Himself when He rules and reigns over His coming kingdom. He will have a cadre of qualified believers from all the centuries of the church age who will rule and reign with Him.

"God was not satisfied to have a family with an "only child." Indeed, the entire human family, all the descendants of Adam and Eve, were to have been his family, walking in fellowship with him for eternity. But since the rebellion of man, it has been his purpose to redeem a family for himself out of the fallen race.'

Kenneth Boa and William Kruidenier, Romans, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 260.

"God's ultimate purpose is not just perfected individuals, but a community of brothers and sisters, and therefore a family. Jesus will be 'the firstborn among many brothers' (8:29). David Seccombe, Romans: Dust to Destiny, (Sydney, South NSW: Aquila Press, 2013), 152.

LESSON 244 (1-19-23)

God's predestined purpose for believers is that they would be conformed to the image of Jesus Christ. This is associated with the "prize of the upward call."

Philippians 3:13-14 ...but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14) I press on toward the goal for the prize of the upward call of God in Christ Jesus.

"His aim [Paul's] was to win the prize, "a term that is taken directly from the athletic imagery of the games." The prize is then defined as the "heavenly prize for which God, through Christ Jesus, is calling us... Paul was saying he had answered God's call to pursue Christ. The goal of that pursuit is to

know Christ fully, and the prize is to come into the full reality of that knowledge.

Ephesians 4:11-13 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12) for the equipping of the saints for the work of service, to the building up of the body of Christ; 13) until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a [spiritually] mature man, to the measure of the stature which belongs to the fulness of Christ.

Colossians 1:28 And we proclaim Him, *admonishing every man and teaching every man with all wisdom, that we may present (make or render) every man complete in Christ.

***admonish**

1 a : to indicate duties or obligations to

b : to express warning or disapproval to especially in a

gentle, earnest, or solicitous manner

2 : to give friendly earnest advice or encouragement to

Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

2 Corinthians 13:11 Finally, brethren, rejoice, *be made complete, be comforted, be like-minded, live in peace; and the God of love and peace shall be with you.*

Philippians 2:29-30 Therefore receive him (Epaphroditus - leader in the Philippian church) *in the Lord with all joy, and hold men like him in high regard; 30) because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me.*

Read: **James 1:2-4**

The point of the verses above is to demonstrate that the goal of believer's lives is to be conformed into the image of Jesus Christ which can be stated in several different ways:

Phil. 3:14 - I press on toward the goal for the prize of the upward call

Eph. 4:13 - to the measure of the stature which belongs to the fulness of Christ.

Col. 1:28 - we may render every man complete in Christ.

2 Cor. 13:11 - to be made complete.

Phil. 2:30 - to complete what was deficient in your service

James 1:4 - that you may be perfect and complete, lacking in nothing.

LESSON 245 (1-24-23)

Romans 8:30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

There is a general call that goes out throughout the world to believe the gospel (Matt. 22:1-14). However, the call in our verse above is the one that was made in eternity past based on God's foreknowledge and predestination.

The third link in the golden chain is the effective "call of God."

1 Corinthians 1:9 God is faithful, through whom **you were called** into fellowship with His Son, Jesus Christ our Lord.

2 Thessalonians 2:13-14 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation/deliverance through sanctification by the Spirit and faith in the truth. 14) And it was for this **He called you** through our gospel, that you may gain the glory of our Lord Jesus Christ. (by being conformed to the image of J.C.)

2 Timothy 1:8-9 Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join ^(imp.) with me in suffering for the gospel according to the power of God (which is manifested in suffering), 9) who has saved us,

and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

The verse above is an appeal to the nation of Israel that if they believe in Jesus, then they should “not be ashamed” of Him if they want to be saved from a national catastrophe.

Then, as well as now, publicly declaring Jesus Christ is our Lord and Savior often results in suffering. We recognize that suffering for Him is commanded by God, but we know that in all things, He is working it all towards our supreme good.

“And one of the reasons we know this is that we are given many examples of it in Scripture. For instance, this was Joseph’s conviction about his brothers’ cruelty in selling him into Egypt: ‘You intended to harm me, but God intended it for good ... the saving of many lives (Gen. 50:20) .’ Similarly, Jeremiah wrote in God’s name a letter to the Jews in Babylonian exile after the catastrophic destruction of Jerusalem: “I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future (Jer. 29:11).” ’ The same concurrence of human evil and divine plan had its most conspicuous display in the cross, which Peter attributed both to the wickedness of men and to ‘God’s set purpose and foreknowledge (Acts 2:23 cf. 4:27-28).” John R. W. Stott, *The Message of*

Romans: God's Good News for the World, The Bible Speaks Today (Leicester, England; Downers Grove, IL: InterVarsity Press, 2001), 248.

We can't cover the call of God without addressing 2 Peter 1:10. Verses 3 – 9 must be read first to set the proper context for verse 10.

2 Peter 1:10 Therefore, brethren, be even more diligent to *make your call and election sure*, for if you do these things you will never stumble;

*“What does it mean to make our “calling and election sure?” Armenians see it as an exhortation to guarantee that we do not fall fatally and lose our salvation.[6] Experimental Predestinarians generally have understood the passage to apply to the conscience. In other words, **by the doing of good works**, by the adding of the various qualities of the preceding context to faith (2 Pet.1:3-7), **we prove to our conscience that we really are saved people.**”*

Joseph Dillow, *Reign of the Servant Kings*,

The Scriptures are abundantly clear that no one is eternally saved by doing good works. So, it stands to reason that if one cannot be saved by good works, then good works certainly cannot be used to prove that one is really saved.

The following notes were taken from 2 Peter, April 29, 2008, by Pastor Mike, Country Bible Church, Brenham, Texas

2 PETER 1:10-11 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; 11) for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

1. This is one of the more controversial scriptures in the Bible. The first thing we want to notice is that Peter is addressing believers: Therefore, brethren. . . Also note that the conjunction therefore connects what is about to be said with what has just been said.

2. Most of the confusion concerning this verse comes from the idea that this is salvific and has to do with eternal salvation. But, this verse:

- a. Is not about believers being concerned about their eternal security and in need of doing periodic checks on their own behavior to make sure they are really saved.
- b. Is not about believers who are in danger of stumbling and therefore becoming disqualified from entering the kingdom of our Lord.

3. **be all the more diligent** . . . SPOUDAZO (spoudazw) v. aam; to be diligent, earnest, eager. We have the adverb more preceding diligent which adds emphasis to the zeal we should employ in making our calling and election sure.

4. **to make certain . . .** POIEO (poiew) inf. pm; to do, or to make. BEBEIOS (bebeios) adj. asf; steadfast, sure, stable, firm.

5. **about His calling and choosing . . .** KLESIS (klhsis) n. asf; a calling, or invitation. EKLOGE (eklogh) n. asf; election, choice, selection.

6. So what does it mean to make our calling and choosing certain? Is it a warning that we should make sure we don't wander off too far from the faith so we won't lose our salvation? Is it doing enough good works by adding the various qualities of the preceding verses to our faith in order to prove to our own conscience that we are really saved? Must we have this external evidence [of works] to prove we are really saved?

7. **for as long as you practice these things . . .** POIEO (poiew) part. pa; to keep on doing, keep on practicing. What things? The 7 things mentioned before that we should keep on adding to our faith.

- | | |
|---------------------------------|-----------------------|
| 1. Adding *virtue to your faith | 5. Godliness |
| 2. Knowledge | 6. Brotherly kindness |
| 3. Self-control | 7. Love |
| 4. Perseverance | *(moral excellence) |

8. **you will never stumble . . .** What does it mean to stumble? Does it mean to lose salvation? Does it mean that stumbling is an indication you never were really saved to begin with? Or does it mean to become stagnant, carnal, or

possibly reversionistic? As long as you keep on practicing the seven virtues of verses three through seven, you will not become spiritually blind or short-sighted, and you will never stumble into reversionism.

9. The certainty mentioned here is the certainty that we will not stumble. It is not an awareness or proof of salvation.

Some believe Peter wrote this for people who were professing to be Christians but not true Christians, and they would become aware of that fact because they were not living godly lives cleansed from sins. [Awareness of salvation is never based on trying to live godly lives or by doing works, it is based on faith alone in Christ alone!]

LESSON 246 (1-26-23) Continuing with the notes from 2 Peter 1:10-11

LESSON #15 (4-29-08)

11. Making our calling and election sure is another way of saying to persevere to the end. The idea of perseverance dominates 2 Peter.

Read: 2 Peter 3:14-17

2 Peter 3:17 - You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness,

BE ON YOUR GUARD 2 Peter 3:17 = MAKE YOUR CALLING AND CHOOSING [ELECTION] SURE 2 Peter 1:10

YOU FALL FROM YOUR OWN STEADFASTNESS 2 Peter 3:17 = STUMBLE 2 Peter 1:10

12. To make [our] calling and election sure means that our calling and election will be guaranteed to achieve their intended aim by our adding to our faith the character qualities of 2 Pet. 1:5-7. “Reign of the Servant Kings” Joseph Dillow, p. 297

13. “**Calling**” can also be used in regard to its purpose: To make [our] calling and election sure. . . means that our calling and election will be guaranteed to achieve their intended aim by our adding to our faith the character qualities of 2 Pet. 1:5-7. What is that? [What is the purpose of our calling and election] Ibid p. 297

14. The purpose of our calling and election appears to be holiness in this life, perseverance in suffering, and inherited blessings in the life to come.

“The immediate context [of 2 Peter 1:10] seems to define the sureness as a bulwark against falling, and not a subjective confidence to the heart that one is saved. Peter says that the way we make our calling and election sure is by “doing these things.” This evidently refers back to 2 Peter 1:3-7 where he exhorts us to add various virtues to our Christian lives. The result of doing these things is that we will not stumble and fall. This immediately suggests that sureness is a sureness that

prevents stumbling and not a sensation/feeling of assurance or proof of salvation.” *Ibid*

1 Peter 2:20-21 -- For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if, when you do what is right and suffer for it, you patiently endure it, this finds favor with God.

21) For **you have been called for this purpose,**

1 Peter 3:9 - not returning evil for evil, or insult for insult, but giving a blessing instead; **for you were called for the very purpose that you might inherit a blessing.**

LESSON 247 (2-7-23) Continuing with the 2 Peter notes

LESSON #16 (5-1-08)

Choosing / chosen / elected / elect are used in a technical sense for believers only.

Below, is another example of scripture that has a list of seven characteristics that believers should strive to adopt.

Colossians 3:12-13 And so, as those who have been chosen of God, holy and beloved, put on a heart of **compassion, kindness, humility, gentleness, and patience**; 13) bearing with one another, and **forgiving** each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14) And beyond all these things **put on love**, which is the perfect bond of unity.

15. 2 Cor. 13:5 is quoted as a parallel verse to 2 Pet. 1:10-11.

LESSON #17 (5-6-08)

2 Corinthians 13:5 - Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you, unless indeed you fail the test?

- a. The object of this examination was not to find out if they were truly Christians but to find out if they were “in the faith.”
- b. So the test of 2 Cor. 13:5 was not to determine if they were saved or not, but to discern if they were in the faith, Was Christ being manifested in their words and deeds.
- c. The following verses demonstrate that “in the faith” is synonymous with applying Bible doctrine.

1 Cor. 16:13 - . . . be on the alert, **stand firm in the faith**, act like men, be strong.

Romans 14:1 - Now accept the one **who is weak in faith**, but not for the purpose of passing judgment on his opinions.

Titus 1:13 - For this cause reprove them severely that they may be sound **in the faith**,

1 Peter 5:9 - But resist him [the devil], **firm in your faith**,

In each case, being “in the faith” refers to believers consistently complying with the Word of God; it is not a term that relates to one’s faith regarding eternal salvation.

Every time we hear something that is contrary to our beliefs, we should examine it closely in the Bible to make sure we are “**in the faith**” in that what we believe lines up with the Word of God.

11) for in this way (by adding character to one’s life) the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

CONCLUSION OF VERSES 10-11

The phrase “**make your calling and choosing/election sure: for if you do these things you will never fall**” has been interpreted by some to mean that one’s good works gives assurance that he is among the elect, that his faith was a “saving faith” not a “temporary faith” or “just a head belief and not a heart belief.”

“No part of Experimental Predestinarian teaching is potentially more damaging to Christian growth than their misguided notion that assurance is based upon evidences of works in the life. Their continual insistence on self-examination to verify one’s state of salvation cannot be found in the New Testament. It would be a hateful father who entered into the following imaginary conversation with his son:

Son: “Dad, am I really your son, or am I only adopted?”

Father: “Well, young man, it depends on how you behave. If you really are my son, you will show this by doing the things I tell you to do. If you have my nature inside of you, you can’t help but be obedient.”

Son: “But what if I disobey you a lot, Dad?”

Father: “Then you have every reason to doubt that you are truly my son!”

A child’s greatest need when faced with doubt about his acceptance is to have the Father’s unconditional love reaffirmed. No human father would treat his child as Experimental Predestinarians imagine our divine Father treats His!” *Ibid* p. 302

Romans 4:5 - But to one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.

“If faith is the opposite of works of obedience and is the opposite of work, by what mental alchemy can men seriously argue that, while faith is apart from works of obedience, faith itself includes works of obedience! If faith plus works does not save, then it is illegitimate to include obedience as a part of faith and then say faith alone saves when you mean that faith plus works saves.” *Reign of the Servant Kings* by Joseph Dillow, p. 273.

“In God’s entire plan for human history, the Church Age stands out as the era of unique privilege. God chose or elected each Church Age believer to be spiritual royalty, just as in the previous dispensation He selected Israel to be His client nation, chose the line of David to bring forth the Messiah, and elected Christ to be the Redeemer of mankind. Divine election bestows special privilege, the honor of having an impact on history until Jesus Christ, the Messiah, restores Israel to client nation status at His second advent. God’s purpose is for each Church Age believer to influence history as part of the spiritual pivot of a Gentile client nation. The believer fulfills his election by advancing to spiritual maturity.” Christian Integrity, R. B. Thieme, Jr. p.106.

So we have the command to be diligent to make our calling and choosing/election sure meaning that we should strive to fulfill the purpose of our calling and election. This is a privilege whereby we glorify our Lord by growing to spiritual maturity through the consistent intake and application of Bible doctrine.

Romans 8:30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

Justified, ΔΙΚΑΙΩΟ, δικαίωω, (v.aai); ② to render a favorable verdict, vindicate. to elevate to a position of honor

“If God has already justified the man who believes in Jesus (Rom. 3:26; 8:30), how can He lay anything to the charge of His justified one? God certainly sees His children’s failures and imperfections and He vigilantly disciplines them but He will never condemn them because He has already justified them through Christ’s work on the cross.

Justification comes from the imputed righteousness of God and is lawfully ours. Like a human father, God can and does correct His earthly sons, but they always remain sons.

The truth is that God, having justified the ungodly (Rom. 4:5), will not and cannot contradict Himself by charging them with evil.” *Reign of the Servant Kings* by Joseph Dillow, p. 501

Romans 3:26 to demonstrate at the present time His righteousness, that He might be just and the **justifier** of the one who has faith in Jesus.

Romans 3:28 Therefore we conclude that a man is **justified** by faith apart from the deeds of the law.

Romans 4:5 But to him who does not work but believes on Him who **justifies** the ungodly, his faith is accounted for righteousness,

Romans 5:1 Therefore, having been **justified** by faith, we have peace with God through our Lord Jesus Christ,

LESSON 248 (2-9-23)

glorified – DOXAZO, **δοξάζω**, (v.aai); ② to cause to have splendid greatness, clothe in splendor, glorify, to elevate to a position of honor

The goal of God in our lives is that He glorifies us.

“Glorification stands at the end of sanctification. But Paul uses an aorist tense indicating that this has already started and it has. In the process of progressive sanctification, the believer comes to glorify God more and more and in turn, is glorified by God in time and eternity. When God glorifies the believer it is always a reflection of Christ in us...He is honored, He receives the glory... The end of God’s purpose is that we receive the glory God’s plan holds for us. We have a place in heaven and at the rapture of the Church and our presentation in heaven we will share in the glory that Christ now has.” Grace Notes, Dan Hill,

There are so many verses that relate to what we have been studying in Romans chapter eight in the sense of being foreknown, predestined, called, justified, and glorified.

Romans 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be **glorified (v.aps) with Him.**

2 Thessalonians 1:11-12 *To this end also we pray for you always that our God may count you worthy of your calling (Rom. 8:29), and fulfill every desire for goodness and the work of faith (experientially sanctified) **with** (the H.S.) power; 12) in order that the name of our Lord Jesus **may be glorified** (v.aps) **in you, and you in Him**, according to the grace of our God and the Lord Jesus Christ.*

2 Thessalonians 2:13-14 *But we ought always to thank God for you, brothers loved by the Lord, because **from the beginning** (eternity past) **God chose you to be saved / delivered** (from a wasted life, divine discipline, & loss of rewards) **through the sanctifying work of the Spirit** (who enables us to reach spiritual maturity) **and through belief in the truth.** 14) **He called you to this** through our gospel, that you might share in the glory of our Lord Jesus Christ.*

1 Peter 1:1-2 *Peter, an apostle of Jesus Christ, to those who ... **are chosen** 2) according to the **foreknowledge of God the Father, by the sanctifying work of the Spirit** (who enable us to reach spiritual maturity), **that you may obey Jesus Christ and be sprinkled with His blood** (to cleanse from sin, Heb. 9:13,19, 22) : **May grace and peace be yours in fullest measure** (to be conformed to the image of J.C.).*

“When Paul thought about Christian salvation, he saw it as a word with three tenses: a past event, a present

*experience, and a future hope.” Christian Theology, Millard Erickson,
(Grand Rapids: Baker 1963-85 p. 15.*

Paul uses the “**past tense**,” “**present tense**,” and “**future tense**” in ***Romans 5:1-2*** to demonstrate how our completed ***justification*** (penalty of sin paid = being right w/ God, - **past tense**), should progress on to ***experiential sanctification*** (power of sin broken = potential of spiritual maturity - **present tense**), which should progress on to ***ultimate sanctification*** (presence of sin removed = eternal blessings - **future tense**).

Believers were “***justified through faith***” in the past, they “***stand in grace***” in the present, and they have “***hope of the glory of God***” for the future.

Romans 5:1-2 Therefore ***having been justified by faith*** (a past occurrence), ***we have peace with God through our Lord Jesus Christ, 2) through whom also we have obtained our introduction by faith into this grace in which we stand*** (a present experience); ***and we exult in hope of the glory of God*** (a future hope).

LESSON 249 (2-14-23)

Below are scriptures illustrating present experiences for believers in time:

1 Corinthians 1:18 . . . for the word of the cross is foolishness to those who are perishing, but to us who are being saved [a present experience] it is the power of God.

2 Corinthians 2:15 . . . For we are a fragrance of Christ to God among those who are being saved [a present experience] and among those who are perishing . . .

Philippians 2:12 . . . work out your salvation [a present experience] with fear and trembling.

Below are scriptures illustrating the ultimate experience for some believers at the rapture and in eternity.

Romans 13:11 . . . knowing the time, that it is already the hour for you to awaken from sleep, for now ~~salvation~~ deliverance [the rapture, a future hope] is nearer to us than when we believed.

Hebrews 10:36 . . . For you have need of endurance, so that when you have done the will of God, you may receive what was promised [a future hope of rewards, crowns, etc.]. 37) For yet in a very little while, He who is coming will come, and will not delay.

1 Peter 1:5 . . . [believers] who are protected by the power of God through faith for a[n] [ultimate] salvation [a future hope] ready to be revealed in the last time (2nd Advent).

“a salvation ready to be revealed in the last time” refers to the “body of Christ” when it will return with Him as the His bride at the Second Advent. Believers possess salvation now, present tense, but will sense its full significance at the return of Christ in the last time. This final step, or ultimate completion of *“the salvation of their souls”* (1 Peter 1:9) will come *“when Jesus Christ is revealed.”*

1 Peter 1:7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ (2nd Advent)...

“Glorified” is in the past tense [Rom. 8:29] because this final step is so certain that in God’s eyes it is as good as done. To be glorified is another way of saying that God’s children will be “conformed” to His Son; and that is God’s ultimate “purpose.”

John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed.

J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 474.

“Foreknew,” “predestined,” called, justified, and glorified are all past tense, even though none of them had come to pass when God mad His plan for us in eternity past; they were yet future. So why are they in the past-tense?

“It usually is said that since future events are determined by God’s prior decree, Paul could speak of glorification in

the past tense. It is as certain as if it already had taken place.”

Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman)

God made provisions in eternity past for us to reflect His glory through executing His wonderful plan that He made for each of us. Through it, He is glorified and we are blessed! Most believers will never carry out His plan because they are biblically illiterate, they know very little about God or His Word. There are two main reasons why this is so: 1. Most pastors don't teach deeper doctrines. 2. Most believers wouldn't show up if they did because they aren't interested in such things.

LESSON 250 (2-16-23)

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

Romans 8:31-39 is the climax of Romans Chapter 8. The character and love of God is showcased here in a most wonderful way. It could be described as a love letter from God to His children. A few verses come to mind:

1 John 4:16 *And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.*

Psalm 31:19 Oh, how great is Your goodness, Which You have laid up for those who fear You, Which You have prepared for those who trust in You In the presence of the sons of men!

“If we were just to begin at verse 26 listing what God has and is doing for us we would truly be overwhelmed: The Holy Spirit prays for us. God the Father answers those prayers. God works all things in our lives together for his good and our highest and best. God has a purpose and that purpose includes us. From eternity past we were in the mind and thinking of God. He laid out a perfect plan for each of us who by faith believed in His Son. He called us, beckoned us to that plan, He justified us, He is now in the process of glorifying us. We are a part of His family over which His Son, our Savior Jesus Christ is the head.” Grace Noes p 120

To be able to know what we should say to these things, we need to know what Paul meant when he said **“these things”**? He was referring to what he just covered in Romans chapter 8.

What can anyone say? We should say **THANK YOU!** We should be saying that every day now and for a about a billion times throughout eternity.

It is interesting that Paul answers his first question with another question.

~~X~~ (1st class conditional clause) ***Since God is for us, who is against us?***

Since God is for us, - Knowing that God is for us has so many wonderful aspects to it that we could never number them all. The first one that comes to mind is the eradication of fear in our lives. .

Psalm 118:6 The LORD is for me; I will not fear; What can man do to me?

Psalm 27:1 The LORD is my light and my salvation; Whom shall I fear? The LORD is the defense of my life; Whom shall I dread?

What a comfort to know that God is for us. He is not for us some of the time, or most of the time, but every minute and every second, God is for us.

Even when we are disobedient and arrogant towards Him, He is still for us. He demonstrates His love for us by disciplining us when we need it so that we will not destroy ourselves by trying to satisfy our lusts.

Romans 1:24 God gave them over in the lusts of their hearts to impurity...

Romans 1:26 God gave them over to degrading passions...

Romans 1:28 God gave them over to a depraved mind...

God is for us, HUPER, ὑπέρ, preposition; ① a marker indicating that an activity or event is in some entity's interest, for, in behalf of, for the sake of someone/something; be for some- one, be on someone's side.

Here are a few verses that also use the preposition *huper* in the same way that we find it here in *Rom. 8:31*

1. **Romans 8:34 Jesus Christ prays *for us*.**
2. **I Peter 2:21 Jesus Christ suffered for us to be an example *for us*.**
3. **II Thessalonians 2:1 Jesus Christ is coming *for us*.**
4. **I Timothy 2:6 Jesus Christ gave Himself as a ransom *for us*.**
5. **Hebrews 2:9 Jesus Christ tasted death *for us*.**

This declaration of dependability concerning our God is a great boost to our security and we can have complete confidence that our God is for us no matter what.

There are religions like Islam that give no confidence of wellbeing. Muslims worship a god who is not loving nor righteous nor is he for the people, so they are fearful and dread what might happen to them. What a contrast to our God.

2 Timothy 1:7 For God has not given us a spirit of timidity, but of power and love and discipline.

LESSON 251 (2-21-23)

God told Moses and Aaron to bless His people with the wonderful words we find in Deut. 6:24-26 which is an illustration of how He is always for us and how much He loves us:

Numbers 6:23-26 ...You shall say to them: 24) The LORD bless you, and keep you; 25) The LORD make His face shine on you, And be gracious to you; 26) The LORD lift up His countenance on you, And give you peace.

who is against us? What does it matter if some, or many, are against us since God is for us!

Psalm 118:6 The LORD is on my side; I will not fear. What can man do to me?

Psalm 56:4 In God, whose word I praise, In God I have put my trust; I shall not be afraid. What can mere man do to me?

Psalm 56:9 When I cry out to You, Then my enemies will turn back; This I know, because God is for me.

God is greater than any opposition the believer will ever face.

No one is God's equal. No one has more power and ability

than God. God is sovereign over the universe and no one can successfully oppose us unless God allows it.

He permits it in order to test us to see if we will trust Him and apply Bible Doctrine to our situation, or will we leave Him out of it by trying to solve the problem ourselves which results in being over-whelmed by a myriad of mental attitude sins.

Psalm 26:2 Examine me, O LORD, and try me; Test my mind and my heart.

Psalm 66:10 For Thou hast tried us, O God; Thou hast refined us as silver is refined.

Isaiah 48:10 Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction.

Revelation 2:23 and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds.

Anyone who would try to harm us, abuse us, cheat us, steal from us, or kill us would have to go through God first.

This should give us a great sense of security and confidence. It ought to embolden us and give us the courage to face the difficulties and dangers of life free from fear.

Romans 8:32 He (G.F.) who did not spare His own Son (J.C.), but delivered Him up for us all, how will He (G.F.) not also with Him (J.C.) freely give us all things?

“God directed Abraham to spare Isaac and to offer a ram as a substitute (Gen. 22:2–14), whereas God offered His own Son as the Sacrifice for sin.”

John A. Witmer, “Romans,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 475.

This verse sets up an “*a fortiori*” condition. *A fortiori* is a Latin phrase meaning “*with stronger reason*.” It is a system of logic using comparison.

It is a system of argumentation or debate which takes an accepted fact and by comparison produces an inescapable fact and confident conclusion. A fortiori uses an inferential conclusion as being more conclusive than another reasoned conclusion.

Romans 8:32 He who did not spare His own Son, but delivered Him up for us all [*1st conclusion*], how will He not also with Him freely give us all things [*2nd conclusion is certain*]?

If God can do the greater – the 1st condition, it follows, *a fortiori*, that God can accomplish the less – the 2nd condition. Greater or less is not a matter of quality but of effort required.

freely give us all things? CHARIZOMAI, χαρίζομαι. (v.fmi);

① to give freely as a favor, give graciously

God gives us everything that is necessary in this life to fulfill His plan in our lives. That includes logistical grace in the physical realm and every thing we need in the spiritual realm.

The “all things” mentioned here is similar to the “all things” that we find in *Rom. 8:28 - God causes all things to work together for good...*

There is another way that “all things” are provided by God which are available to every believer which can be found in the seven imputations in the plan of God.

LESSON 252 (2-23-23)

The Seven Imputations in the Plan of God are Demonstrated by the Formula **X + Y + Z**

1. God’s pre-determined Plan consists of **Seven Imputations** which can be demonstrated by an **X + Y + Z** formula.

2. **X + Y + Z**

X	<u>THE UNBELIEVER</u>
Y	<u>THE BELIEVER</u>
Z	<u>THE MATURE BELIEVER</u>

3. What is an IMPUTATION?

The English noun is derived from the Latin verb **IM-PUTARI**, meaning to reckon, to attribute, to ascribe, to charge to one's account.

Imputation is used in the Bible as an act of God whereby either condemnation or blessing is ascribed, attributed, reckoned, given, or imposed on the human race.

4. There are Two CATEGORIES:

REAL IMPUTATION: The justice of God imputes under the principle of antecedence and affinity. That which is imputed is in harmony, agreement, or affinity with the target of the imputation.

JUDICIAL IMPUTATION: An imputation where there is no affinity or harmony between what is imputed and the home or target of the imputation.

In the Plan of God, there are 2 Judicial and 5 Real imputations.

5.

THE UNBELIEVER

$$\mathbf{X \quad HL + AOS = P_1 + BD = H_1 + Believe}$$

Human
Life

Potential
One

Bible Doctrine
the Gospel

Hope One

Adam's
Original
Sin

6. The rest of the 7 imputations in the plan of God can be viewed on countrybiblechurch.us. On the homepage, click on the tab "Visuals" and scroll down to the last visual - "X + Y + Z Imputations."

LESSON 253 (2-28-23)

Romans 8:33 Who shall bring a charge against God's elect? It is God who justifies; who is the one who condemns?

Who shall bring a charge against God's elect?

The emphasis in this verse is to remind us that no one can bring a charge against us that will stand. No one is qualified to do so because we are among God's elect/chosen ones, because we've put our faith alone in Christ and have been declared just (*Rom. 3:26, 4:5*).

Our debt was paid in full by J.C. when He died spiritually on the cross for us. God the Father was propitiated/satisfied with Christ's sacrifice so our debt

was cancelled. Therefore, anyone who would try make a charge against us would be wasting his time.

Another thing that should be considered in this matter is that God has imputed His own righteousness to us as a gift (*Rom. 5:17*) and it is irrevocable (*Rom. 11:29*) so we will have it forever. So, it is impossible for it to be lost or taken away from us no matter what kind of charge or accusation is made against us. In fact, it would be foolish for anyone to try to condemn anyone who has the righteousness of God and has been declared to be justified.

It is God who justifies; Every believer receives the gift of justification (*Rom. 3:24*) the moment he is saved (*Rom. 3:24*) and it is irrevocable (*Rom. 11:29*) so we will have it forever.

Actually, it is an insult to God for someone to try to charge one of His children for anything because He has already declared them to be justified (*1 Cor. 6:11*).

who is the one who condemns?

The scriptures tell us that Satan certainly has the nerve to bring charges against believers in order to condemn them.

Revelation 12:10 the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night.

Isaiah 54:17 No weapon that is formed against you shall prosper; And every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the LORD, And their vindication is from Me," declares the LORD.

Romans 8:1 There is therefore now no condemnation to those who are in Christ Jesus,

condemnation - A judicial pronouncement upon a guilty person, condemnation, punishment, penalty. There is no death-sentence for those who are in Christ Jesus.

Romans 8:34 Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Christ Jesus is He who died, Christ Jesus voluntarily took the punishment for our sins on the cross which means we are free from the sentence of spending eternity in the Lake of Fire.

yes, rather who was raised, The resurrection of J.C. was

proof that G.F. accepted the atoning work of His Son on the cross on behalf of all mankind (*Acts 17:31*).

Acts 17:31 He has fixed a day in which He (G.F.) will judge the world in righteousness through a Man (J.C.) whom He has appointed, having furnished proof to all men by raising Him from the dead."

“The Lord Jesus Christ is indeed the Judge, but He is also the

One with whom each believer is identified by faith...Certainly

the Judge will not condemn His own who are in Him by faith!

(Rom. 8:1). John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 475.

who is at the right hand of God, J.C. is now seated on the throne at the right hand of G.F. (Mark 16:19).

who also intercedes for us. Any charges or accusations that are leveled against us are summarily dismissed by J.C.

Hebrews 7:25 Hence, also, He (J.C.) is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.

Zechariah 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.

The Lord’s prayers for us actually began before He left earth.

In John 17:1-26 we have His prayer for us. It is a prayer that begins there and continues now at the right hand of the Father.

LESSON 254 (3-9-23)

Lewis Sperry Chafer said this of this ministry of intercession: *“As intercessor, His work has to do with the weaknesses, the helplessness, and the immaturity of the saints who are on the earth--things over which we have no control. He who knows the limitations of His own and the power and strategy of the foe with whom they have to contend, has become unto them a Shepherd and Bishop of their souls...The effectiveness of this intercession of Christ in the preservation of each believer is declared to be absolute. He is able to save to the uttermost, seeing he ever lives to make intercession for them (Hebrews 7:25). That is, to save, to keep saved forever those who come unto God by Him and this on the ground of His ministry of intercession.*

“So who would condemn the believer? If anyone had a right to it would be Jesus Christ. He is the head of our family. But He does not condemn the saints. No, rather He intercedes on their behalf, in their place, to God.”

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

Paul's final questions in chapter 8 begins in verse 31 and ends here in verse 35. The context (vs. 37 & 39) shows that ***“the love of Christ”*** is His love for believers, not our

love for Him. (Example of our love for Him is found in Rom. 5:5).

It is interesting that in Romans Chapter 8, there are no questions asked until verse 24 and then every verse from verse 31 through 35 asks questions, totaling 7 in all. These are rhetorical questions designed to lead us to a conclusion. So what is the conclusion that we should come to?

Believers are eternally secure in the constant unshakable love God has for us.

There is absolutely nothing a born-again believer can do, nor can any angel or person do to separate us from the love of God which is in Christ Jesus our Lord.

Who shall separate us from the love of Christ? This question is answered in verse 39, the last verse in the chapter, nothing shall separate us from the love of God which is in Christ Jesus, our Lord.

There is a list of seven things that we should consider as possibly being able to separate us from the love of Christ. Paul experienced all of them; (2 Cor. 11:23–28) that some might think could come between a believer and Christ's love.

tribulation – THLIPSIS, ***θλίψις***, trouble that inflicts distress, oppression, affliction, tribulation.

2 Corinthians 4:8-9 ...we are afflicted in every way, but not crushed; perplexed, but not despairing; 9) persecuted, but not forsaken; struck down, but not destroyed;

John 16:33 "These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

This is so important to understand, we can have peace even in the midst of tribulation! The stronger our relationship is with the Lord, the more peace we have. J.C. has overcome the world so He is in charge of everything. Those in the world who would try to harm us or try to coerce us into turning our back on our Lord, can do only what our Lord will allow them to do and if He allows tribulation to come into our lives, it is to accelerate our spiritual growth and our trust in Him so that He can bless us more and reward us as well.

or distress – STENOCHORIA, **στενοχωρία**, a set of stressful circumstances, distress, difficulty, anguish, trouble

or persecution – DIOGMOS, **διωγμός**, a program or process designed to harass and oppress someone, persecution

1 Corinthians 4:11-12 *To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; 12) and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure;*

Matthew 5:11-12 *Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12) "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.*

LESSON 255 (3-14-23)

1 Peter 4:13-14 *...but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation. 14) If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.*

or famine – LIMOS, λιμός, an extreme scarcity of food, hunger, starvation.

or nakedness – GUMNOTES, γυμνότης, ② being without adequate clothing, with connotation of destitution, lack of sufficient clothing, destitution

or peril – KINDUNOS, κίνδυνος, danger, risk, exposure to the risk of being injured, destroyed, or loss of life

or sword – MACHAIRA, μάχαιρα, ① a relatively short sword or other sharp instrument, sword, dagger

various images sword stands for ① violent death 8:35 ② for war (Gen. 31:26, Mt 10:34) ③ the power function of the divine word, the sword of the Spirit explained as the Word of God Eph 6:17, ④ the authority of the authorities to punish evildoers with the sword (1



THE MACHAIRA SWORD

Hebrews 4:12 For the word of God is living and powerful, and sharper than any two-edged sword,

piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

Ephesians 6:17 *And take the helmet of salvation, and the **sword** of the Spirit, which is the word of God.*

Romans 13:4 *for it (government) is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the **sword** for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil.*

Matthew 10:34-36 *Do not think that I came to bring peace on the earth; I did not come to bring peace, but a **sword**. 35) "For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; 36) and a man's enemies will be the members of his household.*

The things included in the list **DO NOT** separate Christians from Christ's love; instead they are part of the "all things" mentioned in (Rom. 8:28). We are in Christ and we have Christ's righteousness so it is impossible for us to be separated from the love of God.

We are living in unprecedented times and we experience one crisis after another and times continue to get harder

with no expectancy of things to get better anytime soon. We can understand how the people of Egypt felt when there was one calamity after another with no end in sight.

This is when some start to doubt whether God cares about our suffering or if He even loves us. This “stinking thinking” does not exist. If our relationship with the Lord is not strong and vibrant, if we are consistently learning doctrine, applying doctrine, and claiming God’s promises. We must not rely on anything apart from God’s Word to keep us strong and courageous in desperate times.

When we fearlessly give the gospel and the truth of God’s word to others, we should expect confrontation and hostility. We will experience suffering from people who hate God and who hate us as well. The same is true for fallen angels who hate God and who hate us.

When we suffer for Christ, we see His faithfulness in not allowing us to be tested beyond what we are able to bear, but with the testing, He will provide a way of escape so that we will be able to endure it.

1 Peter 4:12-14 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13) but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. 14) If you are reproached for the name of Christ, blessed are you,

for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

1 Peter 4:19 Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right.

Romans 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Philippians 1:29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

God uses suffering to bring us into conformity to His Son. It is important for us to recognize that everyone on this planet suffers. However, we get to choose what kind of suffering we will experience. We can choose to have punitive suffering which comes from ignoring God and doing whatever we please, which is unbearable, or we can choose to suffer for Christ which is not only bearable, but also results in blessings and eternal rewards.

LESSON 256 (3-16-23) chafer.edu/conferences

Romans 8:36 Just as it is written, "For Thy (Christ's) sake we are being put to death all day long; We were considered as sheep to be slaughtered."

This is a quote from **Psalm 44:22**. **Psalm 44:1-8** Looks back historically on the victories God had given to Israel; **Psalm 44:8-19** Describes the present distress; **Psalm 44:20-26** Calls upon God for deliverance.

Psalm 44 depicts the persecution of Israel by the nations. They were not suffering because they had forgotten God or turned to a foreign god. Instead, they were suffering for God's sake, because of their very loyalty to Him.

"They had no specific answers; only this inescapable conclusion that, by God's sovereign will, they were allowed to be destroyed by their enemies. Cf. Paul's quote of this verse in Rom. 8:36 and its general principle in Matt. 5:10-12; 1 Pet. 3:13-17; 4:12-16."

Matthew 5:10-12 ***"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11) "Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12) "Rejoice, and be glad, for your reward in heaven is great..."***

"The suffering Paul experienced was endless. And the suffering was a result of attacks against the "Lord Jesus," not Paul and other believers. Those who hated Jesus took out their vengeance on those who represented

Him...Through Paul's weakness, Christ was put on display. His suffering, the false apostles said, was evidence that God was not with him and he was a fraud. On the contrary, Paul affirmed that his suffering was the badge of his loyalty to Christ and the source of his power"

. John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1769.

2 Corinthians 4:6-12 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. 7) But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; 8) we are afflicted in every way, but not crushed; perplexed, but not despairing; 9) persecuted, but not forsaken; struck down, but not destroyed; 10) always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body. 11) For we who live are constantly being *delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. 12) So death works in us, but life in you.

***delivered over to death for Jesus' sake**, This refers to the potential physical death that was constantly faced by those who represented Christ. Paul faced death every

day, yet he was willing to pay that price if it meant salvation for unbelievers.

2 Corinthians 12:8-10 Concerning this (“thorn in the flesh” vs. 7) ***I entreated the Lord three times that it might depart from me. 9) And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. 10) Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.***

Paul took no pleasure in suffering the pain itself, but rejoiced in the power of Christ that it revealed through him. It is Jesus Christ who needs to be glorified, not us. Paul consistently boasted in God, not in himself.

“God has given what is most precious to him because he is for us. It follows that he will give us everything else for our happiness and welfare. We can surely trust him. Does this mean that he will give me my heart’s desire? Ultimately, yes. God has a whole universe of good things in store for his people. But in the present age, conflict is the order of the day.”

David Seccombe, *Romans: Dust to Destiny*, ed. Paul Barnett, *Reading the Bible Today Series* (Sydney, South NSW: Aquila Press, 2013), 159.

LESSON 257 (3-21-23)

Romans 8:37 Yet in all these things we are more than conquerors through Him who loved us.

“Can pain, misery and loss separate Christ’s people from his love? No! On the contrary, far from alienating us from him, in all these things (even while we are enduring them) Paul dares to claim that we are more than conquerors (hypernikōmen). For we not only bear them with fortitude but triumph over them, and so ‘are winning a most glorious victory’ through him who loved

US.” John R. W. Stott, *The Message of Romans: God’s Good News for the World*, *The Bible Speaks Today* (Leicester, England; Downers Grove, IL: InterVarsity Press, 2001), 258.

1 John 5:4-5 For whatever is born of God (“All who are born again [part. rp], from God); **overcomes the world and this is the victory that has overcome the world-- our faith. 5) And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?**

We prevail completely over all barriers to God’s love—through the One who loved us. When one puts his faith alone in Christ alone, he shares the victory of overcoming the world with Christ non-meritoriously through faith in Jesus Christ.

1 Corinthians 15:57 ...but thanks be to God, who gives us the victory through our Lord Jesus Christ.

2 Corinthians 2:14 But thanks be to God, who always leads us in His triumph in Christ, and manifests

through us the sweet aroma of the knowledge of Him in every place.

Philippians 4:13 I can do all things through Him who strengthens me.

2 Corinthians 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

“In the NT, the victory of God is demonstrated supremely in the death and resurrection of Jesus Christ. In Luke 11:14–22. In one sense this victory is achieved over God’s personal adversary, the devil; in another the impersonal enemies of sin and death, resulting from human rebellion, are the defeated foes... the victory achieved by Christ is said to free us from the power of the law, sin and death... The NT asserts on the one hand that God’s victory has already been decisively achieved, and on the other, that the ‘day of the Lord’ has yet to come... The final resolution may not yet have happened, but Paul can still affirm that we cannot ultimately lose, for we are ‘more than conquerors’ (Rom. 8:37).”

J. G. Millar, “Victory,” in New Dictionary of Biblical Theology, ed. T. Desmond Alexander and Brian S. Rosner, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), 831-832.

Romans 8:38-39 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39) nor height, nor depth, nor any other created thing,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

These two verses demonstrably demonstrate how important eternal security is for believers by showing that nothing in the universe can separate us from the love of God which is in J.C.

“How can a sheep for the slaughter be more than a conqueror? This is another wonderful paradox of the Christian faith. What does it mean to be more than a conqueror? It means to have assistance from Another who gets the victory for us, who never lets us be defeated. The victory belongs to Christ; not to us. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 707.

neither death – THANATOS, θάνατος, ① the termination of physical life, death

“Death” cannot separate us—in fact, it will take us into His presence. The response of many of the early Christian martyrs when they were threatened with death was, “Thank you, you will transport me right into the presence of my Savior.” You can’t hurt people like that. Ibid, p. 707

nor life - At times, facing the exigencies of life can be more daunting than facing death. Of course, our death is in God’s hands, not ours. No matter how awesome the challenges of life may be, they will never separate us from the love of God.

nor angels —This probably refers to fallen angels. There are many different ranks of fallen angels but they all are subordinate to the prince of darkness which is Satan. They are our enemy who constantly works against us.

nor principalities – “*arche*” ⑥ an authority figure who initiates activity or process, ruler, authority.

Ephesians 6:12 For our struggle is not against flesh and blood, but against the rulers (“arche”), against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

nor things present – The time-frame of our testing and suffering has no bearing on our secure love in Christ.

nor things to come – Many believers have a foreboding and dread about the future because they don’t faith-rest nor do they claim the promises of God but He still has an eternal love for them.

LESSON 258 (3-23-23)

nor height, nor depth – It doesn’t matter how high we fly in the sky or how deep we go into the ground or how high we climb the ladder of success or how far we fall in society, God loves us.

Psalm 139:8 If I ascend to heaven, Thou art there; If I make my bed in Sheol, behold, Thou art there.

nor any other created thing – There is nothing that anyone, including Satan, could ever create that could separate us from God's love.

“Christian people, are not guaranteed immunity to temptation, tribulation or tragedy, but we are promised victory over them. God's pledge is not that suffering will never afflict us, but that it will never separate us from his love.” John R. W. Stott, *The Message of Romans: God's Good News for the World, The Bible Speaks Today* (Leicester, England; Downers Grove, IL: InterVarsity Press, 2001), 259.

[Absolutely nothing] ***shall be able to separate us from the love of God, which is in Christ Jesus our Lord.***

Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

One of the most basic needs for human beings is to be loved. There are millions of believers who think that no one loves them. There are also millions who are loved, but not to the degree they want to be loved.

We all have relationships with other people where sometimes we feel loved and sometimes we don't. That should be expected because we all have a sin nature which tilts toward selfishness. That is why we are

commanded to treat everyone with unconditional love which is the way God loves us.

John 15:17 *This I command you, that you love one another.*

Unconditional love emphasizes the virtue, honor, and integrity of the subject rather than the attraction to an object or a rapport with an object. When someone who lacks honor or integrity treats you unfairly, disrespects you, insults you, or does something shameful to you, rather than getting even with them, you have unconditional love towards them based on your honor and integrity. Unconditional love is necessary for one to maintain relationships with others.

Virtue, honor, and integrity is produced by perception and application of Bible doctrine through the power of the Holy Spirit.

All believers should be completely secure in our relationship with God because He is love, His love never varies, it is constant, it depends on who He is, not upon who we are.

What a shame that so many people feel all alone and unloved. We are commanded to let them know (2 Cor. 5:19-20) that God loves them so much that He sent His Son, Jesus Christ to die on the cross for their sins so that they can be saved from the lake of fire.

CHAPTER 9

“One could be forgiven for thinking that all has been said by the end of chapter 8. The believer’s history has been explained from the furthest recesses of past eternity into the eternal future. Indeed, for many Christians, Romans is chapters 1–8.”

But God has a greater vision than the salvation of individuals. In the past he has worked through a nation, and the world continues to be his objective. The next three chapters deal with world history and God’s strategy for the salvation of his people among the nations of the world.” David Seccombe, Romans: Dust to Destiny, ed. Paul Barnett, Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2013), 164.

Chapters 9 - 11 can be seen as a great parenthesis and the chapters are difficult to exegete (*critical explanation or interpretation of a text*) because Paul is excited as he writes these chapters so they are very elliptical (*to the point using few words*) and many idioms (*“kick the bucket,” “hot rod”*) are used. He also used advanced usage of Syntax (*formation of sentence and phrases from words.*) and often dropped into Classical Greek.

“Each of these three chapters (9, 10 and 11) begins with a personal statement by Paul, in which he identifies himself with the people of Israel and expresses his profound concern for them. To him

Israel's unbelief is far more than an intellectual problem. He writes of the sorrow and anguish he feels over them." John R. W. Stott, *The Message of Romans: God's Good News for the World, The Bible Speaks Today* (Leicester, England; Downers Grove, IL: InterVarsity Press, 2001), 263.

The Jews are God's chosen people and they have a unique connection to Him through Covenants, the Mosaic Law, and Unconditional Promises made only to them. They had the Temple and God used them, for the most part, to write the Scriptures, so it would seem that they would be the last ones to be alienated from God through unbelief. However, Chapter 9 begins with the Apostle Paul expressing great sorrow and grief for his fellow Jews because they had rejected their Messiah.

Paul was on track to become a very important person among the Jews, they could count on him to protect Judaism from those who opposed it. He oppressed Christians and anyone else who would refuse to obey the Mosaic Law. That all changed on the road to Damascus. Now, his own countrymen hated him, regarded him as a traitor, and sought to have him killed.

Acts 25:24 ***And Festus said, "King Agrippa, and all you gentlemen here present with us, you behold this man (Paul) about whom all the people of the Jews appealed to me, both at Jerusalem and here, loudly declaring that he ought not to live any longer.***

In spite of this, Paul still had a burning desire for Israel to accept the Lord Jesus Christ as their Messiah and King. The Jews knew that they were God's chosen people, so many of them thought that alone would qualify them to enter the Kingdom of God. Also the leaders of the Jews were telling the people that they had to keep the Law of Moses to be in the Kingdom of God.

LESSON 259 (3-28-23)

Romans 9:1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,

The reason that Paul was so emphatic about being truthful is because he had persecuted the Jews when he was a Pharisee and now he was declaring how much love he has for them and how much he was devoted to them. It's easy to see why people might find it difficult to believe him.

He first tells them in a positive affirmation that he is telling the truth, then he tells them in a negatively phrased affirmation that he is not lying, then he said that he has a clear conscience, and then he tells them that he is filled with the Holy Spirit.

1 Timothy 2:7 And for this I was appointed a preacher and an apostle (I am telling the truth; I am

not lying) as a teacher of the Gentiles in faith and truth.

“Conscience is that state of the man in which he reviews and judges his own actions. It is natural for every man to ask of himself, is this thing which I have thought, spoken, or done right or wrong? We must sit in judgment upon ourselves.”

Joseph S. Exell, *The Biblical Illustrator: Romans*, vol. 2 (New York; Chicago; Toronto; London; Edinburgh: Fleming H. Revell Company, n.d.), 252.

Go back in these notes to start reading **Romans 2:14-15**. **Lesson 75** contains excerpts from **Tolerating Tyranny** that deal with Conscience as it relates to government.

LESSON 260 (3-30-23)

<https://www.youtube.com/watch?v=RGIMEaFzpek>

Go back in these notes to start reading the paragraph before **LESSON 76** which continues the excerpts from **Tolerating Tyranny**. This book is on the Country Bible Church website: countrybiblechurch.us Scroll down on the home page under the YouTube videos and you will find this link - [Click Here for Tolerating Tyranny Docx](#)

Continuing now with the last phrase in **Romans 9:1** ***in the Holy Spirit*** – Paul was “in the Holy Spirit” which means he was filled by the Holy Spirit which would mean

that it was impossible for him to lie. If he were lying, he would be in a state of carnality (not filled w/ the H.S.) and would have to acknowledge the sin of lying to G.F. for forgiveness and to be filled w/ the H.S. again.

Why was Paul so emphatic about telling the truth? At the time he wrote this, he was accused of being an enemy of his own people who didn't trust him. How much did the Jews hate him?

Acts 23:12 And when it was day, the Jews formed a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul.

Romans 9:2 that I have great sorrow and unceasing grief in my heart.

He knew how they felt toward Christ and toward Christianity because he once felt that way himself. He had been a Pharisee who persecuted Christians. But now he was a Christian himself, so he has a desperate desire for them to be saved.

Romans 9:1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, 2) that I have great sorrow and unceasing grief in my heart.

3) For I could wish (v.imi) that I myself were (inf.pa) accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

The verse below comports closer to the Greek grammar:

3) (for I was once wishing myself to be accursed, separated from Christ) for my brethren my kinsmen according to the flesh,

This version makes it clear that Paul wished himself to be accursed and separated from Christ when he was an unbeliever. He thought that Jesus was not the Messiah, so he rather had been accursed and separated from Jesus, rather than accept Him as the Messiah.

“The declaration of Paul in Romans 9:3, “For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh,” has been highly controversial, lending itself to various interpretations. Such is true because the obvious implication of Paul’s statement, as translated in most English Versions, and as explained by many eminent scholars, would lead one to the logical conclusion that Paul’s love for Israel exceeded his love for Jesus Christ.

*The different viewpoints, in the main, have evolved from the manner in which scholars have handled the imperfect indicative verb *ēuchomēn*, meaning “wish,” and the connotation ascribed to *anathema*, translated*

“accursed.” Nickolas Kurtaneck, “Accursed from Christ’: A Critical Monograph on Romans 9:3,” Grace Journal 5, no. 1 (1964): 15.

accursed – ANATHEMA, ἀνάθεμα, ② that which has been cursed, cursed, accursed. *BDAG The Gr. word is anathema, which means “to devote to destruction in eternal hell” (cf. 1 Cor. 12:3; 16:22; Gal. 1:8, 9) The MacArthur Study Bible, (Nashville, TN: Word Pub., 1997), 1709*

1 Cor. 12:3 - ...no one speaking by the Spirit of God says, “Jesus is **accursed;” and no one can say, “Jesus is Lord,”**

1 Cor. 12:22 - If anyone does not love the Lord, let him be **accursed. Maranatha.**

Galatians 1:8 But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be **accursed.**

The following is from: Nickolas Kurtaneck, “Accursed from Christ’: A Critical Monograph on Romans 9:3,” Grace Journal 5, no. 1 (1964): 15.

This verse has been highly controversial, lending itself to various interpretations. Such is true because the obvious implication of Paul’s statement, as translated in most English Versions, and as explained by many eminent scholars, would lead one to the logical

conclusion that Paul's love for Israel exceeded his love for Jesus Christ.

“Upon serious reflection of the eternal consequences interlaced in this conclusion... the vexing question gripped my mind, did Paul really make such a wish as a Christian? Commencing with a brilliant treatment of universal sin and condemnation (1:18–3:20), he advanced skillfully through the doctrines of justification (3:21–5:21), sanctification (6:1–7:25), and eternal security (8:1–39).

The writer agrees with the observation that “few passages in the New Testament have puzzled critics and commentators more than this.”

Various Interpretations

1. Accursed from Christ at Time of Writing These Words

Proponents of this viewpoint believe that Paul actually wished to be eternally separated (anathema) from Christ if it would procure the salvation of his kinsmen.

Anathema, proves that he speaks not only of temporal but of eternal death; and he explains its meaning when he says, from Christ, for it signifies a separation. And what is to be separated from Christ, but to be excluded from the hope of salvation?

This view also ignores the basic meaning of the *imperfect indicative verb*, which is not, “*I wish*” or “*I could wish*,” but simply, “*I was wishing*.”

2. Violent Death in Behalf of Brethren

Softening the meaning of anathema, and translating the imperfect indicative verb “wish” as a present tense, the advocates of this viewpoint contend that Paul wished only to die a violent death if it could secure the salvation of Israel.

But the term anathema in the Septuagint, reveals that it is used to designate an object or person dedicated either to God or to destruction without the possibility of ever again being redeemed.

In the New Testament, beside our text, anathema is found in *Acts 23:14*, *1 Cor 12:3; 16:22*, and *Gal 1:8, 9*. Little exegetical effort is required to demonstrate that it means eternal damnation in these cases.

3. Excommunication from Church

This interpretation affirms that Paul wished nothing more than to be excommunicated from the Church in the place of Israel.

The fallacy of this position is quite apparent, and needs no lengthy refutation. In addition to the erroneous interpretation of the imperfect indicative verb, without

any valid support from Holy Scripture, it makes anathema mean “excommunication,” and “from the Christ” mean “from the Church.”

4. A Conditional Statement

The advocates of this interpretation say that the wish was hypothetical because he knew that it was wrong and could never be realized.

The main objection to this interpretation is its arbitrary treatment of the imperfect indicative verb. Paul did not say “I could wish if it were possible,” but plainly, “I was wishing.”

5. A Parenthetical Statement

The endorsers of this explanation rest their case heavily upon the primary sense of the imperfect indicative verb. It is their claim that Paul’s wish is to be interpreted parenthetically; that it describes his own state prior to conversion, while separated (anathema) willfully from Christ; that it reflects the present condition of his countrymen, and explains the reason for his great concern and sorrow for them.

It is my opinion that the conclusions deduced from these lines of investigation present a strong case for the acceptance of the Parenthetical view, because it alone is in keeping with the basic function of the imperfect indicative tense of *ēuchomēn*, and thus

clears the passage of any implied doctrinal and moral offense.

English Paraphrase

"I am speaking the truth in Christ, I do not lie, my conscience continues to bear me witness in the Holy Spirit, that great grief and constant sorrow is in my heart (for I was once wishing myself to be accursed from Christ) for my brethren my kinsmen according to the flesh.

LESSON 261 (4-4-23)

There is an example in **Exodus 32:32-33** where Moses, like Paul, loved the Israelites so much that he asked God to blot his name out of the book You have written, which would mean that he was willing to die in place of his brethren who had worshiped a golden calf.

Exodus 32:31-33 Then Moses returned to the LORD, and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves. 32) "But now, if Thou wilt, forgive their sin-- and if not, please blot me out from Thy book which Thou hast written!" 33) And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book.

"After the Israelites sinned by making a calf idol, Moses cried to God, 'Please forgive their sin —but if

not, then blot me out of the book you have written' – God's answer is significant: 'Whoever has sinned against me I will blot out of my book' (Exodus 32:32–33). Paul's sentiment—and many since have expressed the same wish for their loved ones—cannot be granted. Each of us must answer for his or her own destiny." David Seccombe, Romans: Dust to Destiny, ed. Paul Barnett, Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2013), 165.

"In ancient Israel it [a book] was often the legal register. To "erase his name" meant either (1) physical death (Dt. 29:20) or (2) removal of the memory of a person (Ex. 17:14; Dt 25:19). It never referred to the loss of salvation. In Ex. 32:32 Moses asks to be blotted out of the book that God has written if He will not forgive Israel.

*This is an emotional outburst expressing his deep love for his people. He is asking that God take his physical life, not that he forfeit his eternal destiny. In Psalms 69:28 David (the author) asks that the nonbelievers be blotted out of the book and not be listed with the righteous. David asks that they be physically put to death. Dillow, Joseph, *Reign of the Servant Kings*, page 482*

"Moses was offering to die physically as atonement for; his people (Exodus 32:21) so that his people would not die nationally in a temporal judgment. This atonement did not convey personal salvation. Rather, it was for salvation from a national catastrophe that

God threatened to bring on His people because they worshiped the golden calf. In the same way, Paul is offering himself as a substitute for his people so that his nation might not face temporal consequences of their national rejection of their Messiah. Nations do not go to the lake of fire, individuals do. Like Moses, Paul is offering that he might die rather than Israel be destroyed...In romans 9, the nation, not individuals, is in view. The “children of God” and the “called” in this chapter are not born-again Christians, but “the children of Israel.” The election in Romans 9 is national and not individual. Final Destiny, Joseph Dillow, the Reigh of the Servant Kings, page 910

We must remember that the last two verses (38-39) in Romans chapter 8, made it very clear that [Absolutely nothing] ***shall be able to separate us from the love of God, which is in Christ Jesus our Lord.***

Of course, Paul knew that it was impossible for a believer in Jesus Christ to be separated from God. That means he would never say that that he wished that he would be accursed and separated from Christ in order to save his brethren. He was probably because knew that would be impossible. It would be the same for Moses who wanted to be *“blotted out of the book you (God) had written”* .

“The Lord Jesus in the Garden, Matthew 26:39 And He went a little beyond them, and fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt. The Lord Jesus Christ was the only one who was called upon to lose His relationship with the Father in order to provide [eternal] salvation for those whom He loved. Yet we see that same attitude that was in Jesus Christ in Moses and in Paul.” Grace Notes, Romans, Dan Hill

No one other than the Lord Jesus Christ could be a substitute for the sins of someone else because He was the only one ever who was qualified to go to the cross. He was perfect, He had no sin nature, and He was sinless.

LESSON 262 (4-11-23)

Romans 9:4-5 who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, 5) whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

Paul was perplexed as to how the Israelites, with their unique privileges could reject their own Messiah.

who are Israelites – They are God’s chosen people

Deuteronomy 7:6 For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

Seven Spiritual Privileges:

1. Adoption as Sons 2. Divine Glory 3. The Covenants
4. The Mosaic Law 5. The Temple Worship 6. The Promises (especially concerning the Messiah) 7. Descendant of the Patriarchs from whom came the Messiah who is God, blessed forever.

adoption as sons - The adoption was national and pertained to the national entity, not to separate individuals. The only nation that God ever called His “son” is the nation Israel.

Ephesians 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

Deuteronomy 7:6 "For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

1 John 3:1 See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason

the world does not know us, because it did not know Him.

and the glory – The children of Israel are the only people who have ever had the visible presence of God.

Exodus 40:35 And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle.

Only Israel had the visible presence of God as He revealed Him- self to them through theophany's.

“The word “theophany” itself is a Greek term, from theos, “god,” and phainein, “to appear”... “theophany” and related terms—“epiphany,” “appearance,” and “hierophany,” “appearance of the sacred”—have come to be used among scholars for descriptions of the appearance of God in the Hebrew Scriptures.

Theodore Hiebert, “Theophany in the OT,” ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 505.

Theophanies are manifested through “dense clouds,” “column of fire,” “the Angel of the Lord,” etc. The church does not have it. Why? Because the Spirit of God indwells every believer making the living Christ real to us and to know that we are His children.

Romans 8:16 The Spirit Himself bears witness with our spirit that we are children of God,

the covenants – God has made four unconditional covenants with Israel that have not yet come to pass, but they surely will be fulfilled in the Millennium. The “Abrahamic,” “Davidic,” “Palestinian,” and “New” covenants.

the giving of the Law – The Mosaic Law was given specifically to Israel.

Exodus 19:5 “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.”

the temple service - God took the tribe of Levi and gave them the responsibility of serving and caring for the tabernacle and, later on, the temple. Everything in the Tabernacle and Temple spoke of Jesus Christ. The Levitical priesthood and the Levites had a great responsibility to God and to their brethren in faithfully carrying out their duties.

LESSON 263 (4-13-23)

the promises – God made so many promises to the O.T. Jews. Some promises included blessings and others included discipline. Deuteronomy 28 is a good example of this whereas Hebrews 11 promises only blessings.

Genesis 12:3 And I will bless those who bless you, And the one who curses you I will curse. And in you (Abraham) *all the families of the earth shall be blessed.*"

How could all the families of the earth be blessed through Abraham? The Messiah J.C. would be born through Abraham's line and would take the punishment of the sins of the world.

Acts 13:23 From the offspring of this man (David), according to promise, God has brought to Israel a Savior, Jesus,

Genesis 15:6 Then he (Abraham) *believed in the LORD; and He reckoned it to him as righteousness.*

Galatians 3:16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.

whose are the fathers – This refers to the patriarchs, Abraham, Isaac, and Jacob. The Jews revered them the way that we revere the founding fathers of our country, only more so.

and from whom (the 3 patriarchs) ***is the Christ according to the flesh,***

The line of Jesus Christ is traced back to Abraham, Isaac, and Jacob. What an honor and blessing it is to have the Messiah in your family tree.

Hebrews 2:11 For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren,

(KJV) **Hebrews 2:16-17 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17) Wherefore in all things it behooved him (J.C.) to be made like unto his brethren, that he might be a merciful and faithful high priest...**

“In the Old Testament Christ took on the nature of angels. He did

that when He appeared as the Angel of the Lord... When Christ

left heaven and came to earth... He took on Him the seed of

Abraham. He came in the line of Abraham. J. Vernon McGee, *Thru the Bible*

Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 519.

“The expression “Abraham’s descendants” (lit., “Abraham’s seed”) may point to the Jewishness of the writer’s audience, but even Gentile Christians could claim to be the “seed of Abraham.” Zane C. Hodges, “Hebrews,” in *The Bible*

Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 785.

Galatians 3:28-29 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29) And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

“Perhaps “Christ the Messiah” should be separated from the other seven features because He is greater than all the others.

J. Vernon McGee, Thru the Bible Commentary, vol. 4 (Nashville: Thomas Nelson, 1997), 711.

Isaiah 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

God who is over all Deuteronomy 10:14 "Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it.

Job 41:11 "Who has given to Me that I should repay him? Whatever is under the whole heaven is Mine.

Psalms 24:1 A Psalm of David. The earth is the LORD's, and all it contains, The world, and those who dwell in it.

Colossians 1:16-17 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or

authorities-- all things have been created by Him and for Him. 17) And He is before all things, and in Him all things hold together.

God blessed forever –

Psalm 72:19 And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen.

2 Corinthians 11:31 The God and Father of the Lord Jesus, He who is blessed forever, knows that I (Paul) am not lying.

1 Timothy 1:11 ...according to the glorious gospel of the blessed God which was committed to my (Paul) *trust*.

[Israel had] “Tremendous assets, tremendous privileges, tremendous position. Yet as Paul pens these words, Israel for the most part was lost and destined to eternal separation from God.”

“Now the question that is begging for an answer at this point is, if they had all this going for them, what went wrong? Why have the Jews, for the most part, rejected their Messiah, Jesus Christ?

In Romans 9:6 through 33 (The remainder of the Chapter) the question is answered. Romans 9:6 through 12, What is True Israel?

Let me give you the conclusion first: True Israel relates not to Moses and the Law but to Abraham and the Promise. Grace Notes, Romans, Dan Hill

LESSON 264 (4-18-23)

I ended Lesson 263 emphasizing the importance of knowing how to rightly divide the book of James, Chapter 2. There will be an email going out soon where it was covered in detail.

Romans 9:6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

“No one should suppose that anything has failed which the word of God had promised or foretold. As Paul will carefully show, Israel’s future is firmly guaranteed by that word, and nothing that has happened in the current behavior of Israel alters this ultimate reality.” Hodges, Zane *The Grace New Testament Commentary Revised Edition*)

“The failure of the Jews to respond to the gospel of Christ did not mean God’s Word had failed. Rather this rejection was simply the current example of the principle of God’s sovereign choice established in the Old Testament.” John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 476.

The following are excerpts of Galatians, chapter 4, from Pastor R.B. Thieme Jr. that explains how God dealt with Abraham's offspring in the O.T. and how it relates to the passages we are currently studying.

Galatians 4:21 - Tell me, you who want to be under the Law, do you not listen to (understand) the Law?

It's one thing to hear or listen and another thing to understand.

Paul is saying, "The Judaizers have been teaching you the Law, do you understand it?"

- a. Do you understand its implications?
- b. Do you see how it is absolutely contrary to the Biblical concepts of grace?

Now Paul is going to illustrate, the Judaizers had been teaching then all about Abraham so he is going to take advantage of that fact and tell them about Abraham.

Verse 22-23 is a historical event.

Galatians 4:22 - For it is written that Abraham had two sons, one by the bondwoman and one by the freewoman.

Hagar + Abraham = Ishmael

Sarah + Abraham = Isaac

There is only two ways to go: Grace or Legalism (works)

The secret to the Jewish race is not physical birth which was emphasized by the Judaizers, the secret was to be born again.

Historical background: Rom. 4:16

Sarah was 90 years old – she was barren even when she was in her child bearing years and now she is past the age of bearing children.

Abraham was also past the age of producing children at 99.

Before he was promised by God that he would be the father of many nations, he was called:

Abram – “Father of high and windy places”

Abraham – “Father of many nations”

Rom. 4:16-21 verse 22 2 sons Historical

Rom. 9:6 verse 23 2 births Historical

Galatians 4:23 - But the son of the bondwoman was born according to (the standard of) the flesh and the son by the freewoman through the promise.

Ishmael had a natural birth and that was it. He never had another birth. He was never born again.

The birth of Isaac depended on the promise and grace of God rather than man’s ability.

The birth of Isaac depended on who and what God was and the birth of Ishmael depended on who and what Brahmah [Hindu creator god] and Hagar were.

Now that Paul had given the historical facts, he now gives the allegory in verse 24-27.

Galatians 4:24 - This is allegorically speaking: for these (2 men – Ishmael & Abram) **are** (represents) **two covenants** (Law and Grace), **one from Mount Sinai** (the Law) **bearing children who are to be slaves** (Judaizers under the Law) **she is Hagar**.

“this is allegorically speaking” – The historical event of verse 22 and 23 of which the allegory will be based on, really happened.

An allegory is a symbolic representation. Allegories in the Bible are based on true events that took place with one exception which is a parable. A parable is an allegory or analogy based on something fictitious. There are proper names used in historical events, not so with parables. Ex. Luke 16 and Lazarus.

These historical events are now to be allegorized.

“for these (2 men) **are** (represent) **two covenants”** – the two covenants are Law and Grace.

Covenant 1 – Mount Sinai is located outside the Promised Land. It is in the land of cursing, in the land of Ishmael.

Mount Zion is in Jerusalem, inside the land of blessing. So we have a great contrast.

APPLICATION: The Law can only curse you, Grace can only bless you.

**IT IS IMPOSSIBLE FOR THE LAW TO BLESS YOU
AND IT IS IMPOSSIBLE FOR GRACE TO CURSE YOU!**

God cannot use a believer who even has a tinge of legalism no matter how much bible doctrine they may have.

The entire Bible is about Grace, never are we able to boast about our works in Phase I, II, or III.

Phase I – Salvation	Our works	Christ's work
Phase II – Time	Our works	Holy Spirit's work
Phase III – Eternity	Our works	The Father's work

God plan shuts man out entirely from being able to take any credit. That is why so many people hate Grace!

“Mount Sinai bears children who are to be slaves” – The Mosaic Law gives birth to bondage. If we have only a

smidgen of trying to be righteous by trying to you keep the Mosaic Law, we go right back in slavery.

Hagar ----- Mount Sinai (law) Sarah ----- Mount Zion (grace)

Ishmael ----- Slaves to Law Isaac ----- Church & Freedom

Galatians 4:25 - Now Sinai is a mountain in Arabia, and corresponds to the present Jerusalem, for she is in bondage with her children

“**Arabia**” – The place of cursing, of Ishmael, of bondage.

Israelites were cured for 40 years in the desert of Arabia. It is a long way from the land of Promise.

Jerusalem had come under the domination of the Legalistic Judaizers. The Mosaic Law which started out being helpful had been distorted into a system of Legalism that enslaved the Jews.

Jerusalem in Slavery:

1. It was in bondage to sin
2. It was in bondage to the Mosaic Law
3. It was in bondage to its religious leaders
4. It was in bondage to the Roman Empire

Galatians 4:26 - But the above (the Church) Jerusalem is free; she is our mother. (Believers are the children)

Sarah ----- Church

Isaac ----- Freedom

LESSON 265 (4-23-23)

Galatians 4:27 - For it is written, (Isa. 54:1) “Rejoice, barren woman (Sarah) who does not bear (children) break forth and shout, you who are not in labor.” For more are the children of the desolate (Sarah) than of the one (Hagar) with the husband.

“Paul applied this passage in this context to Sarah, who though previously barren, was later blessed with a child, and who would ultimately enjoy a greater progeny than Hagar.”

Donald K. Campbell, “Galatians,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 604.

Not only did Sarah have a son because of God’s grace, she would eventually have a much greater posterity than Hagar.

Galatians 4:28 - And you brethren, like Isaac, are children of promise.

Isaac was born as a result of God’s Promise to Abraham. (Gen. 17:5)

We are born again as a result of God’s promise that faith alone in Christ alone results in becoming children of God.

Galatians 4:29 - But as at that time, he who was born according to the flesh, (Ishmael - works) persecuted

him (Isaac - grace) ***who was born according to the spirit, so it is now also.***

“but as at that time” – The time when Ishmael persecuted Isaac.

Genesis 21:9-10 Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. 10) Therefore she said to Abraham, “Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac.”

Just as Ishmael persecuted Isaac, so Legalism always persecutes Grace. (Just look at Romanism and the history of the Church.)

Galatians 4:30 - But what does the scripture say? (Gen. 21:10) “Cast out the bondwoman and her son (representing legalism), for the son of the bondwoman shall not be an heir with the son of the freewoman.”

“cast out the bondwoman and her son” – This is the proper attitude of grace toward legalism. An attitude of separation.

LEGALISM AND GRACE CANNOT CO-EXIST!!!!

Galatians 4:31 - So then, brethren, we are not children of a bondwoman, but of the freewoman.

The Law can only make you slaves; Grace will always make you free. End of Galatians excerpts.

Jews were taught that they would inherit the Kingdom of God because they were physically related to Abraham, Isaac, and Jacob while some Pharisees excluded Gentiles completely from salvation. God shows no partiality to men but the Pharisees did.

However, other very legalistic Jews taught that one must be righteous and follow the law to be saved and enter the Kingdom. So, the great majority of Jews were spiritually dead even though they rigorously followed the Mosaic Law, they were never born again because they were trusting their good deeds rather than trusting in Jesus Christ their Messiah to be saved.

There are thousands upon thousands of pastors today who like the Pharisees, tell their congregations that good works must be added to faith in order to be saved. If you ask people if they are going to heaven, most of the time they will say, "I hope so." It could be that they are saved but have no assurance about it, but most of them are unbelievers who believe that good works must be added to faith in Christ in order to be saved.

There is also a civil similarity of the Israelites situation compared to America's situation today. Not all Americans who were born in America or who lawfully immigrated to America, are Americans. About half of the people in our beloved country have no patriotism or allegiance to America, in fact, they hate America, they hate God, they

hate the Bible, they hate Christians, and they hate the U.S. Constitution. They are enemies of America just as the Pharisees were enemies of God and His people, the Jews.

So, Paul is going to point out the fact that within Israel there is a distinction between those who are merely physical descendants of Abraham, Isaac, and Jacob, and those who are both physical descendants as well as born again believers. Only those who were born both physically AND spiritually are identified with Abraham, Isaac, and Jacob, are true Israel.

God has not broken his promise to bless Abraham's descendants—even though not all of those “from Israel” are actually Israel.

Romans 9:7 neither are they all children because they are Abraham's descendants, but: "through Isaac your descendants (seed) will be named." (Gen. 21:12)

A very important distinction is made in this verse. Not all of Abraham's offspring are considered to be his children based on their natural birth alone. The Ishmaelites, Midianites, and Edomites are not Israelites, not children of the promise, and not in the line of Christ.

Romans 2:28-29 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. 29) But he is a Jew who is one inwardly; and circumcision is that which is of the

heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Genesis 21:12 *But God said to Abraham, "Do not be distressed because of the lad [Ishmael] and your maid [Hagar]; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named.*

Both Abraham and Jacob had more than one wife who bore sons to them. However, Isaac had only one wife, Rebecca, so there was no problem with sons from other wives trying to claim that they were in the line of Christ and children of the promise.

Romans 9:8 *That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.*

"In other words, the promise is not an automatic biological inheritance; in fact, Paul has already argued that some of Abraham's descendants are not spiritually related to him at all (4:16–17)."

Douglas Mangum, ed., Lexham Context Commentary: New Testament, Lexham Context Commentary (WA: Lexham Press, 2020), Ro 9:6–13.

This verse is essentially Paul using his own words to explain the previous verse.

children of the flesh – those who are “born only of the flesh.”

children of the promise – What promise?

“*Children of the promise*” seems to have two senses in this passage: those who inherit God’s promise and those about whom God makes promises.” Douglas Mangum, ed., Lexham Context Commentary: New Testament, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ro 9:6–13.

God made certain promises to the Jews which are inherited as well as making promises directly to them. The inherited promises would occur based on the veracity of God whereas the promises that were made directly to them would have to be believed.

The four unconditional promises that were made to Israel would be inherited. The direct promise to the people of eternal life in the gospel must be believed before it goes into effect.

Galatians 3:29 *And if you belong to Christ, then you are Abraham's (spiritual) offspring, heirs according to promise.*

Romans 8:14 *For all who are being led by the Spirit of God, these are sons of God.*

Galatians 4:28 *And you brethren, like Isaac, are children of promise.*

God made a promise to Abram that a nation would come from him even though he and his wife Sarah were way beyond the age of bearing children and did not believe it when it was first given to them.

Genesis 12:2-3 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3) ...And in you all the families of the earth shall be blessed."

Genesis 15:6 And he (Abraham) believed in the LORD, and He accounted it to him for righteousness.

Romans 4:18-21 In hope against hope (Abraham) he believed, in order that he might become a father of many nations, according to that which had been spoken, "So shall your descendants be." 19) And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20) yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God, 21) and being fully assured that what He had promised, He was able also to perform.

Matthew 19:26 With men this is impossible, but **with God all things are possible.**

Romans 4:16 For this reason it (the promise of being justified) is by faith, that it might be in accordance with grace, in order that the promise may be guaranteed to all the descendants, not only to those who are of the Law (Jews), but also to those who are

of the faith of Abraham (Gentiles who believe the gospel), *who is the* (spiritual) *father of us all*,

Galatians 4:22-23 *For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. 23) But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,*

LESSON 266 (4-25-23)

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

Genesis 18:10 *And he said, "I will surely return to you at this time next year; and behold, Sarah your wife shall have a son."*

Romans 9:10 *And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;*

Like Sarah, Rebekah was also barren (**Gen. 25:21**). God had to perform a miracle in her womb for the twins to be born. The twins were Esau and Jacob. This promise was given by the Lord and Isaac believed it. This is another proof that true Israel is based on a promise, not on being born as a Jew or by keeping the law.

Romans 9:11 *for though the twins were not yet born, and had not done anything good or bad, in order that*

God's purpose according to His choice might stand, not because of works, but because of Him who calls, Romans 9:12 it was said to her, "The older will serve the younger."

Romans 9:13 Just as it is written, "Jacob I loved, but Esau I hated."

These three verses, at first glance, shock people that they are in the Bible. How can a loving God love Jacob and hate Esau before they were even born?

"Study the life of these two and you find that Esau was the strongest, the bravest, the one most likely to succeed. Jacob was a schemer and a chiseler, which is what his name means."

Grace Notes, Romans, Dan Hill

The first hint of properly understanding these verses is to realize that they are not about the individuals themselves, but the nations that came from them.

Genesis 25:21-24 And Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived. 22) But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of the LORD. 23) And the LORD said to her, "**Two nations are in your womb; And two peoples shall be separated from your**

body; And one people (Israelites) shall be stronger than the other (Edomites); And the older (Esau) shall serve the younger (Jacob/Israel)." 24) When her days to be delivered were fulfilled, behold, there were twins in her womb.

Read: **Genesis 17:15-21**

The Edomites who came from Esau were godless people whereas the Israelites came from Jacob/Israel who were God's chosen people. The believers were the children of God.

Romans 9:11 for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who calls,

This verse is about God having the sovereign right to fulfill His purpose through the choices He makes.

"The election of Jacob and the rejection of Esau was:

1. Not personal, but national. (It was not about the individual twins themselves, but about the nations that came from them.)
2. Not to eternal salvation, but to earthly privileges.
(Jacob

received the double portion which normally goes to the first-

born along with becoming the head of the family eventually)

3. Not determined by works, but by grace. (*God's choices had*

nothing to do with good works, but were totally by His grace.)

4. Not intended to establish the doctrine of unconditional election to eternal life (*not dependent on faith in J.C.*) and the predestination of others to eternal damnation (*no one is predestined to eternal damnation*), but the unconditional election of the Gentiles to the benefits of the gospel (*no extra conditions required for Gentiles*) and the national rejection of the Jews .” (J. Lyth, D.D.), Joseph S. Exell, *The Biblical Illustrator: Romans*, vol. 2: 273.

“In **Romans 9:11–13** Paul quoted from **Genesis 25:23** and

Malachi 1:2–3 to illustrate that God's elective purposes are

often contrary to human expectation.” Robert B. Hughes and J. Carl Laney, Tyndale Concise Bible Commentary, *The Tyndale Reference Library* (Wheaton, IL: Tyndale House Publishers, 2001), 537.

in order that God's purpose according to His choice might stand,

Notice that God's purpose is facilitated by the choices He makes. His choices are always righteous, perfect, and knowledgeable, based on His omniscience.

not because of works, God is not impressed with anything we do. He is impressed with what He does and what He knows. His choices are not based on what we do.

but because of Him who calls,

God choices depend on Him alone who calls those He has chosen.

LESSON 267 (4-27-23)

Romans 9:12 it was said to her (Rebekah), "The older (Esau) will serve the younger (Jacob)."

The normal course of inheritance and privileges went to the first-born in the O.T. but the first-born of Abraham was Ishmael but the double portion went to Isaac instead. Also, Esau was the first-born of Isaac but the double portion went to Jacob.

Why did God reverse the normal order of giving the first-born privileges to Isaac and Jacob? Ishmael and Esau didn't receive the honorable status, authority, or double portion that goes along with being the first-born, but God blessed them in other ways. Isaac and Jacob acquired the first-born status and privileges because God chose them to be the patriarchs of His beloved people who

would receive His covenant, the Mosaic Law, and His Son, the Lord Jesus Christ.

The promise “*the older will serve the younger*” did not come to pass during Esau’s and Jacob’s life, because Esau never personally served Jacob. This makes sense because it wasn’t about Esau and Jacob personally, but about the nations that came from them. The Edomites (from Esau) did serve the Israelites (from Jacob).

This has to do with God’s faithfulness to His promises to Israel and it has to do with His corporate blessing to Israel and nothing whatsoever to do with individual selection for salvation.

God has the right to raise up nations and to bring down nations, to raise up leaders and to bring down leaders, and to choose different people for different functions or purposes. This isn’t a violation of their volition at all, it certainly doesn’t violate their volition in terms of salvation.

[Romans 9:13](#) Just as it is written, "*Jacob I loved, but Esau I hated.*"

Malachi was trying to straighten out the Israelites thinking because they were being compromised by assimilating with their pagan neighbors which needed to stop.

We must remember, this was spoken by the Lord about 1500 years after Jacob and Esau lived. So, this reference

is not directed toward to Jacob and Esau but to their progeny or the nations that came from them. The Edomites came from Esau.

“Why should God say that He loved Jacob and hated Esau? A student came to the late Dr. Griffith Thomas with that question. “I have a problem,” he said. “Why does God say that He hated Esau?” “Well, I have a problem with that verse, too,” Dr. Thomas replied. “But my problem is why God said that He loved Jacob. That’s the real problem”... But let’s understand one thing: God never said this until Jacob and Esau had become two great nations which had long histories. Therefore, God said that He loved Jacob because of the fact that He knew what was in Jacob’s heart. He knew that here was a man who had a desire for Him and that Esau did not have a desire for Him at all. But it had to be worked out in fifteen hundred years of history before God was prepared to make the kind of statement He makes here in Malachi. (quoted in Rom. 9:13)

“We need to understand that the difference here between loving and hating is simply that the life of the nation that came from Esau, which is Edom, and the life of the nation which came from Jacob, which is Israel, demonstrate that God was right when He said that He loved one and hated the other.

All this reveals something that we need to face up to today. As someone has said, If God loves the good, He has to hate the evil—it couldn't be otherwise—and that is exactly what we find here. The histories of the nation of Israel and the nation of Edom are altogether different. God says that because of Esau's life, because of the evil which was inherent in this man and which worked itself out into the nation of Edom, He is justified in making this statement. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 3 (Nashville: Thomas Nelson, 1997), 993.

“What is the guiding force in human history? Is its course essentially accidental? Is it steered by special people: the generals, emperors, kings, presidents, thinkers, and opinion makers? Or is it under the sovereign control of God, who is working out his purpose as year succeeds year? Paul shows us that history unfolds according to God's promises and plan.”

David Seccombe, Romans: Dust to Destiny, ed. Paul Barnett, Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2013), 167.

*“As God chooses Isaac rather than Ishmael, and Jacob instead of Esau, though they are all descendants of Abraham, a principle of selection and predestination emerges. God will choose ...Abraham's seed, and God will choose every true Israelite [believers]; his promises will be fulfilled in his way.” *ibid**

God's sovereign plan includes His election of people based on His foreknowledge of those who accept His grace offer of the gospel, apart from anything good or bad they have done.

God elected Jacob and true Israelites [believers] to be His special people and His holy nation and rejected Esau and the Edomites [unbelievers] from being His special people or His holy nation. He had every right to do this.

The Edomites who came from Esau were godless people who were constantly hostile against their brothers, the Israelites, whereas the Israelites came from Jacob/Israel were God's chosen people.

Read: **Malachi 1:2-6**

LESSON 268 (5-2-23)

"At the time of the Exodus they (the 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." M. G. Easton, Illustrated Bible Dictionary and Treasury of Biblical History, Biography, Geography, Doctrine, and Literature (New York: Harper & Brothers, 1893), 211.

Remember: **Romans 9:12 it was said to her, "The older will serve the younger."**

Obadiah 1:8-10 Will I not on that day," declares the LORD, "Destroy wise men from Edom and

understanding from the mountain of Esau? 9) "Then your mighty men will be dismayed, O Teman (a grandson of Esau), In order that everyone may be cut off from the mountain of Esau by slaughter. 10) "Because of violence to your brother Jacob, You will be covered with shame, And you will be cut off forever.

Genesis 12:3 And I will bless those who bless you (Israel), and the one who curses you I will curse.

The Edomites were conquered by David:

2 Samuel 8:14 And he put garrisons in Edom. In all Edom he put garrisons, and all the Edomites became servants to David. And the LORD helped David wherever he went.

But the Edomites regained again their independence, and in later years, during the decline of the Jewish kingdom, they made war against Israel by helping the Chaldeans when Nebuchadnezzar captured Jerusalem.

Read: Ezekiel Chapters 35 & 36

- ***Ezekiel 35:1–36:15*** is about metaphors for 2 Mountain groups
- Ezekiel Chapter 35 is about Mount Seir which represents the nation of Edom which came from Esau.

- The Edomites were the bitter enemy of Israel so God destroyed them and their nation was never restored.
 - Part of Ezekiel Chapter 36 is about the Mountains of Israel which represent the nation of Israel which came from Jacob.
 - God punished them for their disobedience and idolatry, but He restored them because of His Covenant with them.
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LESSON 269 (5-9-23)

Malachi 1:2-3 "I have loved you," says LORD. But you say, "How hast Thou loved us?" "Was not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob; 3) but I have hated Esau, and I have made his mountains a desolation, and appointed his inheritance for the jackals of the wilderness."

*"Note the verbs refer to God's acts in history toward both of the two nations which descended from the two brothers. The verbs **"I have loved"** and **"I have hated"** (vv. 2b–3a) are in the perfect tense and therefore express not only God's past relationship with Israel and Edom but also His historical and present dealings (in Malachi's day) with these peoples.*

Israel needed to consider what her lot would have been if she, like Edom, had not been elected to a covenant relationship with Yahweh. Both Israel and Edom received judgment from God at the hands of the Babylonians in the sixth century (Jer. 27:2–8). Yet God repeatedly promised to restore Israel (because of His covenant promises, Deut. 4:29–31; 30:1–10), but He condemned Edom to complete destruction, never to be restored (Jer. 49:7–22; Ezek. 35).” Craig A. Blaising, “Malachi,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1576.

“By questioning God’s claim, Israel was displaying a distrust of God, a lack of faith in His Word—not only a lack of trust in Malachi’s statement (1:2a) but also a distrust of God’s faithfulness to His covenant. Israel’s failure to believe God’s Word caused her to fail to love Him and also caused her to be hostile toward Him. Perhaps Israel thought her complaint was legitimate. After all, about 100 years had passed since the people had returned from the Exile; yet the kingdom predicted by God’s prophets had still not come. Instead the people continued to be dominated by foreign governors (v. 8) and experienced hard times economically (2:2; 3:9, 11). If they had carefully read the covenant in Deuteronomy they would have known that such misfortunes were the result—not the cause—of their disobedience.” *Ibid* p.1576.

“The Lord’s love for Israel was demonstrated by his choice of Jacob over Esau (Gen. 25:23) and by his severe dealings with Edom, the descendants of Esau...

“During the intertestamental period, John Hyrcanus (135–104 B.C.) forced the people of Edom to adopt Judaism or be killed (Mal. 1:4). Edom, later known as Idumea, was attacked and devastated by Simon ben Gioras during the Jewish War (A.D. 66–70). Josephus reported that the land was totally destroyed. Malachi anticipated that God’s people would one day acknowledge his greatness and his love (1:5).” Robert B. Hughes and J. Carl Laney, Tyndale Concise Bible Commentary, The Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 386.

Romans 9:14 What shall we say then? There is no injustice with God, is there? May it never be!

This verse cannot be interpreted correctly if one fails to recognize that it is not referring to Jacob or Esau individually, but to the nations that came from them, Israel, and Edom (*Gen. 25:23, Ezekiel Chapter 35 and 36*).

The fact that the nation of Israel and the nation of Edom were both disobedient to God and yet He chose to restore Israel and destroy Edom could lead someone to think that God was unjust.

People who question God's integrity and condemn Him for being what they perceive to be unjust, are actually condemning them -selves!

The J.B. Phillips N.T. renders it, *"Do we conclude that God is monstrously unfair? Never!"*

Romans 2:11 For there is no partiality with God.

Acts 10:34 And opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality,

2 Chronicles 19:6-7 And he (Moses) said to the judges, "Consider what you are doing, for you do not judge for man but for the LORD who is with you when you render judgment. 7) "Now then let the fear of the LORD be upon you; be very careful what you do, for the LORD our God will have no part in unrighteousness, or partiality, or the taking of a bribe."

How could God hold judges accountable if He Himself was unrighteous? It is blasphemous even to think such a thing.

"The fact is, God is perfect. Perfect in knowledge, wisdom, power, presence, faithfulness, goodness, justice, mercy, grace, love, and holiness. Therefore, he is perfect in his choices.

God does not answer to anyone, is not responsible to anyone. He is totally, absolutely sovereign. Paul vindicates God's character from the assault on it with the examples of Moses and Pharaoh." R. Kent Hughes, Romans: Righteousness from Heaven, Preaching the Word (Crossway Books, 1991), 177.

LESSON 270 (5-16-23)

Romans 9:15 *For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."*

MERCY is God holding back what we rightly deserve.

COMPASSION is God's choice to deal with us in an active manner of mercy based upon His essence.

So with both these words, we see this is the choice that God makes and not based upon what we do or what we desire.

Paul was dealing with the false idea that man can do this or that or desire this or that, and God must jump up and respond.

Now in verses 14-18 God is God, He alone is sovereign in the universe and His mercy and compassion will be given as He wills.

We must not take this too far, the only plank in the argument Paul wants to nail down at this point is that God is God and we aren't.

To draw out from this any reference to salvation is taking it out of context. To show that this does not have any reference to salvation, Paul's next witness of testimony is an unbeliever, the Pharaoh of the Exodus.

"Paul quoted Exodus 33:19 to show that God's mercy and compassion are extended according to God's will and not man's will. All of us deserve condemnation—not mercy. The reference in Exodus 33 deals with Israel's idolatry while Moses was on the mount receiving the Law. The whole nation deserved to be destroyed, yet God killed only 3,000 people—not because they were more wicked or less godly, but purely because of His grace and mercy." Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 544.

Exodus 33:19 And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion."

[Read: Ex. 33:12-23]

"God said to him (Moses): 'I am not obligated to any man; whatever a man might do by way of fulfilling the commands, I still recompense him out of grace; not that

I owe men anything, but rather I reward him out of grace'; as it says, 'I will be gracious to whom I will be gracious, and I will be merciful to whom I will be merciful' (Ex. Journal of the Evangelical Theological Society 22 (1979).

Romans 9:16 So then it does not depend on the man who wills (desires) or the man who runs (earn by effort), but on God who has mercy.

"This took place on Mt. Sinai after Moses had made intercession for his people's sin in making the golden calf and then asked God to show him his glory. "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion" means that God's mercy and compassion cannot be subject to any cause outside his free grace. God had mercy on the Israelites (not destroying them for their idolatry), not because they deserved it, but simply because he chose to be merciful." R. Kent Hughes, *Romans: Righteousness from Heaven, Preaching the Word* (Wheaton, IL: Crossway Books, 1991), 177.

"As the sovereign God, He has the right to show mercy to whomever He chooses. In fact, He is not under obligation to extend mercy to anyone. Therefore experiencing His mercy does not ... depend on man's desire (lit., "the one willing") or effort (lit., "the one running"). No one deserves or can earn His mercy." John A. Witmer, "Romans," in *The Bible Knowledge Commentary*: page 477.

In verses 17 & 18, the thought moves from Moses to Pharaoh—from the leader to the oppressor:

Romans 9:17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth."

This is a quote from Exodus 9:16

Exodus 9:16 But, indeed, for this cause I have allowed you to remain, in order to show you My power, and in order to proclaim My name through all the earth.

"Pharaoh deserved death, but God did not strike him down. Rather, he allowed him to continue to live and reign so that God could demonstrate his power in the repeated defeats of Pharaoh. Pharaoh became an international illustration of God's supremacy.

Paul mentions that God hardened Pharaoh's heart, but does not take time to indicate the other side of the coin—that Pharaoh hardened his own heart. (The Exodus account reveals both.) In truth, God gave Pharaoh opportunity to repent, but Pharaoh resisted God and therefore hardened himself to divine rule. Sunlight melts ice but hardens clay. God was not unrighteous with Pharaoh. He gave him repeated opportunities to believe. The point is, God is sovereign and acts according to his own will and purposes. He is perfectly just, for he is God.

R. Kent Hughes, Romans: Righteousness from Heaven, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 177–178.

Exodus 15:14 The peoples have heard, they tremble; Anguish has gripped the inhabitants of Philistia. Then the chiefs of Edom were dismayed; The leaders of Moab, trembling grips them; All the inhabitants of Canaan have melted away. Terror and dread fall upon them; By the greatness of Thine arm they are motionless as stone; Until Thy people pass over, O Lord, until the people pass over whom Thou hast purchased.

Read: **Joshua 2:8-11**

Romans 9:18 So then He has mercy on whom He desires, and He hardens whom He desires.

“Verse 18 summarizes the argument. It provides the principle of divine action on which the preceding events were based. God shows mercy as he chooses, and he hardens people’s hearts as he chooses. He is sovereign in all that he does. Morris notes that “neither here nor anywhere else is God said to harden anyone who had not first hardened himself.” Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 200.

Chapter 9 of Romans is not about eternal salvation or the gospel, but about God having the sovereign right to make choices concerning nations and people, including showing mercy to some and hardening others.

However, many people erroneously believe that Romans 9 is about God's choice to graciously save some people from the Lake of Fire and withholding His grace from others. What follows below is given to demonstrate that that is not true.

Theodore Beza (1519–1605)

Calvin grounded assurance in the death of Christ and included it in saving faith itself. However, Calvin's successor at Geneva, Theodore Beza (1519–1605), departed from Calvin and grounded assurance in evidences of fruit in the life. Beza's starting point was his doctrine of limited atonement. Calvin, according to Kendall, held to unlimited atonement. If Christ died for all, Beza argued, then all would be saved. He developed a system which became known as supralapsarianism. In that system the order of elective decrees is:

1. Decree to elect some to be saved and to reprobate all others
2. Decree to create men, both elect and non-elect
3. Decree to permit the fall
4. Decree to provide salvation for the elect
5. Decree to apply salvation to the elect

The view is to be rejected because it assumes that the decrees of election and preterition [*passing over by God of those not elected to salvation*] have reference to an as yet uncreated

entity. The Scriptures uniformly represent the decrees of election as involving some actually created beings from which to select, e.g., **Rom. 9:18: "On whom He will, He hath mercy, and whom He will, He hardens."** Thus the first decree must be the decree to create. God must bring into existence before He can decide what man will do or what his final destiny will be. The Scriptures represent the elect and non-elect as taken out of an aggregate (taking all units as a whole). Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996). of beings.

Calvin said men are chosen from a corrupt mass, but Beza says men are chosen from a mass "yet unshapen." By basing his system around predestination, Beza gave election and reprobation (to condemn strongly as unacceptable) before anything was created and before the fall. Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).priority over creation and the fall. Predestination refers to the destinies of men not yet created, much less fallen.

Beza logically works out his system so that Jesus is the savior of the elect before their creation or fall. Assurance is thus grounded in two things: the election of God and the knowledge that we are among the ones who have been offered a redeemer, for not all have.

For Beza, if the knowledge that Christ died for us can be obtained, then we may be certain that we will not perish, because God will not demand a double payment for sin.

Believers absolutely can know, not only that Christ died for us, but also that we have eternal life:

1 John 5:13 *These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.*

LESSON 271 (5-18-23)

This doctrine led to the division between assurance and faith which differed from Calvin. For Calvin, Christ was the “mirror” in whom we contemplated our election. By this he meant we look to Christ for assurance and not ourselves. **But for Beza, we have no certainty that we are elected because we do not know for sure that we are one of those for whom Christ died.** If Christ died for all, then we could know that we are elect, [*Christ died for all, but only the elect is saved*] but if He died only for the elect, it is presumptuous for us to trust in Christ’s death, if not dangerous:

We could be putting our trust in One who did not die for us and therefore be damned. Thus we can no more trust Christ’s death by a direct act of faith than we can infallibly project [*consider*] that we are among the number chosen from eternity: for the number of the elect and the number for whom Christ died are one and the same [*not true*]. The ground of assurance, then, must be sought elsewhere than in Christ.

Beza, knowing this, suggests that we should look within ourselves for the evidence that Christ died for us. We cannot comprehend God’s eternal decrees [*to know if we are elect or not*], but we can see if He is at work in our lives. “Beza directs us not to Christ but to ourselves; we do not begin with Him

but with the effects, which points us back, as it were, to the decree of election. Thus, while Calvin thinks looking to ourselves leads to anxiety, or sure damnation, Beza thinks otherwise. Sanctification, or good works, is the infallible proof of saving faith."

Beza's doctrine requires the use of the practical sylllogism [*deductive reasoning or a deceptive argument*] in order for one to be persuaded he is one of those for whom Christ died. Conversion includes two works of grace: faith [*at salvation*] and then sanctification [*after salvation*]. The first, however, is invalid if not ratified by the second.

He also taught the doctrine of temporary faith which is contradictory to a theology which grounds assurance in works. He says that the unregenerate may receive an ineffectual calling. The reprobate [*unbeliever*] may have the appearance of virtue, called moral virtue, but such are different from the works of the children of God governed by the Spirit of regeneration. According to Kendall, Beza does not state what these differences are. We might justly fear that our good works are simply the moral virtues of the unregenerate. Thus, contradictory to his statement that sanctification yields assurance, our sanctification can yield little comfort. Even the reprobate can have the evidences of life. So what is the solution? Ultimately, Beza says the only true evidence that Christ died for you is if you persevere in holiness. He turns to ***2 Peter 1:10** and argues that assurance of election is based on a good conscience. We make our election sure by good works. These works, he says, are a

testimony to our conscience that Christ lives in us, and thus we cannot perish, being elected to salvation. Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man* (Monument, CO: Paniym Group, 2011), 261–266.

****2 Peter 1:10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;***

Most of the confusion concerning this verse comes from the idea that it is salvific and has to do with eternal salvation. But, this verse:

- a. Is not about believers being concerned about their eternal security and in need of doing periodic checks on their own behavior to make sure they are really saved.
- b. It is not about believers who are in danger of stumbling and therefore becoming disqualified from entering the kingdom of God.
- c. Making our calling and election sure is another way of saying “*persevere to the end.*” The idea of perseverance dominates 2 Peter.

2 Peter 3:17 - You therefore, beloved, knowing this beforehand, [that unstable men distort the Scriptures] be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness = “stumble” (2 Pet. 1:10)

Jacobus Arminius (1559–1609)

His doctrine of predestination was simple: God predestines believers. If one believes, he is elected; if he does not believe, he is not elected. This was a view of faith which was active. Man

chooses to believe; thus, faith is an act of the will. Arminius did believe that faith was a gift *[that is not biblical]*...and he also believed salvation can be lost *[also unbiblical]*.

He affirms dogmatically that it is impossible for believers to decline from salvation. What he means, however, is that they cannot decline as long as they remain believers. Thus, both Arminius and the Experimental Predestinarians agree that those who apostatize or reject the gospel are reprobates *[unbelievers]*. “The Experimental Predestinarians explain that believers persevere because they were elected *[unbiblical]*; Arminius says God elects believers whom He foresees will persevere *[unbiblical]*.”

Arminius challenged Perkins on his two works of grace. If perseverance must be achieved to prove that faith is real, then there is no practical difference between their positions. Kendall concludes, “If Perkins holds that the recipient of the first grace must obtain the second (perseverance) or the first is rendered invalid *[unbiblical]*, there is no practical difference whatever in the two positions. If the believer does not persevere (whether Arminius or Perkins says it), such a person proves to be non-elect.”

LESSON 272 (5-23-23)

William Perkins (1558–1602)

William Perkins is, according to Kendall, “the fountainhead of the experimental predestinarian tradition.” He developed a system of assurance built around an interpretation of 2 Pet. 1:10

which says we must prove our election to ourselves by means of good works. He is the third member of the Calvinist Trinity (Calvin, Beza, and Perkins), and by the end of the sixteenth century his works were more published and read than those of Calvin. He was a supralapsarian.

Perkins acknowledged that we must “descend into our own hearts” to know our assurance. Apart from a special revelation, there is no way to know if we are one of those for whom Christ died. Therefore, we must do certain things, and if we do them, we can reflect upon the fact that we have done them and from this infer we are of the elect.

There are two works of grace necessary: initial faith and perseverance. Only the second ultimately proves that the first is valid [unbiblical]. If godliness is the means by which we make our calling and election sure, then the Experimental Predestinarians reasoned we had better give a list of what it means to be godly and how to become godly. This led to the legalism for which Puritanism is noted and the heavy sobriety and lack of joy which is so proverbial in their churches.

Various Puritan divines discerned varying bases for assurance. For some it was keeping a pure heart. Others based it upon a feeling, others on being in love with godliness, others on being sincere, and others in keeping of the law. One thing they all agree on, and seem to think is noble, is that full assurance is not to be obtained easily.

It was Theodore Beza, with his doctrine of limited atonement, who made the quest for assurance based upon works a necessity

Since Christ did not die for all men, it would not be proper to direct men to Christ for assurance, as Calvin taught, because Christ may not have died for that particular man. Therefore, according to Beza, assurance must be based on works. Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man* (Monument, CO: Paniym Group, 2011), 265.

NOTE: The only way to have assurance that you are elect / chosen / saved - and that your eternal destiny is secure, is to believe that Jesus Christ died on the cross to pay for your sins; that He rose from the grave and now offers the irrevocable free gift of eternal life to anyone who will trust Him alone for it.

John 3:18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

Ephesians 2:8-9 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9) not of works, lest anyone should boast.

Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Galatians 2:16 knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Now we will continue with:

Romans 9:19 You will say to me then, "Why does He still find fault? For who resists His will?"

Paul knew that the Jews had these questions in their mind already so he wrote this verse in order to deal with them. The first question was actually questioning the judgment of God.

They were thinking that God was wrong in finding fault in someone when He had hardened their heart.

1. God gave all mankind volition, the freedom to choose.
2. Pharaoh used his freedom to choose by consistently rejecting the God of the Israelites.
3. God holds us accountable for how we use the free will that He gave us. Therefore, Pharaoh as a free agent, was

accountable to God die the decisions he made.

4. This question inferred that God was unfair in His actions
which was blasphemy.

5. Divine Justice is not subject to human scrutiny.

***Romans 11:33 Oh, the depth of the riches
both of the wisdom and knowledge of God!
How unsearchable are His judgments and
unfathomable His ways!***

6. Since all mankind is free to reject God, He is free
to
judge them.

7. The reality of judgment always elicits the term
UNFAIR!

8. The more we say “no” to truth, the more we say
“yes” to
what is false.

***Ephesians 4:18 being darkened in their
understanding, excluded from the life of God,
because of the ignorance that is in them,
because of the hardness of their heart;***

***2 Thessalonians 2:9-10 ...the one whose
coming (antichrist) is in accord with the
activity of Satan, with all power and signs and***

false wonders, 10) and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

9. God did not harden Pharaoh's heart until after he had rejected Him over and over.

10. God used Pharaoh's negative volition to reveal Himself to those who have positive volition throughout the world.

11. The plan and purpose of God is never deterred in the slightest way by the those who reject Him.

12. Moses demonstrated maximum positive volition whereas Pharaoh demonstrated maximum negative volition. God used both of their volitions to fulfill His plan.

Isaiah 46:9-10 "Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, 10) Declaring the end from the beginning And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure';

**Psalm 76:10 For the wrath of man shall praise
Thee;**

13. If God is sovereign, if He is God, if He made me, why does He find fault with me? This question over emphasizes God's sovereignty and ignores man's volition and the responsibility that goes with it.

LESSON 273 (5-23-23)

For who resists (perf. tense, "has taken and continues to take a stand against") **His will** ("deliberate purpose")?"

Matthew 20:15 'Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?'

Job 33:13 Why do you complain against Him, that He does not give an account of all His doings?

Romans 11:34 For who has known the mind of the Lord, or who became His counselor?

Daniel 4:35 And all the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven and among the inhabitants

of earth; and no one can ward off His hand Or say to Him, 'What hast Thou done?'

2 Chronicles 20:6 and he said, "O LORD, the God of our fathers, art Thou not God in the heavens? And art Thou not ruler over all the kingdoms of the nations? Power and might are in Thy hand so that no one can stand against Thee.

It is amazing how many people think that they can judge God and get by with it. Those who underestimate God automatically overestimate themselves.

Isaiah 45:9 "Woe to the one who quarrels with his Maker-- An earthenware vessel among the vessels of earth! Will the clay say to the potter, 'What are you doing?' Or the thing you are making say, 'He has no hands'?"

Job 40:8-9 "Will you really annul My judgment? Will you condemn Me that you may be justified? 9) "Or do you have an arm like God, And can you thunder with a voice like His?"

Read: **Psalm 2**

POINTS:

1. We all must take responsibility for our own decisions.
We

can't blame God for our negative volition or for our failures.

2. God is obligated to himself, His own essence, and His perfect integrity, not to the whims, impulses, and urges of biblically ignorant people.

3. Only a fool would try to resist the will of God.

a. First of all, it is impossible for anyone to stop, alter, or slow down the will or the plan of God. He is omnipotent.

2 Chron. 20:6 ...are You not God in the heavens? And are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You.

b. God's will and His plan is for the good of mankind, so why would anyone want to resist Him?

1 Timothy 2:3-4 This is good and acceptable in the sight of God our Savior, 4) who desires all men to be saved and to come to the knowledge of the truth.

**Titus 2:11 For the grace of God has appeared,
Bringing [the opportunity of] salvation to all men,**

“So God has a plan. That plan is His plan because He’s the one who knows all the variables. He knows all the information in perfect omniscience. So He knows the best plan and is working it out in history We can’t determine or influence that plan by our behavior one way or the other because it’s not based on who or what we are but on what God is and His plan and His understanding of history. So far we’re not talking about individual eternal destiny. We’re talking about historical destinies for nations, for the Gentiles and the Jews and God’s plan within history.

So that, I hope, helps us understand the “hardening” of Pharaoh’s heart as we talk about this passage and the potter and the potter’s wheel that this has nothing at all to do with individual justification and eternal destiny.” Dr. Robert Dean, N.T.-06-Romans

The only time we’re dealing with individual, personal salvation in Romans is when Paul uses the term “justification.” When Paul uses the term “salvation” in Romans 10:1 he’s not talking about individual personal salvation or personal justification. He’s talking about the deliverance of Israel corporately because they came under divine judgment in A.D. 70 and in terms of God’s

*future plan, there has to be a restoration to the land when the kingdom is set up. That's what we're talking about here. God has not forgone nor forgotten his promises to Israel: that He is still going to fulfill the promises He made to Abraham, Isaac, and Jacob, David, Daniel, Jeremiah, all the way through. So what's he's illustrating here is not personal. It's not personal salvation or decision making. Its national entities and God's sovereignty over the direction of history. *ibid**

*"At the point of God-consciousness, every Egyptian including the Pharaoh understood that God existed. They understood from general revelation that God existed and they said, "No, I'd rather worship Ra, Eptah, and all the other deities in our pantheon and I'm going to substitute these creaturely inventions for God rather than try to find out about the true Creator God." So they start on negative volition and they've made that decision. They continued down that track for 20, 30, 40, 60, 70, 80 years and then along comes Moses and God is working out His purposes in history. *ibid**

LESSON 274 (5-30-23)

Pharaoh and the Egyptians were exposed to the true God and experienced His power as He advanced His plan before them. They could choose to accept Him as their God or reject Him, but He would never violate their

volition. Believers today have the Holy Spirit who enables us and influences us, but He never overrides our volition.

Free will is so significant in history. God has placed it within the structure of history as God oversees the flow of history, He allows human beings to have free will. He oversees history in such a way that no matter what decisions humans may make, no matter what chaos their free will decisions bring into history, God nevertheless is so great in His sovereignty that He still works things out in terms of the direction of His plan. His plan is never put into jeopardy by human decisions. Nevertheless He's able to allow human beings to have that freedom to make those decisions even within the structure of the outworking of His plan.

Romans 9:20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

God is God, and He alone is sovereign. Just as the pot cannot complain to the potter, neither does mankind have any right to complain to God.

This verse makes a stark distinction between the Molder and what is molded, the Potter and the clay, the Creature and the creation.

Genesis 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

We are but dust that God has formed into a man. We should remember that dust that is stuck on itself turns into mud.

This verse is related to the quote in **Isaiah 29:15-16 Woe to those who deeply hide their plans from the LORD, And whose deeds are done in a dark place, And they say, "Who sees us?" or "Who knows us?" 16) You turn things around! Shall the potter be considered as equal with the clay, That what is made should say to its maker, "He did not make me;" Or what is formed say to him who formed it, "He has no understanding"?**

Isaiah 45:9-10 "Woe to the one who quarrels with his Maker-- An earthenware vessel among the vessels of earth! Will the clay say to the potter, 'What are you doing?' Or the thing you are making say, 'He has no hands'? 10) "Woe to him who says to a father, 'What are you begetting?' Or to a woman, 'To what are you giving birth?'"

Rather than quarreling and complaining to our Maker, we should be praising Him for all He has done.

***Isaiah 64:8 But now, O LORD, Thou art our Father,
We are the clay, and Thou our potter; And all of us
are the work of Thy hand.***

“There never will be a person in hell who did not choose to be there, my friend. You are the one who makes your own decision. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 713.

“As creator, God has the right to do as he wishes. In the context of Paul’s argument, Israel has had a special place in God’s plans, while the gentiles, in general, have not. Douglas Mangum, ed., Lexham Context Commentary: New Testament, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ro 9:19–29.

Tiny man—whose life is just a breath, whose history proves over and over that despite all his learning and technological triumphs he repeatedly makes colossal errors and falls into unspeakable barbarisms—this puny man stands before the God who knows the end from the beginning, who has never learned anything because he knows everything, who is the perfection of wisdom and love—and talks back to him. How absurd! R. Kent Hughes, Romans: Righteousness from Heaven, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 178.

As believers, we must rest in this: God is not answerable to man for what he does. However, he can be relied upon to act consistently with his character, which has been disclosed supremely in Christ. With

*such a God, why should any of us question his ways?
ibid*

Romans 9:21 Or does not the potter have a right over the clay (mankind), to make from the same lump (volition) one vessel for honorable use, and another for common use?

God is the **potter** and He has authority over the clay.

The **clay** is **mankind** which is the building material used to form vessels.

The **lump** represents **volition** which will determine the way that the finished product, (**vessels**) turns out.

LESSON 275 (6-29-23)

Romans Chapter 9 is used to a large extent by those who subscribe to Reformed Theology. David R. Anderson, PhD. wrote a book entitled, FREE GRACE SOTERIOLOGY [salvation], third edition that address the issue of Divine Sovereignty and Human Responsibility which is the name of one of the chapters in his book. Excerpts from his book will be used in conjunction with passages in Romans Chapter 9 for the purpose of accuracy and clarity.

Specials – LESSON 1 Divine Sovereignty and Human Responsibility (6-6-23)

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FREE GRACE SOTERIOLOGY

DAVID R. ANDERSON

Chapter: Divine Sovereignty and Human Responsibility

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There are very few subjects in the Christian realm as controversial and divisive as divine sovereignty and human responsibility. The issue at hand is not trivial. Perhaps, that is why the emotional storm whirling around these issues ranks as a Grade 5 hurricane...Like most divisive issues, there are two poles: 1) Those who claim the sovereignty of God is undermined if man has any part in the salvation process, and 2) Those who say the personhood of man is undermined if sovereignty is stressed to the point that human choice is eliminated.

So, one group says the personhood or attributes of God are at stake, while the other group says the personhood or attributes of man are at stake.

Definitions:

determine verb

1. a : to fix conclusively or authoritatively
c : to settle or decide by choice of alternatives or possibilities *Merriam Websters Col. Dic.*
1. cause to occur in a particular way; be the decisive factor in. *Concise Oxford English Dictionary*

Determinism versus Indeterminism

Determinism – accepts efficient causes. (an agent that brings a thing into being or initiates a change).

Indeterminism says there are **no** efficient moral causes (*an agent that brings a thing into being or initiates a change*).

For believers in a Supreme Being who has conveyed certain moral absolutes to our finite world, ***indeterminism*** is not a viable option. Indeterminism says there are no efficient moral causes (*an agent that brings a thing into being or initiates a change*). As such, everything that happens is the product of chance.

Some people claim that life began on earth by spontaneous generation through the chance coalescence of certain

chemicals necessary to form a DNA chain. (*They believe that a creation can be created without a Creator.*)

Thus, it is important to recognize that those who believe indeterminism do just that: they *believe*. The “chance” worldview is a religion, a faith. But as already noted from some of its own adherents, this faith defies reason. Faith without reason is fanaticism. Christianity is not fanaticism. →

Within the world of determinism there is what we might call “**hard**” **determinism** and “**soft**” **determinism**; or “**absolute**” **determinism** and “**relative**” **determinism**. What do we mean by all this?

HARD DETERMINISM

Regarding Evil

Hard determinism takes man completely out of the equation. The sovereignty of God is presented in such a way that He is responsible for everything. He is the first and final efficient cause for everything that happens. Though lip service may be paid to human choice, → it is just that – lip service.

Regarding Love

The Arminian says God elects men **based on** His foreknowledge, the hard determinist says God elects men **in**

spite of His foreknowledge. In other words, the former believes God looks down the corridors of time and knows (foreknowledge) who is going to believe in Jesus. ***Based on*** this foreknowledge, He then elects those who are going to believe in Jesus (*1 Peter 1:1-2*).

According to the hard determinism, God elects men ***in spite of*** His foreknowledge. In other words, regardless of the desires or choices of man. God elects some and reprobates others. He does this ***in spite of*** His prior knowledge that the elect do not even want to know Him. He drags them kicking and screaming into the Kingdom. He forces them against their will.

Although we can probably relate to this imagery to some degree since many of us probably stubbornly resisted God's call for some time before trusting Christ. There is a great deal of difference between *coercion* and *persuasion*.

LESSON 2 Divine Sovereignty and Human Responsibility (6-8-23)

We have already seen how R.C. Sproul teaches the meaning of *helkuo* in *John 6:44* is to “drag” instead of to “draw.” The key, as usual, is context. In a hostile environment such as persecution, the verb does mean to drag (such as into a court of law). However, in a love context (such as a father or mother for her children or a

lover for his beloved) the verb invariably means to draw or woo.

John 6:44 No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.

draws – HELKUO, ἐλκύω, v.aas; ② to draw a person in the direction of values for inner life, draw, attract, Notice how R.C. Sproul teaches the meaning of *helkuo* in

John 6:44 No one can come to Me, unless the Father who sent Me drags him; and I will raise him up on the last day.

C.S. Lewis in *The Great Divorce* [said] “There are only two kinds of people in the end: those (believers) who say to God, ‘Thy will be done,’ and those (unbelievers) to whom God says, in the end, ‘Thy will be done.’ All that are in Hell, choose it. Without that self-choice there could be no Hell.”

Herein lies the rub. For God to drag us kicking and screaming into His kingdom is a violation of the love principle - force is not love. As Lewis said, “He cannot ravish (to seize and carry off by force).” Nor does He want to. One of the reasons for creating man was to answer the question concerning God’s character, “Is God worthy of being loved?” The only way to answer that

question was *to give man a choice*. That is precisely why we can God and Satan contending for the allegiance of Job. When Lucifer rebelled he opened both the love aspect and the sovereignty aspect of God's character to question. In God's genius both questions can be answered with the same response: obedience to His commands. John 14:21 – *He who has My commandments and keeps them, he it is who loves Me.* Deuteronomy 8:2 says God tested the Israelites in the Wilderness for forty years to see what was in their hearts, that is, to see if they would keep His commands.

LESSON 3 Divine Sovereignty and Human Responsibility (6-13-23)

Vessels of Wrath

But what about Romans 9:22-23, objects the hard determinist, which says God has prepared vessels of wrath for destruction in contrast to the vessels of mercy which He has prepared for glory. So, let's look at this passage in context to see how some translators may have inadvertently or otherwise muddied the waters.

Read: ***Romans 9:14-23***

Before we can understand this particular passage we need to get the overall context. At the end of Romans 8 Paul claimed that nothing could separate one of God's children from the love of God in Christ Jesus. The

imaginary objector says, “Wrong. Look at Israel. They were chosen, but now God has rejected them.” So, Romans 9-11 tries to answer this objection. It concludes by saying, Romans 11:29 - *the gifts and calling of God are irrevocable.*” In Romans 9 the focus is on divine → sovereignty: the People of Election (vs. 1-5); the Principle of Election (vs. 6-13); and the Privilege of Election (vs. 14-33).

We first need to remember that the emphasis in Romans 9 is on His election, not reprobation. The emphasis is on His mercy, not His justice. Another question in the mind of the objector besides what happened to Israel is, “How can a righteous God associate with these scummy Gentiles?” Paul goes on to discuss the Principle of Election (vv6-13). The first thing he says is that God has not gotten off course (*ekpipto* is used of a ship getting off course). He never intended to include each and every one of Abraham’s children just because they were his physical seed.

To prove his point he cites Ishmael and Esau, both the seed of Abraham, but neither one was included in the kingdom program. Paul is trying to establish the Principle of Election here, **and that principle is that God elects (chooses a people for Himself for spiritual reasons, not physical)**. Does this sound unfair? Paul anticipated that kind of reaction. So, in 9:14-29 he defends God’s

right to elect whomever He wishes. As the Creator it is His privilege. So we call this section "Privilege of Election."

There are two objections raised against the Principle of Election in 9:14-29. In 9:14, the objector simply says, "God is unfair." Paul says "No way." Actually, the fact of the matter is this, if God were only just and not also merciful, we would all be destroyed. For there is none righteous, no, not one. If we got what we deserved, then God would be just. Actually, the only "injustice" with God is His mercy. His mercy stops the guillotine of God's justice. "Mercy triumphs over Judgment" (*James 2:13*).

James 2:13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

The quote here comes from Exodus 33 (Mt. Sinai) after the Israelites have made the golden calf. They all deserve to be wiped out. This is clearly speaking of temporal judgment, not eternal destiny. But instead God shows mercy. And 9:16 makes it clear that human will and human works can make no demands on God's mercy. God sovereignly bestows His mercy as He sees fit. That is His right, His prerogative, His privilege.

God had mercy on the Israelites, but not on the Egyptians...In Pharaoh's case justice was carried out. Pharaoh got what he deserved. That was justice. In Moses' case and in the case of the Israelites who were

allowed to live, they got “injustice” – they got mercy, something they did not deserve.

But now we get the objector’s second objection (9:19). In the first one, he said God is unfair. In this one, he says God is responsible for sin. The argument goes something like this:

If God hardened Pharaoh’s heart, then how can God hold Pharaoh responsible in the final judgment for his actions and his disbelief? Actually, God is responsible. Since He’s the most powerful force in the universe, no one can oppose His will. And if God wills my mind to be hardened, then He’s responsible, not I.

Does this sound familiar? God is being accused of being a “hard” determinist (God does everything so He is responsible for everything.) This sounds exactly like the view of E. H. Palmer in his defense of Dortian (Five Point) Calvinism:

Foreordination means God’s sovereign plan, whereby He decides all that is to happen in the entire universe...He decides and causes all things to happen that do happen...He has foreordained everything...: the moving of a finger, the beating of a heart, the laughter of a girl, the mistake of a typist – even sin.

So if God has so willed it and His will is irresistible, then God is responsible for sin and all the evil in the world. This is the thinking of the objector in v. 19.

Romans 9:19 You will say to me then, "Why does He still find fault? For who resists His will?"

What is Paul's answer? Actually, the answer comes in the next chapter but for the time being Paul does not answer the objector. Instead, he admonishes him for his brashness in even asking such a question for bringing to his own level. Does a pot have the right to question how it is being made? The potter has the sovereign right to make the pot anyway he sees fit and can use it for whatever he wishes. If he wants to use one vessel as a dog dish and another as a salad bowl, that is his privilege. The pot has nothing to say about it (vv. 20-21).

Romans 9:20-21 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? 21) Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?

Then Paul applies the analogy to God's relationship with men. Some are prepared for glory and some for destruction. In short, let God be God. It is blasphemous for us to challenge Him. Actually, the man in v.19 is saying, "We humans have a better sense of fairness than you, God." In so saying, we have tried to place ourselves

above God. It is really many saying to God, Look, God, step down from that throne a bit. I have a few things I want to say to You, a couple of questions I want to ask. Sit down here - I want to give you the third degree. Now tell me this: what right do You have making me this way?"

Paul's immediate reaction is that of the parent who has just been reprimanded by his impudent, disrespectful child. He wants to grab him by the throat and say, "Listen to me, you little squirt. I'm your father, and you're just a little child. You have no right to talk to me that way." Of course, that is a small-scale model of what is taking place when the created being confronts the Creator. **Paul concludes that we have no right to question God's ways with us, whereas God, on the other hand, has every right to do with us as He pleases.**

And in **9:25-29**, Paul says, "None of this present setting aside of the Jews in favor of the Gentiles should surprise you. It was all clearly prophesied by Hosea and Isaiah. As a matter of fact, if God had acted in justice (v. 29), the Jews would have been wiped off the map like Sodom and Gomorrah long ago. God owes nothing to the Jews. Indeed, it is only by His mercy and grace they still exist." That is what Isaiah concludes.

So, this certainly looks like "hard" determinism here, doesn't it? But we must point out once again, the

emphasis here is not on God's rejection, but on His election: not on His reprobation, but on His mercy. He has mercy on whom He has mercy, and He has compassion. Yes, but isn't the objector right? How can Pharaoh be blamed if God hardened Pharaoh's heart? How can Esau be blamed if God rejected him even before he was born?

And what about these vessels of wrath prepared for destruction. How does this harmonize with a God who claim to love all without respect of persons?

LESSON 4 Divine Sovereignty and Human Responsibility (6-15-23)

Pharaoh's Heart

We cannot understand the hardening of Pharaoh's heart without looking at the story in Exodus. What is generally overlooked in this discussion is that many times in Exodus it says Pharaoh hardened his own heart. Sometimes it just says Pharaoh's heart became hard. And then it says God hardened or would harden his heart. How can we harmonize these statements?

First of all, we must remember that Pharaoh had known Moses and the God of the Jews long, long before the plagues began. Pharaoh was a man who had already rejected the Lord many times before Moses asked for their release.

Secondly , we must acknowledge a moral law that applies to all men, not just Pharaoh. This law states that moral convictions, if not acted upon, become weaker and weaker, until at last the heart of man becomes altogether callous. The NT speaks of this process as “searing of the conscience,” (1 Timothy 4:2) a process by which the conscience, a facet of the heart, is covered with scar tissue and made insensitive.

1 Timothy 4:1-2 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2) by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

It is interesting to read the Exodus account to see how many times Pharaoh said, “I have sinned...make supplication for me...your God is righteous.” He was convicted of his sin, of God’s power to save him, and seemed to make a sincere repentance. But Pharaoh was like so many “foxhole” Christians who only repent under duress. As soon as the crisis was over, back he jumped on the throne. And each time Pharaoh did this, his heart got a little harder. Pharaoh hardened his own hear through his actions and decisions.

But the text also says God hardened Pharaoh’s heart. How so? Through His mercy. You see, God could have

been just and dispensed with Pharaoh immediately. He did not have to mess around with ten plagues. But in His mercy, He gave Pharaoh a chance to repent after each plague. Each time he waited for a sincere about-face from Pharaoh. And that is just like the God we know. Chance after chance He gave Pharaoh, patiently enduring his blasphemy and treachery, as Rom. 9:22 says, yet each time Pharaoh insincerely repented his heart got a little harder. ***“Eccl. 8:11 Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”***

How did God harden his heart? Only indirectly through His mercy did God harden Pharaoh's heart. In one place (Ex. 9:16), God tells Pharaoh He has *allowed* him to remain for His ultimate glory. God could have rightfully cut him off long before. So, it is only through His long-suffering and mercy that God allowed Pharaoh's heart to become hard.

Before we leave Pharaoh, it is necessary to observe the word used for “raised up.” It is the verb *exegeira*, which does not mean to “create” or “fashion.” Sanday and Headlam point out that in this context it means God lifted Pharaoh to a prominent state in history. This passage says nothing about being created to go to hell.

In his hard determinism John Calvin used this passage to support his views of the reprobate which God created to go to hell. In his comments on **v. 22** Calvin said: “Paul’s second answer show briefly that although the counsel of God is incomprehensible in regard to predestination, yet His unimpeachable equity is to be seen as clearly in the destruction of the reprobate as in the salvation of the elect. And in order to emphasize that God is the efficient moral cause of evil and men are only instruments, Calvin says, “Paul has used the word vessels in a general sense to mean instruments...” And to reinforce his understanding of double predestination, he says:

Although Paul is more explicit in this second clause {**vs. 23**} in stating that it is God who prepares the elect for glory, when before [**v. 22**] he had simply said that the reprobate were vessels prepared for destruction, there is no doubt that the preparation of both is dependent on the secret counsel of God, Otherwise, Paul would have said that the reprobate yield or cast themselves into destruction. Now, however, he means that their lot is already assigned to them before birth.

No wonder Will Durant summarized his overview of John Calvin’s doctrine of double predestination by saying, “We shall always find it hard to love the man who darkened the human soul with the most absurd and blasphemous

conception of God in all the long and honored history of nonsense. Calvin's determinism is so hard that creatures, including Satan, are just instruments in His hand. [Why would God create someone He had already decided to condemn for eternity.]

All external circumstances which contribute to the blinding of the reprobate are the instruments of His wrath. Satan himself, who works inwardly with compelling power, is God's minister in such a way that he acts only by His command....Paul does not inform us that the ruin of the ungodly is foreseen by the Lord, but that it is ordained by His counsel and will. Solomon also teaches us that not only was the destruction of the ungodly foreknown, but the ungodly themselves have been created for the specific purpose of perishing (**Prov. 16:4**).

Sanday and Headlam are more fastidious with the text. They correct Calvin when they write: "The Apostle says nothing about eternal life or death ...He never says or implies that God has created man for the purpose of damnation."

LESSON 5 Divine Sovereignty and Human Responsibility (6-20-23)

Self-Destruction

If there ever was a passage which looks like double predestination, this one is it. But Calvin assumes way too

much when he states (see above) “their lot is already assigned to them ...”The Greek is very illuminating: Whereas many English translations use the verb “prepared” in both **9:22** and **23**, these are two different verbs in the original: *katertismena* and *proetoimasen*. Moreover, the two verbs are in different tenses and voices, and only the latter has a prepositional prefix (pro-) to indicate sequence (“beforehand”).

Romans 9:22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared (κατηρτισμένα, *katertismena*, (part. rp) **for destruction?**

23) And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared (προητοίμασεν, *proetoimasen*, (v. pai) **beforehand for glory,**

Again, it is helpful to remember that the emphasis of the passage is on God’s mercy, not His wrath, and certainly not reprobation. Let me explain how that works in these verses. In v. **23** Paul speaks of “vessels of mercy which He prepared before- hand for glory.” In this case, the verb is the third person *aorist* active indicative. This means that the subject of the verb, God was actively involved in this preparation of the vessels of mercy ahead of time. He was the direct agent, the efficient cause. But in v. **22**, the verb is completely different - it is a plural, *middle/*

passive, perfect participle that agrees with “vessels.” It is describing the *current state* (signified by the present tense) of these vessels. The middle/passive voice is highly significant.

First of all, it tells us that God was not directly involved in this process at all. He is not the subject of this verb, and the verb is not active voice. Conspicuously, there is no outside agent acting on vessels until the following verse.

On the contrary, the middle voice indicates action in which the recipient participates. The closest concept we have in English to help understand this is the idea of doing something for oneself or to oneself. For example, if I say “I washed my hands,” that would be a verb in the middle voice, since the action of washing was done by me to myself, together with soap and water. In this case the vessels of wrath *incurred wrath as a result of their own actions*. But another important factor in regard to the vessels of wrath is the lack of any indication of God’s prior action. While God “pre-prepared” vessels of mercy for glory, He *endured* vessels of wrath “who prepared themselves.” Translating this verb “prepared” as in **9:23** implies that God “pre-prepared” the vessels of wrath just as He did the vessels of mercy. Not so! Nothing was done in eternity past to ensure the fate of these vessels. They did this to themselves in time...Remember Sanday and Headlam’s observation that nothing in Romans 9 points to eternity, a view initiated, once again by Augustine.

Finding such a view of God, a view (that claims God created the vast majority of humans to torture forever in hell just so the vessels of mercy could better appreciate God's mercy towards them) so repugnant none other than John Stott [English Anglican cleric and theologian] became an annihilationist. On this passage he wrote: *"Certainly God has never 'prepared' anybody for destruction; is it not that by their own evildoing they prepare themselves for it?"*

As for the direct middle [voice], Robertson lists an entire page of examples. He even includes *paraskeuasetai* (prepared himself) from **1 Corinthians 14:8**, a strikingly similar use to what we have in **Romans 9:22**, although it is a different verb.

1 Corinthians 14:8 *For if the bugle produces an indistinct sound, who will **prepare himself** for battle?*

Wallace's last appeal is to context. He goes back to v. **20** to point out the potter's sovereign will over how he makes his pots.

Romans 9:20 *On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?*

He uses this to support his double predestination: "Is not the *destiny* of the vessels entirely predetermined by

their Creator?” He then transports the idea of eternal destiny from the pots to the people, completely ignoring that God’s activity in v. 22 is not preparing vessels for destruction; it is enduring with much longsuffering vessels fit for destruction. Now if God is the one preparing these vessels for (presumably over a number of years), why would he need endurance and longsuffering? After all, he is the one preparing these vessels he has destined for eternal torture. On the other hand, if the vessels have “done it to themselves” or are “fit” for destruction because of a life-time of impenitence and sin, now that would require endurance and longsuffering, just as God endured Pharaoh’s insincere repentance time after time. Just as Pharaoh hardened his own heart directly by his obduracy (stubbornly resistant to moral influence) and deceit and God indirectly so by enduring him through plague after plague (Eccl. 8:11), so God allows the non-elect [unbelievers] to create their own cauldron of debauchery and duplicity.

Ecclesiastes 8:11 Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil.

The second verb is active indicating that God, the subject, acted on the vessels of mercy, the direct objects. The middle/passive form of *katertismena* removes God from any direct activity in the “preparation” of the vessels of

wrath. In fact, just to translate as kateptismena “prepared” is misleading. But this is precisely what Paul does not do, that is, use the same words. Why? Could it be that he has a contrast in mind, a contrast between the vessels of wrath and the vessels of mercy with regard to the actors on the stage.

In conclusion, we find all of Wallace’s arguments on behalf of double predestination far from convincing. This brings us back to the meaning of “wrath.” We have already seen in Romans that wrath does not refer to eternity. In Romans 1:18 the wrath of God is being revealed against the impiety and unrighteousness of men who hold back the truth in unrighteousness. We discovered that this wrath is defined by the three statements in **vv. 24, 26, and 28** where “God gave them up” to the control of their Sin Natures. It is this kind of wrath which the life of Christ will save them from (see **5:9**) as they learn to let Him live his substitutionary life in them. They are already justified (see 5: Being given every 01 and 9), but they have not been saved from the power of the Sin Nature (wrath) to a full inheritance. So the vessels in **9:22** have tested God’s patience with their stubbornness in sin.

LESSON 6 Divine Sovereignty and Human Responsibility (6-27-23)

Being given every opportunity to repent, they persistently defy the truth and are ultimately turned over to the control of their Sin Natures; they are vessels of wrath incurred by sinful works of the flesh. Charles Hodge says, "They are fit for destruction," which involves temporal punishment/death or (for believers) loss of inheritance.

Even this word "*destruction*" does not categorically mean eternal damnation. It is the same destruction that most of the world will experience during the last half of the Tribulation Period. In **1 Corinthians 5:5**, this same word is use for the incestuous brother who has been turned over to Satan for the *destruction* of his flesh. Never the less, his spirit will be saved, yet so as by fire. So here is a believer headed for heaven who suffers temporal destruction and loss of reward. So also in 1 Thessalonians 5:2-3

1 Thessalonians 5:2-3 For you yourselves know full well that the day of the Lord will come just like a thief in the night. 3) While they are saying, "Peace and safety!" then **destruction** will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape.

Again, this is temporal destruction. As always, context is the key (the use of this word in 2 Thess. 1:8-9 is eternal: "those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting *destruction* from the presence of the Lord and from the

glory of His power,” but notice how clear this is from the context.

Romans 9:22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared (part. rp) (fit) for destruction?

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

Romans 9:23 And He did so to make known the riches of His glory upon vessels of mercy, which He prepared (v.pai) beforehand for glory,

What did we learn from Lesson 5?

Verse 22: God had a choice, He could have used His wrath and power to dispense with the vessels of wrath, but He didn't. Instead, He was patient with the vessels of wrath who fit them- selves for destruction.

We must remember that the wrath mentioned in vs. 22 does not refer to experiencing God's wrath in hell. The wrath does refer to eternity. In Romans 1:18 we find this:

Romans 1:18 For the wrath of God is revealed (present tense) ***from heaven against all ungodliness and unrighteousness***

The vessels of wrath had tested God's patience with their stubbornness in sin. They had every opportunity to humble themselves and acknowledge their sins to God, but they persistently defy the truth and were ultimately turned over to the control of their Old Sin Nature. They were vessels of wrath because of their arrogant resistant to truth and their sinful works of the flesh.

Charles Hodge says, *"They are fit for destruction which involves temporal punishment/death or (for believers) loss of inheritance."*

The word "destruction" doesn't always mean eternal damnation. The earth dwellers will receive this kind of destruction during the Tribulation.

In 1 Corinthians 5:5, uses the same sense of the word "destruction" is used in referring to the incestuous brother who was turned over to Satan for the *destruction* of his flesh. Never the less, his spirit will be saved, yet as by fire. So here is a believer headed for heaven who suffers temporal destruction and loss of reward.

1 Thessalonians 5:2-3 uses destruction in a temporal way, *then sudden **destruction** comes upon them...*

2 Thessalonians 1:8-9 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. 9) These will pay the penalty of **eternal destruction**, away from the presence of the Lord and from the glory of His power,

Conclusion

Hard determinism may be apparent from a superficial view of Scripture, but a deeper look reveals another picture. God is love. He wants to be loved. By withholding the capacity to choose from His creation, He calls for worship by robots who cannot voluntarily choose to love. To be sure, this is one viable view of sovereignty. A person could make ten computers and program them such that at the snap of his fingers they sing "Glory to the Creator," and we could say that their creator is sovereign over them." But is there any love relationship here? I don't think so, Cooperative determinism (freedom to choose) offers a much higher view of sovereignty.

Soft Determinism

Another approach which incorporates more of the biblical data than hard determinism is what we, might call *soft* or *cooperative* determinism. In soft determinism man is still

totally depraved. There is no prevenient grace to offset the effects of Adam's fall. Here is no spark of good within man, which he can fan into a fire of righteousness acceptable to God. But soft determinism does not leave man totally out of the salvation equation. He still has the capacity to choose, to seek, to grope (Acts 17). There is a difference between saying, "none seeks after God," and "none can seek after God." But in saying this it does not mean he can find God or make a saving decision for God on his own. He needs God's persuasive powder (John 6:44).

John 6:44 "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

(Matt. 16:17, John 16:7-8, 1 Thess. 1:5)

This is why we call it cooperative determinism. Instead of dragging man kicking and screaming into the kingdom, the Holy Spirit draws into the kingdom those who respond to His persuasion.

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End

[LESSON 276 \(7-06-23\)](#)

Romans 9:21 Or does not the potter have a right over the clay, to make from the same * lump (volition/free will) one vessel for honorable use, and another for common use?

*** lump** - God reached into the same **lump** of the clay of humanity, **who has free will**, and took out some clay to form Moses. Again, He reached in and took out of the same **lump** the clay of humanity to make Pharaoh. Moses used his free will to seek God and humble himself to believe that He was God and submitted himself to His will. and to His authority. On the other hand, Pharaoh used his free will to refuse to humble himself to God's will or His authority. Certainly, God has the right to make Moses a vessel of mercy and to make Pharaoh a vessel of dishonor.

Romans 9:22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared (who fit themselves) for destruction?

LESSON 59 (1-26-21)

Romans 2:5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself (they were fitting themselves for wrath) **in the day of wrath and revelation of the righteous judgment of God,**

So why are people ignorant of God's intention to be kind? And why do they despise it? It is because of their stubbornness (lit. "hardness" Eng. "sclerosis") and their unrepentant hearts.

LESSON 60 (1-28-21)

"Instead of turning from their sinful ways, those to

whom Paul was writing continued to resist God's kindness. Their stubborn hearts were hardened. Ironically, the delay in divine retribution gave them even more time to accumulate a store of wrath. This wrath will be brought against them on the day when God's righteous judgment will be revealed. The wrath of God spoken of in Rom. 1:18 is being revealed in the present time.

Romans 1:18 For the **wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

*This phrase "**the wrath of God**" is a dramatic way of expressing the harshness of divine judgment. God has provided the solution, but if the solution*

is rejected—which He freely gives—then He will on the basis of His own character bring about the just punishment.

...and revelation of the righteous judgment of God,

Principles:

1. It is impossible for the righteous judgment of God to be unfair.
2. Unfairness is incompatible with perfect divine essence.
3. The self-righteous legalistic types prefer to stand on the accumulation of their human good deeds, rather than the grace and promises of God.
4. Human good was not judged at the cross and will be the basis of unbelievers indictment at the GWT.
5. Human good was not judged at the cross.

8. The hell-raising antinomian unbelievers store up wrath to themselves by their unfettered wanton defiance and disobedience to God.

9. Most Bible commentators say that the "day of wrath"

refers to the GWT judgment but unbelievers will not be judged for their sins there, they will be judged for rejecting Jesus Christ and trusting in their good works.

"It's well to keep in mind here that Paul is not talking about salvation. He is talking about sin and the basis on which God will judge men. These principles of judgment are not the basis of salvation; they are the basis of judgment."

J. Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 1-8), electronic ed., vol. 42 (Nashville: Thomas Nelson, 1991), 43.

23) And He did so in order that He might make known the riches of * His glory upon vessels of mercy, which He prepared beforehand (in eternity past) for glory, 24) even us, whom He also called, not from among Jews only, but also from among Gentiles.

***...His glory upon vessels of mercy, which He prepared beforehand (in eternity past) for glory,**

What did God do in order to prepare vessels of mercy for glory? His foreknowledge knew in eternity past everything that would come to pass in the life of every human being. On that basis, God predestined those who would believe His promise of the Messiah that would take away the sins of the world.

“Paul has already established the fact that God is free to act in the mystery and majesty of His sovereignty. Now Paul shows that God deals in patience and mercy even with the vessels of wrath. God did not fit them for destruction, the rebellion and sin of the clay made them ripe for judgment. God would have been right in exercising immediate judgment, but He dealt with these vessels, not as lifeless clay, but as creatures with a free will. He gave them ample opportunity to reveal any inclination they might have of obeying God. Although God hates sin and must judge it in a most final manner, His mercy is constantly going out to the creatures involved.

*** God suggests that the “vessels of wrath” are the Jewish nation, which was destroyed in A.D. 70. Jesus, you recall, announced this destruction, but He wept over the city, and He prayed, “... Father, forgive them ...”**

Luke 23:23-24 But they (*vessels of wrath*) were insistent, with loud voices asking that He be crucified. And their voices began to prevail. 24) And Pilate pronounced sentence that their demand should be granted.

Father, forgive them - Luke 23:33-34 And when they came to the place called *The Skull*, there they crucified Him and the criminals, one on the right and the other on the left. 34) But Jesus was saying, "Father, forgive them; for they do not know what they are doing."

Romans 2:5 But because of your stubbornness and unrepentant heart you (Jewish unbelievers) are storing up wrath for yourself [fitting yourself for wrath] in the day of wrath [A.D. 70] and revelation of the righteous judgment of God,

When the final judgment came in A.D. 70, God saved a remnant. These were "vessels of mercy."

Read: God always saves a remnant - Romans 11:1-7

Read: Isaiah 28:1-16 God gave his people a warning through the temporary spiritual gift of tongues that they better humble themselves and obey the Lord or else He would destroy them and the city of Jerusalem. They ignored His warning so thousands of His people were killed, thousands were taken away to Gentile nations, and

the city of Jerusalem and the Temple were destroyed in 70 AD.

LESSON 277 (7-18-23)

Romans 9: 24-25 even us, whom He also called, not from among Jews only, but also from among Gentiles. 25) As He says also in Hosea, "I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved.'" (Quote from Hosea 2:23)

even us, whom He also called – Paul included himself and those Jewish believers of the Church in Rome to be called along with the Gentile believers to be vessels of mercy.

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

Romans 3:28-29 Therefore we conclude that a man is justified by faith apart from the deeds of the law. 29) Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,

“God’s patience towards the vessels of wrath has lengthened the time for the demonstration of His “wrath” and “power.” But it has also afforded an opportunity for God to display Himself as well in terms of the wealth of His glory. This glory is nothing less than the richness of

His mercy since that mercy has now been extended to Jews and Gentiles alike (v 24).

Isaiah 30:18 Therefore the LORD longs to be gracious to you, And therefore He waits on high to have compassion on you. For the LORD is a God of justice; How blessed are all those who long for Him.

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

*The *recalcitrance of Israel which has called forth divine wrath has also been the catalyst for demonstrating how rich God is in mercy. Paul means by this that God's mercy has overleaped the boundaries of Israel itself and has gone out to the Gentile world.*

**recalcitrance - obstinately defiant of authority, stubbornly disobedient*

Paul argued that God is dealing with unbelieving Israel through a wrath that is tempered by long patience with them, and this allowed Him to extend His mercy beyond the boundaries of Israel to Gentiles, who were not previously God's people at all. Hosea says this is true to God's character.

Hosea 2:23 "And I will sow her (plant Israel) for Myself in the land. I will also have compassion on her who had not obtained compassion, And I will say to those

who were not My people, 'You are My people!' And they will say, 'Thou art my God!'"

LESSON 278 (7-20-23)

Read: Hosea chapters 1-2

*"The two quotations from Hosea present God's loving acceptance of those upon whom He shows mercy since He acknowledges them as His people and as **"sons of the living God."** This acceptance is experienced by those among both the Jews and Gentiles (**Hosea 1:10, Rom. 9:26, & Hosea 2:23**). In the very broadest sense, then, the divine action referred to by Hosea applies to all who experience new birth and who thereby become God's sons and are members of His eternal family. What Hosea applied to Israel refers to nothing less than the wealth of mercy that God bestows on all who are part of His true people.*

As the Divine Potter, answerable to no one, He both postpones His ultimate judgment on the vessels of wrath while dealing mercifully with the vessels of mercy, both Jewish and Gentile (Rom. 9:19-24).

Romans 9:26 "And it shall be that in the place where it was said to them, 'you are not My people,' There they shall be called sons of the living God."

The second prophecy (v. 26) is from **Hosea 1:10** and refers to Gentiles anyplace on the earth who turn to Christ now and in the future.

1 Peter 2:9-10 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10) who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

The following was taken from: Ben Witherington III, NT332 A Socio-Rhetorical Commentary on Paul's Letter to the Romans, Logos Mobile Education (Bellingham, WA: Lexham Press, 2018).

Corporate Election

In early Judaism, when you talk about election, you are talking about corporate election, the election of a group of people. Election happens in Israel in the OT period, and election happens in Christ in the NT period.

It's not about God choosing a particular person to be amongst the elect. It's about God having a chosen people: Israel in the OT and those who are in Christ in the NT. That's what election is about. So that's the first thing to say. Salvation is obviously individual, but the language about election in the OT is not the same as the NT

language about salvation. Salvation is by grace through faith in Jesus Christ. Election has to do with God's sovereign choice of a people to be the light to the world; of a people to bear witness to the good news of Jesus Christ in the NT period.

Just because somebody is part of the elect group doesn't guarantee the salvation of individuals within that group; and that is, in fact, why Paul goes on to say [that] "*not all who are descended from Israel,*" *the chosen people,* "*are Israel.* Nor because they are his descendants are they all Abraham's children. On the contrary, '*It is through Isaac that your offspring will be reckoned.*' " But again, he's not just talking about an individual; he's talking about the development of a chosen people that led to the continuation of the people of God called Israel.

It is important that we not impose on the OT NT categories about salvation by grace through faith in Jesus Christ. We need to understand that election has to do with corporate election and that salvation has to do with individuals, and these are overlapping discussions, but they are not identical things at all

A Righteous Remnant

What Paul is saying here is that there was a process in the chosen people of God by which, within the people of God, there would become a righteous remnant, a group of people who would remain faithful to God even if the

majority of Jews in any one particular point in time were not faithful to God.

So Paul, in this argument, does something very interesting. He quotes over forty portions or whole texts from the OT. This is the most scripturally dense passage—the arguments in Rom 9, 10, [and] 11—of any portion in all of Paul’s letters; indeed, in any portion of the whole NT. It’s even more scripturally dense than the book of Hebrews.

Well, why is he doing this? Well, remember again who’s the main audience here. It’s Gentiles. Paul is arguing with Gentiles about the future of Israel and the fate of Jews. Has God abandoned His first chosen people or not? The answer is no. God has always had a righteous remnant amongst the people of Israel, and He still does today. The righteous remnant, if you will, in Paul’s day would be Jewish Christians who are faithful to Jesus Christ— [Jewish Christians] who have been embraced by their own Jewish Messiah and own Him.

The Purpose of Election

So we need to understand that election here is not unto salvation or, for that matter, unto damnation. It has to do with God’s historical purposes throughout. Salvation is a separate matter. “*What then shall we say?*” says Paul, “*Is God unjust?* [No way, Jose.]” For he says to Moses, “*I will*

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

The point is this. If all have sinned and fallen short of the glory of God, salvation, for sure, is never a matter of a status earned with God or merited with God. Frankly, neither is election. Election is not something merited or earned. It is, in fact, a matter of God's mercy and compassion who He corporately chose to be a people of God or who He individually saved to be in Christ. Both of those things are on the basis of God's mercy and compassion.

So he concludes this portion of the argument by saying, “It does not, therefore, depend on human desire or effort, [but] on God's mercy. For Scripture says to Pharaoh: ‘*I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.*’” Sure enough, that's a historical purpose of God, but it says nothing either for or against Pharaoh being a saved person. That's not what it's about. It has to do with election for specific historical purposes.

“*Therefore,*” Paul concludes “*God has mercy on whom He wants to have mercy, and He hardens whom He wants to harden.*” For sure, Paul believes that salvation is never a matter of justice or God's fairness. Frankly, neither is corporate election or election for a specific historical purpose, [as with] a Cyrus or a Pharaoh. All of

this is on the basis of God's mercy and grace because all have sinned and fallen short of the glory of God.

LESSON 279 (7-25-23)

The Potter and the Clay

Now he is getting into an even more complex part of his argument, and he is going to use the metaphorical analogy of a potter with pots.

But what is interesting about the argument is the difference in the Greek verbs. So, if we look at verse 22 (*"What if God, although choosing to show his wrath and make his power known, bore with great patience the vessels of wrath [who] prepared [themselves] for destruction?"*), it is very clear in the Greek, even though this translation doesn't helpfully translate this, that when he is talking about the vessels of wrath, the verb used here is reflexive. It is not that God prepared them for wrath; they prepared themselves for destruction. It was their own behavior that led to their destruction.

"What if he did this [withheld His wrath] to make the riches of his glory known to the vessels of his mercy, whom he prepared in advance for glory?"

The Distinction between Election and Salvation

Now, the point of all of these Scripture citations is to justify Paul's distinction between election and salvation. All of Israel was God's elect or chosen people, but there

was within the corporate elect group a group that he calls “the righteous remnant.” And the righteous remnant are equivalent to the vessels of mercy; and the vessels of mercy, as he is going to say in Rom 10, well, how did they become vessels of mercy? They became vessels of mercy by hearing the gospel and responding positive to it by faith and through the grace of God. That’s how they became vessels of mercy. He identifies them with the “saved”—namely, Jew and Gentile in Christ.

So again, corporate election doesn’t guarantee anything about individual salvation. It’s a group concept. That’s why he says, “*Though the number of Israelites will be like the sand by the sea, only the remnant will be saved.*” Who are God’s chosen people? The Israelites; all of them. Who are the saved? Only a number within them; the righteous remnant if you will.

So the basis for salvation is different than the basis for election, and that’s clear right here in this argument. And so, at the end, he is going to quote Isaiah several times over, and he says it’s just as Isaiah said previously: “*Unless the Lord has left us descendants, we would have and like Gomorrah.*” Everyone [would have] been lost if God had merely been just and fair. No one would have been saved.

Justice, Mercy, and Grace

So listen carefully to this important distinction: Justice is when you get what you deserve, mercy is when you don't get what you deserve when you deserve punishment, and grace is when you get something positive that you neither earned nor deserved.

There is a difference between justice and mercy and grace. Paul is saying that the saved have experienced both the mercy of God and the grace of God and have responded positively to it as God's righteous remnant of Jews, like Paul or like James or like Peter. But that tells us nothing about the larger concept of election, which is not unto salvation one way or another.

Romans 9:27 And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved;

God promised Abram that the number of his seed would be as the stars or the sand on the seashore and that all the nations on earth would be blessed through his Seed.

Genesis 22:17-18 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. 18) "And in your seed (sing. J.C.) all the nations of the earth shall be blessed, because you have obeyed My voice."

Read: **Revelation 20:7-10**

it is the remnant that will be saved; - Of course, “saved” does not refer to being eternally saved through believing the gospel; it means there is a somewhat small minority of the people who will be delivered from the wrath of God.

Isaiah 37:31-32 And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward. 32) "For out of Jerusalem shall go forth a remnant, and out of Mount Zion survivors. The zeal of the LORD of hosts shall perform this."

Jews who become members of the church, the body of Christ, are what Paul later called “a remnant chosen by grace” (*Rom. 11:5*), which included himself (*Rom. 11:1*).

The Fate and Future of the Gentiles

At the end of chapter 9 and into the beginning of chapter 10, the argument turns from the fate and the future of Israel and the past of Israel to the fate and the future of Gentiles. Has God really replaced His first chosen people, Israel, with a bunch of Gentiles? Now Paul’s answer to that is “Absolutely not!”

LESSON 280 (7-27-23)

Distinguishing between Election and Salvation

Did you hear that? Paul is saying theirs is the election, and he is also saying, for the majority of them, they are not saved. Election is one thing; salvation is another. He is not talking about election unto salvation. He is going to explain in chapter 10 what the basis of salvation is in a minute. Election has to do with God's historical purposes to have a chosen people who will be a light to the world; salvation has to do with fate of the individual.

The Jews' Problem

So, he asked the rhetorical question, "Has God rejected His first chosen people for a second chosen people?" [In other words,] have the Gentiles sort of won the lottery? They didn't pursue righteousness; they pursued unrighteousness, and yet they obtained right standing with God by faith. But the people of Israel, who actually pursued a righteous life through keeping the Mosaic law, have not obtained their goal. And how come? Well, Paul says there was a reason, [in] Rom. 9:32. The reason is they pursued the goal of righteousness on the wrong basis, and that wrong basis had to do with pursuing it on the basis of their own works and their own merit rather than by faith.

(NASB) **Romans 9:28** *for the Lord will execute His word upon the earth, thoroughly and quickly."*

(NKJV) **Romans 9:28** *For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."*

(ESV) **Romans 9:28** *for the Lord will carry out his sentence upon the earth fully and without delay."*

This is a quote from **Isaiah 10:23** - *For a complete destruction, one that is decreed, the Lord God of hosts will execute in the midst of the whole land.*

"Here Paul looks ahead to the Second Advent and the destruction, the massive destruction that is predicted by God and yet even in that, there is a remnant preserved. But Paul is also planting an idea that he will develop in Romans 11, that there is a future for Israel."

Grace Notes: Romans

thoroughly – SUNTELEO, **συντελέω**, part. pa; This is a compound word: SUN = "with" and TELEO = "to complete," "end" ② to carry out or bring into being something that has been promised or expected, carry out, fulfill, accomplish.

The 2nd Advent will bring about a massive destruction that was heavily prophesied in the O.T. which will take place when Jesus Christ returns to earth to begin His millennial reign.

All unbelievers on earth will be destroyed at the 2nd Advent and will go to torments to await the Great White Throne judgment where they will be tossed into the Lake of Fire.

and quickly." SUNTEMNO, συντέμνω, part. pa; This is a compound word: SUN = "with" and TEMNO = "to complete," to put a limit to something, frequently with the implication of abruptness, cut short, shorten, limit.

Satan is an interloper [one that intrudes in a place or sphere where he doesn't belong]. He will be locked up in the great abyss at the 2nd Advent when Jesus Christ returns to earth to start His millennial reign. Satan's reign of terror will end abruptly when an angel from heaven lays hold of him and throws him into the abyss until the end of our Lord's reign,

Revelation 20:1-3 And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. 2) And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, 3) and threw him into the abyss, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

Revelation 20:7-10 And when the thousand years are completed, Satan will be released from his prison, 8) and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. 9) And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. 10) And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

*“A brief overview of the entire Tribulation period prior to His return, Jesus then spoke of the greatest observable sign within that period, the abomination that causes desolation. This abomination was spoken of by Daniel (**Dan. 9:27**). It referred to the disruption of the Jewish worship which will be reinstated in the Tribulation temple (**Dan. 12:11**) and the establishment of the worship of the world dictator, the Antichrist, in the temple. He will make the temple abominable (and therefore desolate) by setting of himself to be worshiped (**2 Thes. 2:4; Rev. 13:14–15**). Such an event will be clearly recognizable by everyone.*

*“There was an encouraging note, however, for the Lord declared that those days would be cut short *(v. 22).*

****Matthew 24:22 And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short.***

This meant there will be a termination of this period of time, not that the days will be fewer than 24 hours. If it were to go on indefinitely, no one would survive.

When that event occurs, those in Judea should flee to the mountains. They should not be concerned about taking anything with them or returning from the field for possessions, not even for a cloak. The time following this event will be a time of great distress, unequaled from the beginning of the world and never to be equaled again (Jer. 30:7). If it were to go on indefinitely, no one would survive. But that period will come to an end for the sake of the elect, those who will be redeemed in the Tribulation and who will enter the kingdom. The elect of this Church Age will have already been raptured.” Louis A.

Barbieri Jr., “Matthew,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 77.

LESSON 281 (8-1-23)

Romans 9:29 And just as Isaiah foretold, "Except the Lord of Sabaoth had left to us a posterity, We would have become as Sodom, and would have resembled Gomorrah."

This is a quote from ***Isaiah 1:9 Unless the LORD of hosts Had left us a few survivors, We would be like Sodom, We would be like Gomorrah.***

The “LORD OF SABAOOTH” is the Greek equivalent of “THE LORD OF HOSTS” - the Lord of the Armies, Jesus’ preincarnate military title.

This verse reminds us that God always keeps a remnant of believers who faithfully endure. Example:

1 Kings 19:9-10 Then he [Elijah] came there to a cave, and lodged there; and behold, the word of the LORD came to him, and He said to him, "What are you doing here, Elijah?" 10) And he said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Thy covenant, torn down Thine altars and killed Thy prophets with the sword. And I alone am left; and they seek my life, to take it away."

1 Kings 19:18 Yet I [God] have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."

It is God who preserves a remnant, a posterity, in the midst of calamity.

Romans 9:30 What shall we say then? That Gentiles, who did not pursue (pt. pa) righteousness, have

attained (laid hold of, v.aai) **to righteousness, even the**
(imputed) **righteousness of** (God through) **faith;**

Again, Paul asks the question, **What shall we say then?**
He used this phrase in (*Rom. 4:1; 6:1; 8:31; 9:14*). It is a
way of concluding, a way of asking, “What have we
learned?”

Now in *Romans 9:30 – 33*, Paul is ready to form a
conclusion:

The issue here is the same as it was in Romans 2-4
regarding “salvation” and Romans 4-8 regarding
“sanctification” and it is still the issue in Romans 9
regarding “Israel’s longevity.” So what is the issue?
FAITH !

Romans 9:31-32 but Israel, pursuing (pt. pa) **a law of**
righteousness, did not arrive (v.aai) **at that law. 32)**
Why? Because they did not pursue it by faith, but as
though it were by works. They stumbled over the
stumbling stone,

*“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.
Religious people are the most difficult people to reach
with the gospel—church members, who think they are
good enough to be saved.”*

J. Vernon McGee, *Thru the Bible*
Commentary, vol. 4 (Nashville: Thomas Nelson, 1997), 715–716.

The Jews must have been exasperated because the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. They would not believe that the faith that the Gentiles had toward the cross was acceptable to God, but their efforts to be saved by keeping the Law was not.

32) Why? Because they did not pursue it by faith, but as though it were by works.

This verse desperately needs to be heard by billions of people around the world who believe they will be eternally saved because of the good works they have done. Satan's greatest deception very well may be is to get people to believe that they can appease the justice of God through their good works.

Faith alone in Christ alone is the only way that anyone can be justified before God.

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

Romans 3:23 for all have sinned and fall short of the glory of God,

We are all sinners and there is nothing we can do to save ourselves. Trying to keep the Law cannot make us acceptable to God. Besides, no one except Jesus Christ can keep the Law.

James 2:10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

Man may be very impressed with the good works he has done but God isn't impressed, in fact, they are repugnant to Him.

Isaiah 64:6 For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.

They stumbled over the stumbling stone,

“The Lord Jesus Christ, “the stumbling Stone” did not conform to the Jews’ expectations, so they rejected Him instead of responding to Him by faith.” John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 479.

Read: **1 Peter 2:1-8, Ephesians 2:20,**

Isaiah 28:15-16 Because you have said, "We have made a covenant with death, And with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, For we have made falsehood our refuge and we have concealed ourselves with deception." 16) Therefore thus says the Lord God, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation,

firmly placed. He who believes in it will not be disturbed.

Galatians 2:15-16 *"We are Jews by nature, and not sinners from among the Gentiles; 16) nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.*

Galatians 3:24 *Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.*

Philippians 3:9 *and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,*

Romans 10:1-3 *Brethren, my heart's desire and my prayer to God for them is for their salvation. 2) For I bear them witness that they have a zeal for God, but not in accordance with knowledge. 3) For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4) For Christ is the end*

of the law for righteousness to everyone who believes.

Romans 4:5-6 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, 6) just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

The list of verses above would be good for those to see who go to James chapter two and cherry pick a few verses that are taken out of context in order to claim that salvation is not by faith alone but also requires good works. How can they explain away the truth that eternal salvation is by faith alone in Christ alone?

LESSON 282 (8-4-23)

LESSON 283 Review (9-5-23)

CHAPTER 10

"INTRODUCTION:

In Romans chapter nine we saw Paul using Israel as an illustration of how salvation comes by faith. Not all Israel is Israel. True spiritual Israel is identified by the promise God made to Abraham and faith in that promise. In this illustration Paul also shows us his hearts desire for Israel to be saved. A desire which is repeated at the beginning of chapter ten.

Now in Romans 10 the apostle extends this pattern or faith into the believers life or his or her sanctification. The principle is the same, faith at salvation [justification] and faith after salvation [sanctification]. This chapter is perhaps the greatest chapter on faith in the life of the believer in the NT.

In Romans 10:1-15 we have a long paragraph with a single topic sentence appearing in verse 2. **“For I bear them witness that they have a zeal for God, but not in accordance with knowledge.”**

In other words, there is a right way, the way of faith which comes from a knowledge of God, and a wrong way, the way of zeal without this knowledge. Paul will demonstrate the RIGHT WAY OF FAITH. Grace Notes: Romans

Romans 10:1 Brethren, my heart's desire and my prayer to God for them is for their salvation.

Paul repeats his statement of Romans 9:1-3. It is his heart's desire for Israel to come to salvation, to believe in Christ and be saved.

Paul acted on his desire, he prayed. And while that is often the only thing we can do it is a powerful thing to do. Paul does not leave it with the prayer offered, he pursues his prayer by preaching in this chapter and the next to the Jews who have stumbled over Jesus Christ.

Paul was called to be an apostle to the Gentiles but that did not diminish his continual desire for Israel to be saved (Rom. 1:16).

Having stated the fact of Israel's stumbling over the "stumbling Stone" (Jesus Christ) in the preceding verses, Paul now explained the reason for that stumbling.

Romans 10:2 For I bear (present) **them witness that they have** (present) **a zeal** (zelos, ζῆλος, n.asm; ① intense positive interest in something)
for God, but not in accordance with knowledge (epignosis, ἐπίγνωσις, n.asf; - to know definitely about, full knowledge)

What was the zeal that the Jews aggressively pursued? It was legalistic conformity to the law and fierce opposition to Judaism's opponents.

It wasn't that Jews were ignorant about God, the O.T. presented everything about God, but the religious leaders maliciously added the heresy that keeping the law was necessary to enter the kingdom of God. They became very legalistic in trying to keep the law which depended on their own effort to be saved, rather than God's grace.

Romans 3:20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

Romans 3:28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.

The knowledge they had was flawed even though they thought it was perfect. There are billions of people today that believe that they have a lot of knowledge about the Bible, but the fact is, they have very little. They are the ones who will not listen to those who proclaim the truth of God's Word.

1 Corinthians 8:1 ... Knowledge makes arrogant, but love edifies.

Isaiah 5:21 Woe to those who are wise in their own eyes, And prudent in their own sight!

Proverbs 1:7 The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

Proverbs 10:14 Wise men store up knowledge, But with the mouth of the foolish, ruin is at hand.

Proverbs 12:1 Whoever loves instruction loves knowledge, But he who hates correction is stupid.

Proverbs 15:2 The tongue of the wise uses knowledge rightly, But the mouth of fools pours forth foolishness.

Proverbs 18:15 The heart of the prudent acquires knowledge, And the ear of the wise seeks knowledge.

Proverbs 19:27 Cease listening to instruction, my son, And you will stray from the words of knowledge.

Romans 12:16 *Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.*

Philippians 1:9 *And this I pray, that your love may abound still more and more in real **knowledge** and all discernment,*

Colossians 1:9-10 *since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the **knowledge** of His will in all spiritual wisdom and understanding, 10) so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the **knowledge** of God;*

Colossians 3:10 *and have put on the new self who is being renewed to a **true knowledge** according to the image of the One who created him*

1 Timothy 2:3-4 *This is good and acceptable in the sight of God our Savior, 4) who desires all men to be saved and to come to the **knowledge** of the truth.*

LESSON 284 (9-7-23)

Read: **2 Peter 1:2-8**

2 Peter 3:18 *but grow in the grace and **knowledge** of our Lord and Savior Jesus Christ.*

Romans 10:3 For not knowing about God's righteousness, and seeking (pt.pa) to establish their own, they did not subject themselves to the righteousness of God.

not knowing about God's righteousness – AGNOEO, (ἀγνοέω)

① to be uninformed about, not to know, be ignorant (of). Even though the Romans had the Law, they didn't know about God's righteousness, but they were wrong in trying to establish their own righteousness. There were Gentiles who didn't have the Law but they used their God given conscience to determine what was right or wrong, rather than trying to establish their own standards of right and wrong.

Romans 2:14-15 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15) in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them...

The gospel reveals the righteousness of God.

Romans 1:16-17 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17) For in it (the gospel) the righteousness of God is

revealed from faith (in Christ) ***to faith*** (in God's Word); ***as it is written, "But the righteous man shall live by faith."***

The gospel reveals the righteousness of God and Paul was giving the gospel everywhere he went so it was revealed to both Jews and Gentiles. Their main problem wasn't ignorance, but the deliberate rejection of Jesus Christ and the gracious gift of eternal life by believing the gospel. Why would they do such a foolish thing? Answer: Because they were **ARROGANT!**

and seeking to establish their own [righteousness],

They had a zeal for God, but only if they could do things their way, not God's way. They insisted on playing by their rules, not God's.

God's righteousness is graciously given as a gift when one believes the gospel. God does everything necessary to bring this about, so He gets all the credit and all the glory. All we do is humble ourselves to go along with His plan by believing in Jesus Christ.

they did not subject themselves to the righteousness of God

did not subject themselves – HUPOTASSO, ὑποτάσσω, v.api; ① to cause to be in a submissive relationship, to subject, to subordinate

The Pharisees thought they had a better plan. They taught the people that they could establish their own righteousness by keeping the Law. That way, they could take the credit and the glory.

This plan, of course, appealed to their old sin nature so most of them refused to humble themselves to depend on God's grace to be saved, but rather depended on their own efforts to keep the law, which none of them could keep. Ultimately, they depended on their own good works rather than the grace of God in order to be saved.

Nothing has changed over the last 2,000 years as to people seeking to establish their own way to be acceptable before God. Example, there is around a billion Catholics who seek to be accepted by God by complying with the sacraments of the Catholic Church. This is a work-based salvation that depends on the obedience and the effort of each Catholic to abide by what the Pope says, which is unbiblical. Where is the grace?

There are hundreds of religions and each one has established their own way to God. They all depend on their own works to be acceptable to God. Christianity is different, it is the only one where one is saved by grace alone through faith alone in Jesus Christ alone.

they did not subject themselves to the righteousness of God.

There are several reasons why people don't subject themselves to God. Probably, the most popular reason is because they don't relish the thought of complying with the standards God has set for mankind. They much rather do whatever they want and not have to answer to God. The problem is, there will come a day when they will have to answer to God.

There are millions of people who don't go to church but they do read their Bibles. Less than one percent of them have any training regarding the original languages of the Bible. They usually come up with their own ideas about certain scriptures which are not biblically accurate. When a person who has been trained properly questions his friend's unbiblical opinions, he usually gets offended and wants to start an argument.

Another reason why people don't want to submit themselves to the righteousness of God is because they have worked their entire life to abide by their own ideas of being righteous. But, they would have to humble themselves to accept God's righteousness as a gift and disavow all the time and effort they put into their own ways of righteousness.

They have to acknowledge that man must meet God's righteous standards and not the other way around. They have to realize that all their effort was for nothing, it was all a waste of time.

Philippians 3:7-9 *But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8) More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, 9) and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,*

LESSON 285 (9-12-23)

It is important to note that there are two spheres of power that operate on earth. God's sphere of power is called the **Divine Dynasphere**. Satan's sphere of power is called the **Cosmic Dynasphere**.

The late R.B. Thieme Jr. – Pastor of Berachah Church in Houston for over 50 years, coined the word “dynasphere.”

“*dyna*” comes from the Greek word – DUNAMIS, “δύναμις” which means power, might, strength, force.

“*sphere*” comes from the Greek word – SPHAIA, “σφαῖρα,” which means an area over which someone or something acts, exists, or has influence or significance

So a dynasphere is a power sphere whereby man is controlled by a power greater than himself.

The Divine Dynasphere is God's sphere of power where man is controlled by God. The Cosmic Dynasphere is Satan's sphere of power where man is controlled by Satan.

From the moment one is born, he or she will be controlled by either the Divine Dynasphere or by the Cosmic Dynasphere.

The good news is, we have a choice to determine which power sphere we will be controlled by. We can choose to be controlled by God or by Satan.

Romans 6:16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?

We may think that we are independent or autonomous and have our own dynasphere, but we do not. Believers have two choices,

1. Live by the law of the Spirit of life in Christ Jesus (*Rom. 8:2*)
2. Live under the law of sin and death

The Angelic Conflict continues to rage in our time, but we are so exceedingly weak, so we have no dynasphere of our own so we gravitate to either the Divine Dynasphere or to the Cosmic Dynasphere.

We are certainly involved in the angelic conflict, but it isn't about us; it's about God and Satan. Every person will decide to follow God or follow Satan. No one can be in the Divine Domain and the Cosmic System at the same time.

We found in Rom. 10:3 that the Jews did know about the righteousness of God, so they sought to establish their own.

But they could not establish their own righteousness any more than they could have their own Dynasphere.

They fell into the Cosmic Dynasphere by arrogantly trying to establish their own righteousness, even though God had promised them that He would give them His own righteousness as a gift by putting their faith alone in Jesus Christ.

They refused to humble themselves before the Lord by believing His promise, but tried to create their own righteousness by keeping the Law, which of course they couldn't do. They rejected the Lord's promise but they believed a Satanic lie.

When we fail to acknowledge our sins to God, we lose the filling of the Holy Spirit and go into carnality. We also fall under the control of Satan as we move into the Cosmic System.

Romans 10:4 For Christ is the end of the law for righteous-ness to everyone who believes.

Belief in Christ as Lord and Savior ends the sinner's futile quest for righteousness through his pathetic attempts to save himself by efforts to obey the law.

Romans 3:20-22 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. 21) But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22) even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

LESSON 286 (9-14-23)

Romans 10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

This verse is a quote from **Leviticus 18:5 - So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.**

Those who practice the righteousness which is based on law must live by it. The problem is, no one except Jesus Christ is able to keep the Law perfectly. So those who try to keep the

Law to be accepted by God are under a curse.

Galatians 3:10-11 For as many as are of the works of the Law are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." 11) Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith."

Deuteronomy 27:26 'Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'

James 2:10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

One of the main reasons the Mosaic Law was given to the Jews was to lead them to Christ; they knew it was a sin to break the Law, which they all did, so you would think they would believe what the prophets and the apostles were proclaiming about Jesus Christ. They said that He was their Messiah, the One who paid for their sins on the cross. They all heard about Him and they knew what happened on the cross and many witnessed his miracles.

So why did so many of them reject Christ and the cross and continued to try to be saved by keeping the Mosaic Law?

1. They believed the satanic lies that their religious leaders were telling them, especially that they could be saved by keeping the Mosaic Law.
2. Many believed the lie that they would enter the Kingdom of God because they were Abraham's descendants.
3. They said that Jesus Christ was not their Messiah and that He could not save them.
4. They would be ostracized by their family, friends, and the entire Jewish community if they put their faith in J.C.
5. Those who were found to have been publicly baptized in water could find themselves homeless because their family disowned them.
6. They made the mistake of believing that their relative righteousness would be acceptable to God. God is perfect and cannot accept anything that is less than perfection.
(Isa. 64:6 ... all our righteous deeds are like a filthy garment,)

Galatians 3:24-25 *Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25) But after faith has come, we are no longer under a tutor.*

Galatians 5:2-4 *Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. 3) And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. 4) You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.*

This was written to believers who caved-in to the pressure of their family and neighbors who demanded them to comply with the Mosaic Law to be right with God. When people put their trust in the Law to be saved, they become a slave to the Law which becomes their master, rather than Lord.

Romans 3:20 *Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.*

Those who believed they could be righteous through obeying the Law were enslaved by what they believed. Everything depended on their own effort so the grace of God had no place in their lives.

When one believes in Jesus Christ as his Lord and Savior, his futile quest to be saved by his own righteousness through his pathetic attempts to save himself by obeying the law, finally ends.

Romans 10:6-7 But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down from above) 7) or who will go down into the abyss?' (that is, to bring Christ up from the dead)."

Looking at an overview of *Romans 9-11* which begins with a vindication of God's righteousness in light of Israel's rejection of the righteousness of God by faith. That's the issue.

Romans 10:6-13 is misunderstood by most people. Jesus Christ is the object to whom the Law pointed as the only means of having the Righteousness which is required if man is to have a relationship with God.

When any system of human righteousness is employed to replace God's absolute system of righteousness, the individual believer does not and cannot under that system subject himself to the Righteousness of God.

Galatians 3:11-13 - Now that no one is justified by the Law before God is evident; for, The righteous man shall live by faith. However, the Law is not of faith; on the contrary, He who practices them shall live by them (live by law rather than by faith). Christ redeemed

us from the curse of the Law, having become a curse for us-- for it is written, Cursed is everyone who hangs on a tree.

“It’s important to understand how this section of Romans, Romans 9, 10, and 11, fits within the structure of Paul’s discourse on the righteousness of God in Romans.

You and I have been taught that the word “saved” is the equivalent to the word “justified” but it’s not. [this is sometimes called an [“Illegitimate Totality Transfer”]] The word “saved” has different meanings and different nuances in Scripture and we need to understand what is being said. Just because we read that “you will be saved” doesn’t mean that Paul has justification in mind. We need to set this up properly because the word “saved” is crucial for understanding Romans 10, especially because Paul uses it in the very first verse, *“Brethren, my heart’s desire and my prayer to God for them is for their salvation.”* Is Paul talking about Justification or is he talking about Sanctification?

What’s important to understand here is that when things sound like Paul is talking about justification, for example *Rom. 6:23* *“the wages of sin is death but the gift of God is eternal life”* think about how many times we’ve all used that as a gospel verse.

We say that this is how you get saved except that verse is not in the justification section of Romans. It's in the sanctification section of Romans. What Paul's talking about in Romans 6 has nothing to do with how to get eternal life. It's talking about how to experience eternal life in this life.

If we don't walk with God, then we're walking by the sin nature and the wages of sin in the believer's life is death, not eternal condemnation but temporal death, carnal death, in this life. That verse ends, "...*but the free gift of God is eternal life.*" This is a reminder that God has given us eternal life and we are to reckon ourselves dead to sin. That's the whole argument we saw in Romans 6. So Romans 6 through Romans 8 is a section on the spiritual life,

LESSON 287 (9-19-23)

Romans 10:6-7 *But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down from above) 7) or who will go down into the abyss?' (that is, to bring Christ up from the dead)."*

Romans 10:6-8 is quoted from the verses below:

Deuteronomy 30:10-14 *if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul.*

11) "For this commandment which I command you today is not too difficult for you, nor is it out of reach. 12) "It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it (pn.asn), that we may observe it?' 13) "Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make (v.aas) us hear it, that we may observe it?' (v.fai)

Moses wrote **Deut. 30:10**. It is about obeying the law, but not in order to be saved, but to please the Lord.

Deut. 30:11 is about Moses expressing something that was not strange or odd; it was something they were familiar with.

Deut. 30:12 let the people know that they don't have to get someone to go to heaven to bring down the way to be righteous which was to turn to the Lord and love Him. Unbelievers could think that someone would have to go to heaven to bring their Messiah down to them because they didn't believe that J.C. was their Messiah.

Deut. 30:13 informed the people that they didn't have to send someone across the sea to know how to acquire the righteous-ness of God.

Romans 10:8 But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART "-- that is, the word of faith which we are preaching,

Deut. 30:14 the doctrine was in their mouth as they would say these words every Sabbath, **“Deuteronomy 6:4”** ***“Hear, O Israel! The LORD is our God, the LORD is one!”***

“Hear, O Israel The LORD is our God, the LORD is one !”

שְׁמַעְתָּ¹ → יְשׁוּאָה²! → יְהוָה³ • נוֹי⁵ אֱלֹהֵי⁴ → יְהוָה⁶ • אֶחָד⁷

“The LORD” is the Hebrew tetragram transliterated YHWH or JHVH, translated in English as Jehovah. “God” is the translation for Elohim. Elohim is a plural word. Since there is no number given with it, one can assume the number is three. In the Hebrew language a noun is singular, dual, or plural. When it is plural, but no number is given, one can assume it to be three. This is, therefore, a reference to the Trinity. It could be translated,

“Hear, O Israel: Jehovah, our Trinity is one Jehovah.”

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 551.

or

***“Hear, O Israel: the Lord (Yhwh), our God (Elohim) is One
(unique.)”***

Deut. 6:5-6 "You shall love the LORD your God with all your heart and with all your soul and with all your might. 6) "These words, which I am commanding you today, shall be on your heart.

Read: Deut. 30:10-20

“Romans 9 demonstrates the righteousness of God in His rejection of Israel because Israel had rejected God’s grace provision. That’s the focal point. He’s not arbitrarily rejecting them because they’re “not elect.” He’s rejecting them because they have rejected Him. In Romans 10 the demonstration is that this rejection is based on Israel’s corporate rejection of God’s Word. God’s Word has been near to them. It has been close to them, throughout their history. Yet they have rejected it generationally. From generation to generation they have rejected the prophets. They have killed the prophets. Because they have neglected and rejected the revelation God gave them, they’re going to come under national judgment.

LESSON 288 (9-26-23)

Romans 10:9 that if ^{3rd} you confess (v.aas) with your mouth Jesus as Lord, and believe (v.aas) in your heart that God (G.F.) raised (v.aai) Him from the dead, you will (v.fpi) be saved/delivered;

If you confess/acknowledge with your mouth that Jesus is *Lord; (maybe you will or maybe you won't)

**(KURIOS, κύριος, a title for God and for Christ)*

And believe in your heart that God raised Him from the dead, (maybe you will or maybe you won't) you will be

***saved/delivered.**

**(SOZO, σώζω, (v.fpi) ① to preserve or rescue from natural dangers and afflictions, save, keep from harm, preserve, rescue*

② to save or preserve from transcendent danger or destruction, save/preserve from eternal death

There are two actions in this verse that must be done before deliverance is received:

1. Acknowledgement with your mouth that Jesus is Lord.

“This confession is unusual because it is the only place in the N.T. where a condition in addition to faith is added for salvation. The gospel of John, which was written expressly for the purpose that we

might believe and as a result be saved (John 20:30-31), never mentions confession of Christ as Lord as a condition. If we must confess Jesus as Lord in order to be saved, then a man could not be saved by reading John's gospel."

The phrase "call upon the name of the Lord" and "confess Jesus as Lord" are parallel and compliment each other. Both result in "salvation." But the salvation in view must be determined by the immediate context in Romans and the O.T. citations. Romans 10:13 is a quotation from Joel 2:32 and refers to the physical deliverance from the future day of wrath upon the earth and refers to the physical deliverance from the future day of wrath upon the earth and the restoration of the Jews to Palestine and not deliverance from hell.

Romans 10:13 for "Whoever will call upon the name of the LORD will be saved."

Saved in the verse above means exactly what it meant in Rom. 10:1, 9, & 10: practical aid in the struggle against the enemies of the people of God... In the New Testament, "calling on the name of the Lord" is something only those who are already justified can do. A non-Christian cannot call upon the name of the Lord for assistance because he is not yet born again.

Acts 9:14 and here he has authority from the chief priests to bind all who *call upon Thy name* (Christians)."

1 Corinthians 1:2 to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours:

Genesis 12:8 ...and there he (Abraham) built an altar to the LORD and *called upon the name of the LORD.*

Psalms 18:2-3 The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold. 3) *I call upon the LORD, who is worthy to be praised, And I am saved from my enemies.* Joseph C.

Dillow, *Reign of the Servant Kings*, p. 123

2. Believe with your heart that God raised Him from the dead.

It wasn't long after Jesus Christ went to the cross that people had to make a decision whether it was true that He rose from the dead or whether it was a lie. They would either believe it or reject it. Those who believed were eternally saved, those who did not were condemned to the Lake of Fire because they rejected Christ.

Those who believed that He was their Savior, their Messiah, could acknowledge that He is Lord and could call on Him and know that He would deliver them from their temporal enemies and woes.

Those who believe that one must declare with their mouth that Jesus is Lord in order to be eternally saved have it backwards.

“Instead of confession of Jesus as Lord being the inevitable result of salvation, Paul, to the contrary, says that salvation is the inevitable result of confessing Jesus as Lord.” Ibid page 194

We should be inspired to acknowledge Jesus is Lord and to call upon Him to deliver us from our enemies - the world, flesh, and the Devil.

“God the Father and God the Holy Spirit had a part in the resurrection of Christ. The Father is said to have raised Him from the dead in Colossians 2:12; 1 Thessalonians 1:10; 1 Peter 1:21. The Holy Spirit is also said to have had a part in the resurrection—Acts 2:24; Romans 1:4; 8:11; 1 Peter 3:18.

Some mistakenly believe that one must confess with his mouth Jesus as Lord in order to be eternally saved. They should consider the following points:

1. **Justification** is covered in Romans 3:21 to 5:11. Then Paul moves on to **sanctification** and **the spiritual life**. In Romans 3:21-5:11, there are some shorter treatises of justification and in Galatians 2.
2. But in Romans and Galatians where Paul focuses on justification he never mentions confessing Jesus as Lord.
3. Belief is the only condition for salvation. Our justification is based on faith in Christ alone; nowhere else in all of Paul's epistles does he mention confession of anything as a condition for justification, not to mention Jesus as Lord.
4. He never mentions that anywhere else so why do we think that somehow public confession or telling your neighbor or telling your friend or telling somebody that you believed in Jesus, is necessary for salvation?
5. **"Justification is by faith alone"** in the first part of **Romans 10:10**. He says, **"For with the heart one believes unto righteousness."** How do you gain righteousness? You believe with your heart. The heart there, stands for the mind, the thinking part of the soul. The point is what salvation means. [Here] in Romans, it's distinct from justification as we've seen in **Romans 5:9-10**, it's often future to justification, **"having already been justified, we shall be saved."**

Romans 5:9-10 Much more then, having now **been justified** by His blood, we **shall be saved** from the wrath of God through Him. 10) For if **while** (since) we were enemies we **were reconciled to God** through the death of His Son, much more, **having been reconciled, we shall be saved by His life.**

We see two different concepts in time. **Justification** is over with and completed in the past and because of that, **we shall be saved / delivered in the future.**

After we are Justified, if we grow and mature as believers, we are sanctified. The technical term for this is **Experiential Sanctification.** **It's a term related to our spiritual life, where we can be saved from the power of sin** (Rom. 6:6-8). So when you see the word **saved** in Scripture, you have to say, "**Are we talking about getting saved from the penalty of sin or are we talking about being saved from the power of sin?**" Dr. Robert Dean, - 06 – Romans

LESSON 290 (10-3-23)

The following is taken from excerpts from a journal entry:

Why Confess with one's Mouth? (Romans 10:9-13)

by George E. Meisinger* Chafer Theological Seminary Journal
Volume 12 no. 2 (2006): 8–9.

“God set aside Israel because the nation did not submit to His way to obtain righteousness (10:1–13). In spite of zeal for God, Israel functions apart from His will; they are ignorant of how one receives righteousness before God. For the nation to be saved in history (Phase 2), Israel needs both Phase 1 and Phase 2 righteousness (10:1–4). That is, they require Phase 1 righteousness, which a believer receives as a gift at the moment of personal faith in Jesus Christ; and, then, they need Phase 2 righteousness, which a believer receives as he obeys the Lord (cf. Revelation 19:8);

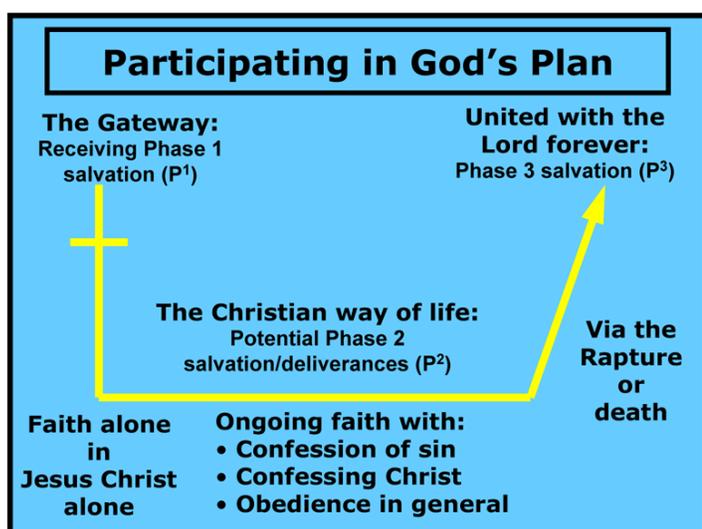
Revelation 19:8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Possessing both kinds of righteousness leads to salvation in this life, i.e., to deliverance from life’s adversities. To impress upon his readers that Israel falls short of both types of righteousness, Paul quotes Moses (10:5–8). Phase 2 righteousness requires those who embrace the Law to live according to the Law (10:5). Moreover, to experience God’s deliverance (salvation) in Phase 2, two happenings must occur whether for Israel or the Church: (a) we must lose the notion that we need more truth and accept the fact that God’s truth is close at hand, not in some far distant place (10:6–7); and (b) we must look to the nearby

Word for answers regarding **Phase 1** and **Phase 2 salvation (10:8)**.

The diagram below illustrates the abbreviations **P1**, **P2**, and **P3**

as they occur in the following exposition.



God promises that when we acknowledge Jesus Christ's ability to manage troublesome circumstances in our lives, then He begins to work in our lives to deliver us (**P2**). This is not to say that those who assert that Jesus is Lord will no longer have problems, but that in the midst of troubles He will work on their behalf.

But something else must exist in Christians' lives before God will deliver them from troubles. Paul says, "Believe in your heart that God has raised Him from the dead." "In your heart" clarifies that Paul does not mean merely

*reciting a creed or vainly mouthing words without understanding, but rather believing the right content. And when you believe this content—i.e.,—“you will be saved.” The apostle does not speak of being saved eternally (P1) because that, as **Romans 10:10** will show, that God has raised Jesus from the dead happens on the basis of belief in the resurrected Christ for righteousness (cf. **3:20–26**).*

LESSON 291 (10-10-23)

In Romans, there are three usages of the concept of salvation:

- 1. In Romans 1:16 (1:15–17), the gospel is the power of God unto salvation, a salvation “from faith to faith,” i.e., from the first act of faith that forever justifies one to the daily continuing exercise of faith by which “the just shall live” in this life. Thus, “salvation” includes both **Phase 1** and **Phase 2** salvation at the beginning of Romans.*
- 2. In Romans 11:11, salvation, having been removed from the Jews, “**has come to the Gentiles.**” What the Jews lost is not the opportunity individually to go to heaven. They lost their national role in the plan of God. In contrast, the Lord saved the Gentiles in the sense that He has given them unique opportunity to become God’s people—the body of Christ.*

Salvation in chapter 11 is to have been “grafted into” God’s plan (cf. 11:17). This embraces **Phase 2 deliverance** from non-status in God’s plan to a grafted-in status.

3. In Romans 13:11, salvation is used of **Phase 3** deliverance out of this life of mortality via resurrection into immortality.

In 8:24, we learn that we were saved in hope.

Phase 1 salvation has built into it the hope of **Phase 3** salvation. Accordingly, when believers learn what God has done for them at both **Phase 1** and **3**, they have truth that can sustain them throughout **Phase 2**, the Christian way of life. Romans 8:25 adds that in **Phase 2** “we eagerly wait for it [Phase 3, our entrance into heaven] with perseverance.”

Romans 8:25 **But if we hope for what we do not see, we eagerly wait for it** (phase 3 & our resurrection body) **with perseverance.**

Starting with 1:15–16, Paul states that salvation is more than deliverance from hell. It is that, but it is also deliverance from temptation and adversities in this life and then, finally, deliverance from this life into heaven.

The majority of uses of the words “save” and “salvation” speaks of God delivering from troubles in the here-and-now those Christians who confess Jesus as Lord. What

we have thus far is that two things are required to receive God's deliverance: between Phase 1 and Phase 2 salvation.

*The apostle continues, "And with the mouth confession is made to salvation." **No** apostle says that along with faith, "confession" is something we must do to receive salvation from hell (P1). So what does Paul mean when he says we may confess "to salvation"? Note the **chiastic structure** of 10:9-10:*

Chiasm pattern – A chiasm pattern is a form frequently seen in the Scriptures. In a chiasm, elements **one** and **four** in one or more verses are parallel in thought, and point **two** and **three** are parallel in thought.

Romans 10:9-10 that **if you confess with your mouth** the Lord Jesus and **believe in your heart** that God has raised Him from the dead, **you will be saved/delivered** . 10) For with **the heart one believes unto (imputed) righteousness, (justified)** and **with the mouth confession is made unto salvation/deliverance.**

LESSON 292 (10-12-23)

"It is important to note that the confession mentioned in Rom. 10:9-10 is confession to God, not man. The Jews did not ever pray silently. All prayers were out loud, a verbal confession. We read far more into this verse than

God intended when we make this a public confession for a person's salvation.” Grace Notes. Romans p. 140

Many denominations and pastors give an altar call at the end of their sermon where people walk an aisle in order to make their faith in Christ or their rededication to Christ, public.

Some pastors have cited **Romans 10:11 - Whosoever believeth on him shall not be ashamed.** The implication is, if you don't walk the aisle because you would be embarrassed, then your belief in Christ may be in question. Of course, walking an aisle is not required to be saved in the Bible and using Rom. 10:11 in this way can make people who believed the gospel to think that they are not really saved because they didn't walk an aisle.

Paul Shows What One Must Do to Be Saved (P2)
(10:10–13)

*Romans 10:10a begins with for: “for with the heart one believes to righteousness.” This explains a differentiation between **faith**, which results in **Phase 1 righteousness**, and **confession**, which results in **Phase 2 deliverance**. The differentiation is further underscored by Paul first using “**heart**” with **belief** and then “**mouth**” with **confession**. “With the heart one believes to righteousness” denoting that one believes in the resurrected Christ for righteousness, resulting in God's imputation of righteousness to the believer's*

account. Thus, we receive God's **Phase 1 righteousness** by **faith** in the resurrected Christ.

In Rom. 10:9, "**saved**" speaks of **Phase 2 salvation**. Yet verse 9 by itself, taken apart from verse 10, may seem to say that faith plus confession brings about **Phase 1 salvation**; that is, one must both believe and confess; faith by itself is inadequate.

Verse 10, however, removes all doubt. The "**for**" (see above diagram) introduces the reason for what he has taught in 10:9 when he said, "believe in your heart that God has raised Him from the dead" (10:9b). Verse 10 shows he means that when one believes in his heart, one "**believes to righteousness, which is eternal salvation (P1)**". Then the "**but**" introduces a differentiation between **Phase 1** and **Phase 2 salvation** with the latter signifying the deliverances God promises to those who confess that Jesus is Lord. We see then that we believe in the resurrected Christ for imputed righteousness (**Phase 1 salvation**) and we additionally confess for **Phase 2 salvation**.

The next verse, Romans 10:11 attaches a promise: "**For the scripture says, 'whoever believes on him will not be put to shame/or be disappointed'**," where "**for**" introduces a quotation from Isaiah 28:16 explaining why it is that those who confess are delivered and why those who believe in the

resurrected Christ receive God's righteousness.

Plainly put, the promise is that **“whoever believes will not be put to shame,” or suffer embarrassment, or disappointment because what he has hoped in fails him.** Accordingly, based on verses 9–10, **shame is not the experience of one who believes in the resurrected Christ for imputed righteousness and confesses that Jesus is Lord.**

Why this promise? Because the Lord **“is rich toward all who call upon Him.”** He lavishes His grace and care without respect of persons on any believer who seeks the Lord's help.

Romans 10:12 For there is no distinction (Rom. 3:22, 23; Gal. 3:28, 29; Eph. 2:11–13) between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him;

Who is this “Lord”? Jesus Christ (cf. 10:9)! He is the One to call upon! **Ephesians 3:20 says that He is “able to do exceedingly abundantly above all that we ask or think,” first of all positionally, then experientially.**

Every believer is saved the moment he puts his faith alone in Christ alone from **the penalty of sin**, which is to be separated from God for all eternity in the Lake of Fire.

After being eternally saved by faith in Jesus Christ, believers who grow spiritually by the consistent study and application of Bible Doctrine to their circumstances are saved from the **power of sin**. Believers have died to sin (Rom. 6:2)

Believers who arrogantly choose to remain biblically ignorant, live a life of slavery to sin, to the law, and to Satan. It is akin to the following:

2 Timothy 3:1-5 But realize this, that in the last days difficult times will come. 2) For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3) unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4) treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; 5) holding to a form of godliness, although they have denied its power; and avoid such men as these.

All believers will be saved from the **presence of sin** for all eternity. Heaven is a perfect place where sin and death do not exist.

There are three ways salvation or sanctification can be understood:

Phase 1 is **Positional Sanctification**. It takes place in an instant in time when a person believes that

Jesus died on the cross for their sins. *The penalty of sin removed.*

Phase 2 is **Experiential Sanctification**. It takes place in time after justification, where some believers grow to spiritual maturity and receive eternal blessings and rewards. *The absolute power of sin is impotent over mature believers.*

Phase 3 is **Ultimate Sanctification**. It takes place in eternity and all believers will experience heaven, a perfect place where the presence of sin and death does not exist.

LESSON 293 (10-17-23)

Romans 13:11 *Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now **salvation / deliverance** is nearer to us than **when we believed** (the rapture).*

“Paul develops the concept of righteousness that comes by faith, not by works, and shows Israel’s failure in that area. Jewish unbelief is not due to God withholding his grace, but to Israel’s own failure to appropriate God’s provision of righteousness by faith. Romans 10:3 is the key verse (cf. with 1:17).”

Robert B. Hughes and J. Carl Laney, Tyndale Concise Bible Commentary, The Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 537.

Romans 10:3 For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

Romans 1:17 For in it (the gospel) the righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith."

Romans 9:27-28 And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved; 28) for the Lord will execute His word upon the earth, thoroughly and quickly."

"So in Romans 10:9-10 what Paul is talking about is the same kind of thing that is being talked about in Deuteronomy 30. The people being talked about there are people who at the end of the Tribulation period are about to call upon the name of the Lord. They're already justified. They're already believers. So the context is talking about believers who are growing in spiritual maturity, seeking continually to obey God, and realizing that in their spiritual life. We're talking about experiential righteousness here, not justification righteousness.

Romans 10:13 for "Whoever will call (v.ams) upon the name of the LORD will be saved (sozo, σωζω - v.fpi)."

Whoever – PAS, **πᾶς**, (adj.nsm); ① pertaining to totality with focus on its individual components, each, every, any.

Romans 10:13 quotes Joel 2:32 which refers to the physical deliverance from the future day of wrath upon the earth and the restoration of the Jews to Palestine and not deliverance from hell.

Joel 2:32 And it will come about that *whoever calls on the name of the LORD Will be delivered*; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.

Salvation in verse 13 refers to practical aid in the struggle against the enemies of the people of God. It is divine aid a believer receives when he calls on the name of the Lord.

1 Corinthians 1:2 to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours:

“In the New Testament, “calling upon the name of the Lord” is something only those who are already justified can do. A non-Christians cannot call upon the Lord for assistance because he is not yet born

again. Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man* (Monument, CO: Paniym Group, 2011), 124.

Why would an unbeliever call upon the name of the Lord to be saved from hell if he hasn't put his faith alone in Christ alone?

Eternal salvation is a gift given by God's grace through faith in Christ period! Nothing else is required, including confessing Jesus as Lord, and calling on the name of the Lord!

“The point is that to call upon the name of the Lord was a distinctively Christian privilege. Non-Christians cannot call upon the Lord and to call upon Him is not a condition of salvation from hell but of deliverance in time from the enemies of God's people. Ibid p.125

Paul makes this explicatively clear in the next verse (vs. 14) which begins with, **“How then shall they call upon Him whom they have not believed?”**

“One does not call upon or depend upon or lean upon that he does not trust. So the prerequisite to confessing Jesus Lord or calling upon the Lord is faith. Which Paul describes as believing in your heart. Grace Notes – Romans p. 141

2 Timothy 2:22 Now flee from youthful lusts, and pursue righteousness, faith, love, and peace, with those who call on the Lord from a pure heart.

The following verse is a parallel verse to Romans 10:13:

Acts 2:21 And it shall be, that *everyone who calls on the name of the Lord shall be saved/delivered.*'

"Confessing that Jesus is Lord" and "Calling on the name of the Lord" go together. A believer must acknowledge that Jesus is willing and able to deliver him through his troubles and problems. Then, if he calls upon the name of the Lord, he will be delivered from them.

Romans 10:14 How then will they *call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher* ^{*(kerusso pt.pa)} ? 15) *And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!"*

"True, the same Lord over all is rich unto all alike that call upon Him. But this calling implies believing, and believing hearing, and hearing preaching, and preaching a mission to preach: Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 248.

"There are four natural questions in the verses above and each additional question builds on the key verb from the preceding question." John A. Witmer, "Romans," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 481.

Question 1 - Paul asks a rhetorical question to bring up the issue of how one could call on the Lord who they have never believed. **call** – epikaleo (v.ams)

Question 2 – How can one believe in Him whom they have not heard. **believe** – pisteuo (v.aas)

Question 3 - how will they hear without a preacher?
hear – akouo (v.aas)

Question 4 - And how shall they preach unless they are sent? **preach** - kerusso (v.aas)

** NOTICE: The preaching is the present participle, this makes the communication of the word that which accompanies these other actions.*

Preaching

the Word is constant, we then must make the point

in time to make the decision to hear, believe, call upon the name of the Lord.

LESSON 294 (10-19-23)

Below is the normal progression of how one becomes capable of calling upon the Lord:

PREACHER -- HEAR -- BELIEVE – CALL UPON the LORD

Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!"

This is a quote from ***Isaiah 52:7***. ***This passage looks ahead to the Second Advent and the regathering of believing Israel in the millennial reign.***

Isaiah 52:7 ***How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, "Your God reigns!"***

Paul used the term The beautiful feet refer to the apostles who carried the good news of a time when Israel will again be restored to her former greatness.

Nahum 1:15 ***Behold, on the mountains the feet of him who brings good news, Who announces peace!...***

Ephesians 6:14 ***gird your loins with truth, put on the breastplate of righteousness,***

Ephesians 6:15 ***shod your feet with the preparation of the gospel of peace;***

Ephesians 6:16 ***taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one.***

Ephesians 6:17 take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Acts 10:36 The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)—

Some may believe that Isaiah 52:7 is solely about being eternally saved by believing the gospel. But is it? What does *announcing peace* have to do with the gospel? What does *announcing salvation* have to do with an individual receiving the gospel? What does “*your God reigns,*” *spoken to Zion* (God’s chosen people) have to do with the Gospel?

Isaiah 52:8 has the phrase, “*Your watchmen... will see with their own eyes When the LORD restores Zion.*” Does this seem to refer to deliverance, not receiving the gospel.

Isaiah 52:9 *Break forth, shout joyfully together, You waste places of Jerusalem; For the LORD has comforted His people, He has redeemed Jerusalem.*

Does this sound like it refers to accepting the gospel? It seems to be clear that these verses refer to deliverance from the many nations that were the enemies of Israel.

Romans 10:16 However, they did not all heed the glad tidings; for Isaiah says, "LORD, who has believed our report?"

heed – ΗΥΡΑΚΟΕ, ὑπακοή, (v.pai); ① a state of being in compliance, obedience (one listens and follows instructions)

This verse contains a quote from **Isaiah 53:1** which anticipated Israel's rejection of the Good News of salvation/deliverance. If they rejected the promise of Israel being restored to greatness again, most of them would not believe the gospel either.

(NKJ) **Isaiah 53:1** ***Who has believed our report? And to whom has the arm of the LORD been revealed?***

[This verse] personates the repenting Jews in the latter ages of the world coming over to the faith of the Redeemer; the whole is their penitent confession. This view suits the context (Is 52:7–9), which is not to be fully realized until Israel is restored. However, primarily, it is the abrupt exclamation of the prophet: “Who hath believed our report,” that of Isaiah and the other prophets, as to Messiah? The infidel’s objection from the unbelief of the Jews is anticipated and hereby answered: that unbelief and the cause of it (Messiah’s humiliation, whereas they looked for One coming to reign) were foreseen and foretold. Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 490.

“This report on the death of the Servant will be given by enlightened Israel after they realize the significance

of His death on their behalf. Like the nations, they badly miscalculated the Servant's importance to them. Israel's confession regarding her rejection of the Servant (Isa. 53:1–3). Isaiah wrote that Israel will confess that she did not value the Servant. She would reject Him because He was considered an ordinary person.” John A. Martin, “Isaiah,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: 1985), 1107.

John 12:37-38 But although He had done so many signs before them, they did not believe in Him, 38) that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?"

“The Jews, rejected God's message. Paul clearly stated that Israel was responsible for rejecting the gospel. Paul refuted any potential arguments the Jews might raise, such as claiming that they lacked messengers from God (Rom. 14–17), an opportunity to hear (v. 18), or a clear understanding of the message (vv. 19–21). Paul clearly assigned responsibility to the Jews for rejecting the gospel. Israel's failure stemmed not from a lack of hearing or understanding but from disobedience and rebellion (v. 21).” Thomas Nelson, *The Woman's Study Bible* (Nelson, 1995), Ro 10:14.

Revelation 1:3 Blessed is he who reads and those who hear the words of the prophecy, and heed the

things which are written in it; for the time is near (for the rapture).

LESSON 295 (10-24-23)

Romans 10:17 *So faith comes from hearing, and hearing by the word of Christ.*

Galatians 3:2 *This is the only thing I want to find out from you: **did you receive the Spirit by the works of the Law, or by hearing with faith?***

Galatians 3:5 *Does He then, who provides you with the Spirit and works miracles among you, **do it by the works of the Law, or by hearing with faith?***

Colossians 3:16 *Let **the word of Christ richly dwell within you**, with all wisdom teaching and admonishing one on another (pastor's responsibility) with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.*

1 Corinthians 2:16 *For who has known the mind of the Lord, that he should instruct Him? But **we have the mind of Christ** (Bible Doctrine).*

Proverbs 24:14 *Know that wisdom is thus for your soul; **If you find it** (or if you **hear it**), **then there will be a future, And your hope will not be cut off.***

There are thousands of resources that people rely on that have nothing to do with the Bible. There are theories,

concepts, ideas, beliefs, hypotheses, assumptions, guesses, postulations, and practices that may sound good and convincing, but only God's Word can be absolutely trusted.

Proverbs 16:2 & 21:2 Every man's way is right in his own eyes, But the LORD weighs the hearts.

Read: **Matthew 13:10-15**

One must be careful when choosing a Bible, to make sure that it has an accurate translation. (NASB, NKJV, ESV, LEB)

Romans 10:18 But I say, surely they have never heard, have they? Indeed they have; "Their voice has gone out into all the earth, And their words to the ends of the world."

Paul was playing the part of a straw man when he said, "surely they have never heard, have they? What was the thing that they (Israel) had never heard? It was referring to the gospel.

Then, immediately after making that comment, he said, "Indeed they have." He was no longer playing the straw man, that is when he sprung the trap on them when he quoted **Psalms 19:4**. to them.

Psalm 19:1 For the choir director. A Psalm of David. The heavens are **telling of the glory of God; And their **expanse is declaring** the work of His hands.**

LESSON 296 (10-26-23)

Believers should be more moved than others by the wonder of the stars, not only because of their beauty but also because of God's Message of salvation that is projected to the ends of the world.

"The glory of God" refers to something much more than the grandeur and splendor of stars; it also refers to the message of the gospel of Jesus Christ which are found in the stars. Only the stars could take God's message to the end of the world.

Psalm 74:16 The day is Yours, the night also is Yours; You have prepared the light and the sun.

Psalm 8:1 & 6-4 To the Chief Musician. On the instrument of Gath. A Psalm of David. O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens! ... 3) When I consider Your heavens, the work of Your fingers, The moon, and the stars, which You have ordained, 4) What is man that You are mindful of him, And the son of man that You visit him?

2 Day to day pours forth **speech, And night to night **reveals** knowledge.**

Knowledge is well matched with night, since without the night skies man would have not known, until recently, nothing but an empty universe.

3 There is no *speech*, nor are there *words*; Their *voice* is not *heard*.

This verse does not contradict verse 2. It simply states the fact that what is clear to all, the stars can be seen, but not heard.

**4 Their *line* (voice) *has gone out through all the earth*,
And their utterances to the end of the world. In them
(the stars) ***He has placed a tent for the sun*,****

Even though they make no sound, their message goes out to all the earth, even to the end of the world.

5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course.

“The sun, suddenly and emphatically introduced in verse 4, now dominates the scene, exultant and magnificent, yet obedient. God has assigned it its place to occupy and its course to run; the whole sky its mere tent and track. Such are God’s servants and visible establishment.” Derek Kidner, *Psalms 1–72: An Introduction and Commentary*, vol. 15, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1973), 116.

6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.

The rising of the sun is like a bridegroom coming out of his chamber anxious to greet his bride. As a strong man who rejoices to run his course, the sun obediently and accurately runs the course that God has set to follow.

*The very sound of the two movements of the **Psalm 19** tells something of their two concerns: the broad sweep of God's wordless revelation in the universe (the stars), expressed in the exuberant lines of **verses 1–6**, and the clarity of his written word, reflected in the quiet conciseness of **verses 7–10**, to which the heart-searching of **11–14** is the worshipper's response. *Ibid*, page 114.*

There is one thing for certain, verses 1-6 is not describing any- thing human. Stars are not mentioned in these verses, but they are the only thing that could fit the description in Psalm 19.

Addison's hymn sums up these verses very finely:

Even though nor real voice nor sound
Amid their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice,

Forever singing as they shine,
'The hand that made us is divine.'

Derek Kidner, Psalms 1–72: An Introduction and Commentary, vol. 15, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1973), 116.

The first six verses following passages are verses in Psalm 19 which highlight the beauty and message of the stars including God's control over the WORLD, whereas verses 7-10 highlights His control through the WORD of GOD.

You are encouraged to go to the CBC website: **countrybiblechurch.us** to learn more about "God's Message in the Stars." The "Star Series" which is interesting and very informative, can be found on the home page, including videos, audios, and notes.

**7 The law of the LORD is perfect, restoring the soul;
The testimony of the LORD is sure, making wise the simple.**

**8 The precepts of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes.**

**9 The fear of the LORD is clean, enduring forever;
The judgments of the LORD are true; they are righteous altogether.**

10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb.

11 Moreover, by them Thy servant is warned; In keeping them there is great reward.

Romans 10:19 But I say, did Israel not know? First Moses says: "I will provoke you (Israelites) to jealousy by those (Gentiles) who are not a nation, I will move you to anger by a foolish nation."

In verse 18, Paul said, "**surely they have never heard, have they? Indeed they have.**" Again here in verse 19, he said, "**did Israel not know?**" It is understood that indeed they did.

The apostle anticipated 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." John A. Witmer, "Romans," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 482.

Romans 1:21-22 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. 22) Professing to be wise, they became fools,

The people were trying to make the case that they didn't hear and they didn't know about God's offer of His free gift of righteousness through faith in Jesus Christ. Paul makes it clear by quoting **Deut. 32:21**:

Read: **Deut. 32:16-21**

Deuteronomy 32:21 *They have made Me jealous with what is not God (idols); They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people (Gentiles); I will provoke them (Israelites) to anger with a foolish nation,*

LESSON 297 (10-31-23)

Romans 9:23-25 *And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, 24) even us whom He called, not of the Jews only, but also of the Gentiles. 25) As He says also in Hosea (2:23) 'You are My people!' And they will say, 'Thou art my God!'"*

Hosea's full quote:

Hosea 2:23 *And I will sow her (plant Israel & Judah) **for Myself in the land. I will also have compassion on her** (Israel & Judah) **who had not obtained compassion, And I will say to those who were not***

My people (Gentiles), ***'You are My people!' And they will say, 'Thou art my God!'"***

Both the Northern Kingdom – Israel, and the Southern Kingdom- Judah were disobedient and obstinate to the Lord. The Northern Kingdom was defeated by Assyria and taken into bondage in 722 B.C. and the Southern Kingdom was defeated by Babylon and also taken into bondage in 586 B.C. The Northern Kingdom never returned but Judah returned after 70 years of bondage.

Hosea 2:23 describes what will happen at the Second Advent. There will be no Northern Kingdom nor Southern Kingdom any longer because the 12 tribes will be united together again and the Lord will have compassion on them, and God will call the Gentiles “***My people***” and they will call Him “***my God.***”

At the 2nd Advent, all the elect (Jews) will be gathered from wherever they may be on the earth and will be taken to the promise land where J.C. will reign over the entire world.

Mark 13:27 ***"And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth, to the farthest end of heaven.***

Deuteronomy 30:3 then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you.

26) "And it shall be that in the place where it was said to them (Gentiles), 'you are not My people,' There they shall be called sons of the living God."

This verse is taken from **Hosea 1:10** and refers to Gentiles anyplace on the earth who turn to Christ, now and in the future.

The following verse demonstrates how gracious God is toward Gentiles.

1 Peter 2:9-10 But you (Gentiles) are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10) who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

Below is another verse that highlights the grace of God that extends to Gentiles.

Romans 9:29-32 And as Isaiah said before: "Unless the LORD of Sabaoth had left us a seed, We would

have become like Sodom, And we would have been made like Gomorrah." 30) What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; 31) but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. 32) Why? Because they did not seek it by faith, but as it were, by the works of the law...

Israel was ignorant of the salvation truth contained in her own Scriptures, including that the gospel would reach the Gentiles, as promised in **Deut. 32:21; Isa. 65:1-2**.

Romans 10:20 And Isaiah is very bold and says, "I was found by those (Gentiles) who sought Me not, I became manifest to those who did not ask for Me."

The Gentiles in darkness were finding Christ. What excuse could Israel who had the Old Testament Scriptures offer? They are entirely without excuse. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 720.

Isaiah 65:1-3 "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name. 2)"I have spread out My hands all day long to a rebellious people, Who walk in the way which is not

good, following their own thoughts, 3) A people who continually provoke Me to My face,

LESSON 298 (11-2-23)

Read: **Acts 13:44-50**

Israel's continuing rebellious and unbelieving disobedience was judged by God's turning to the Gentiles. At the same time God has not withheld salvation from Jews. He has held out His hands, imploring them to return to Him... God's sovereign choice also involves His restoring Israel and His being magnified thereby. Ibid 482

Romans 10:21 But as for Israel He says, "All the day long I have stretched out My hands to a disobedient and obstinate people."

Read: **Acts 7:51-60, Matthew 23:37-39**

John 19:12 As a result of this Pilate made efforts to release Him, but the Jews cried out, saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

John 19:15-16 They therefore cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests

answered, "We have no king but Caesar." 16) So he then delivered Him to them to be crucified.

Matthew 23:39 For I say to you, from now on you shall not see Me until you say, 'Blessed is He who comes in the name of the Lord!'" (This will happen at the 2nd Advent)

We are not to think that we are better than the Jews because so many of them rejected Jesus Christ, the prophets, and were defiantly disobedient. We are just as recalcitrant and odious as they were but one could argue that they were worse because God chose them as His covenant people, He gave them the Mosaic Law, the feasts, the holy days, the Tempel, the promise land, the Scriptures, a multitude of promises, etc.

However, we have the completed canon of Scripture, the indwelling and baptism of the Holy Spirit, the mystery doctrines, spiritual gifts, ambassadorship, priesthood, the promise of the rapture, a multitude of promises, etc.

CHAPTER 11

Romans 11:1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

God has not rejected His people This question suggests that God has permanently rejected His chosen people. This is some- times referred to as Replacement Theology.

Some people believe the heresy that God has permanently turned His back on the Jews. They believe in “Replacement Theology.” They believe that the Church has replaced the Jews.

What is replacement theology?

Replacement theology essentially teaches that the church has replaced Israel in God’s plan. Adherents of replacement theology believe the Jews are no longer God’s chosen people, and God does not have specific future plans for the nation of Israel. All the different views of the relationship between the church and Israel can be divided into two camps: either the church is a continuation of Israel (replacement/covenant theology), or the church is completely different and distinct from Israel (dispensationalism/premillennialism).

Replacement theology teaches that the church is the replacement for Israel and that the many promises made to Israel in the Bible are fulfilled in the Christian church, not in Israel. So, the prophecies in Scripture concerning the blessing and restoration of

Israel to the Promised Land are “spiritualized” or “allegorized” into promises of God’s blessing for the church. Major problems exist with this view, such as the continuing existence of the Jewish people throughout the centuries and especially with the revival of the modern state of Israel. If Israel has been condemned by God, and there is no future for the Jewish nation, how do we explain the supernatural survival of the Jewish people over the past 2000 years despite the many attempts to destroy them? How do we explain why and how Israel reappeared as a nation in the 20th century after not existing for 1900 years?

The view that Israel and the church are different is clearly taught in the New Testament. Biblically speaking, the church is completely different and distinct from Israel, and the two are never to be confused or used interchangeably. We are taught from Scripture that the church is an entirely new creation that came into being on the day of Pentecost and will continue until it is taken to heaven at the rapture (Ephesians 1:9–11; 1 Thessalonians 4:13–17). The church has no relationship to the curses and blessings for Israel. The covenants, promises, and warnings are valid only for Israel. Israel has been temporarily set aside in God’s program during these past 2000 years of dispersion.

After the rapture (1 Thessalonians 4:13–18), God will restore Israel as the primary focus of His plan. The first event at this time is the tribulation (Revelation chapters 6–19). The world will be judged for rejecting Christ, while Israel is prepared through the trials of the great tribulation for the second coming of the Messiah. Then, when Christ does return to the earth, at the end of the tribulation, Israel will be ready to receive Him. The remnant of Israel which survives the tribulation will be saved, and the Lord will establish His kingdom on this earth with Jerusalem as its capital. With Christ reigning as King, Israel will be the leading nation, and representatives from all nations will come to Jerusalem to honor and worship the King—Jesus Christ. The church will return with Christ and will reign with Him for a literal thousand years (Revelation 20:1–5).

Both the Old Testament and the New Testament support a premillennial/dispensational understanding of God's plan for Israel. Even so, the strongest support for premillennialism is found in the clear teaching of Revelation 20:1–7, where it says six times that Christ's kingdom will last 1000 years.

After the tribulation the Lord will return and establish His kingdom with the nation of Israel, Christ will reign over the whole earth, and Israel will be the leader of the nations. The church will reign with Him for a literal thousand years. The church has not replaced Israel in God's plan. While God may be focusing His attention primarily on the church in this dispensation of grace, God has not forgotten Israel

and will one day restore Israel to His intended role as the nation He has chosen (Romans 11).

Got Questions Ministries, Got Questions? Bible Questions Answered (Bellingham, WA: Logos Bible Software, 2002–2013).

LESSON 299 (11-21-23)

God's promise to His OT people has not changed, God is immutable, not subject to change. His promise is sure.

The fact that Israel has not been forever set aside by God is the theme of this chapter.

*“Despite Israel's disobedience (Rom. 9:1–13; 10:14–21), God has **not** rejected His people (cf. 1 Sam. 12:22; 1 Kings. 6:13; Psa. 89:31–37; 94:14; Isa. 49:15; 54:1–10; Jer. 33:19–26).”*

John MacArthur Jr., ed., *The MacArthur Study Bible, electronic ed.* (Nashville, TN: Word Pub., 1997), 1713.

“Paul returns to diatribe format (question-and-answer discussion) by raising the question of whether or not God has repudiated (literally “put away”) his people. He replies in his classic phrase, used ten times in Romans as a means of cutting off possible wrong conclusions from previous statements: “Absolutely not!” He argues that he also is an Israelite, from the seed of Abraham, of the tribe of Benjamin—and yet he, clearly, is still among the objects of God’s mercy. Paul’s own faith is proof that God has not forsaken Israel.”

Douglas Mangum, ed., *Lexham Context Commentary: New Testament*, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ro 11:1–6.

May it never be! – ME, (μή) - ① marker of negation, not. marker of a question, expecting the answer, “no.”

James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

Paul used this phrase 10 times in the book of Romans.

1 Samuel 12:21-22 "For the LORD *will not abandon His people* on account of His great name, because the LORD has been pleased to make you a people for Himself.

Psalms 94:14 For the LORD will not abandon His people, Nor will He forsake His inheritance.

The rest of the verse demonstrates that Paul is an Israelite, a descendent of Abraham, and from the tribe of

Benjamin. So if Paul was a Jew, and he was, and if he had been saved, and he was, then God did not reject His people.

Anyone, in any generation, Jew or Gentile can put faith alone in Christ alone and be saved.

Romans 11:2 God has not rejected His people whom He foreknew. what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

Verse 1 asked the question, “*God has not rejected His people, has He?*” and verse 2 answers that question with a resounding **NO!**

The word “**foreknew**” is found six times in the Bible, twice in one verse. (Acts 26:5, Rom. 28:29, 11:2, 1 Pet, 1:20, 2 Pet. 3:4).

foreknew – PROGINOSKO, προγινώσκω, (v.aai); ① to know beforehand or in advance, have foreknowledge (of)

Romans 8:29-30 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and

whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

Then Paul brought up the prophet Elijah who thought that God might abandon His people since they had abandoned Him.

Romans 11:3-4 Lord, they have killed Thy prophets, they have torn down Thine altars, and I alone am left, and they are seeking my life." (1 Kings 19:14) 4) But what is the divine response to him? "I have kept for Myself seven thousand men who have not bowed the knee to Baal." (1 Kings 19:18)

Elijah learned that God will never abandon His people no matter what. Now Paul gives another illustration which has to do with a remnant of believers. God always has a remnant of believers.

"We may see what is going on in the world and we may think that God has lost the battle but He never does. God cannot lose because He uses the opposition against Him to win. Elijah had no reason to despair nor do we." Grace Notes, Romans

Romans 11:5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

Romans 9:27 And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved;

it is the remnant that will be saved; - Of course, “saved” does not refer to being eternally saved through believing the gospel;

it means there is a somewhat small minority of believers who will be delivered from the wrath of God.

God promised Abram that the number of his seed would be as the stars or the sand on the seashore and that all the nations on earth would be blessed through his Seed. (**Gen. 22:17-18**)

Jews who become members of the church, the body of Christ, are what Paul later called “a *remnant chosen by grace*” (***Rom. 11:5***), which included himself (***Rom. 11:1***).

Romans 11:6 *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*

LESSON 300 (11-16-23)

Romans 11:6 *But if it (the remnant) is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*

“Since the believing remnant of Israel exists because of God’s grace, its existence is no longer defined by works of the law. If it were, then grace would no longer be grace. In other words, believing Jews are members of

God's people because of God's grace, not because they have or keep the law." Douglas Mangum, ed., *Lexham Context Commentary: New Testament, Lexham Context Commentary* (Bellingham, WA: Lexham Press, 2020), Ro 11:1–6.

"There are but two possible sources of salvation—men's works and God's grace; and these are so essentially distinct and opposite, that salvation cannot be of any combination or mixture of both; it must be wholly either of the one or of the other." David Brown, A. R. Fausset, and Robert Jamieson, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Acts–Revelation*, vol. VI (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 258.

Romans 4:4-6 Now to the one who works, his wage is not reckoned as a favor, but as what is due. 5) But to the one who does not work, but believes in Him who justifies the

ungodly, his faith is reckoned as righteousness, 6) just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

"The existence of such a remnant of Jewish Christians is evidence of God's benevolence rather than of human merit. It depends not on the character of the people or on their achievements or qualifications; it depends wholly on God and

his grace. Not even the chosen remnant has claims on God.”

Joseph A. Fitzmyer S.J., Romans: A New Translation with Introduction and Commentary, vol. 33, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 605.

Romans 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

“The existence of such a remnant of Jewish Christians is evidence of God’s benevolence rather than of human merit. It depends not on the character of the people or on their achievements or qualifications; it depends wholly on God and his grace. Not even the chosen remnant has claims on God.”

Joseph A. Fitzmyer S.J., Romans: A New Translation with Introduction and Commentary, vol. 33, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 605.

Romans 11:7 What then? That which Israel is seeking (v.pai) for (righteousness before God), it has not obtained, but those (Gentiles) who were chosen obtained (v.aai) it (righteousness before God by faith), and the rest were hardened;

Romans 9:30-32 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by

faith; 31) but Israel, pursuing a law of righteousness, did not arrive at that law. 32) Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone, (Isa. 8:14)

it has not obtained - The nation of Israel as a whole failed, but the Remnant has not failed. The Church is not a nation (Rom. 10:19), it is composed of believers from all nations. Arnold G. Fruchtenbaum, *The Footsteps of the Messiah : A Study of the Sequence of Prophetic Events*, Rev. ed. (Tustin, CA: Ariel Ministries, 2003), 772.

The Israelites rejected J.C. as their Messiah and tried to keep the law as a means to receive a righteous standing before God.

Romans 9:6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

After stating that there are two Israels and that there is a distinction between Israel as a whole and Israel as the believing Remnant.

Romans 9:30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; 31) but Israel, pursuing a law of righteousness, did not arrive at that law. 32) Why? **Because they did not pursue it by faith, but as though it were by works.** They stumbled over the stumbling stone,

33) just as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed."

"So Israel that sought it failed to attain it because they were trying to attain it by works. The Gentiles that did not seek it did attain it in the end, because they found it by faith. It was Israel's avoidance of faith and insistence upon works that caused the problem. This was due to the guilt of Israel in stumbling at the doctrine of righteousness by faith in the Messiah... Salvation is by grace through faith in the Messiah alone, plus nothing."

Ibid p. 778 - 779

but those (Gentiles) who were chosen obtained (v.aai) it

"an immutable God gives the gift of righteousness, which is tantamount to eternal salvation (P1)." George E.

Meisinger, "Why Confess with One's Mouth? (Romans 10:9-13)," *Chafer Theological Seminary Journal* Volume 12 12, no. 2 (2006): 21-22

"The believing Remnant of Israel has not failed; thus the Remnant of Israel is fulfilling the calling of the nation as

a whole. Arnold G. Fruchtenbaum, *The Footsteps of the Messiah : A Study of the Sequence of Prophetic Events*, Rev. ed. (Tustin, CA: Ariel Ministries, 2003), 773.

LESSON 301 (11-21-23)

The Rejection by Israel is Not Total—**Romans 11:1-2 & 11**

and the rest were hardened; - the distinction here is not between the Church and Israel or between Jews and Gentiles, but between Jews who believe and Jews who do not believe.

(Rom. 9:13)

“Paul pointed out that there were limitations to Israel’s hardening in that Israel was hardened only in part and only for a temporary period of time. There was a partial hardening, but never a total hardening; this is also the point of Romans 11:1–10. The fact that there are Jewish people coming to saving faith proves that the hardening was partial. But Israel was hardened only temporarily, until the fulness of the Gentiles be come in. Arnold G.

Fruchtenbaum, The Footsteps of the Messiah : A Study of the Sequence of Prophetic Events, Rev. ed. (Tustin, CA: Ariel Ministries, 2003), 788.

Romans 11:8 just as it is written (Deut. 29:4), "God gave them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day."

Deuteronomy 29:4 "Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear.

“This does not mean that because Israel was disobedient she could not understand the meaning of the miraculous elements of her history “To this day” suggests that Israel had not yet understood these saving events. Her disobedience and rebellion

originated from a mindset that could not fully understand the implications of God's saving works. Thus apart from divine enlightening, people always remain

insensitive to God's work." Jack S. Deere, "Deuteronomy," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 314.

"Some understand that this verse does not describe God's intended result for His people but the inevitable result when people close their hearts and minds to

God." Inc Thomas Nelson, The Woman's Study Bible (Nashville: Thomas Nelson, 1995), Ro 11:1.

"Israel was spiritually blind to the significance of what the Lord had done for them, lacking spiritual understanding, even as Moses was speaking. This spiritual blindness of Israel continues to the present day (Rom. 11:8), and it will not be reversed until Israel's future day of salvation (see Rom. 11:25–27) had not given them an understanding heart, simply because the people had not penitently sought it (cf. 2 Chr. 7:14)." John

MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 292."

Read: **Matthew 13:9-15**

Romans 11:9 And David says, "Let their table become a snare and a trap, And a stumbling block and a retribution to them."

**Psalm 69:22 May their table before them become a
snare; And when they are in peace, may it become a
trap.**

A person's "table" was thought to be a place of safety, but the table of the ungodly is a trap. Many people trust in the very things that damn them.

**Romans 11:10 Let their eyes be darkened to see not,
And bend their backs forever."**

**Psalm 69:23 May their eyes grow dim so that they
cannot see, And make their loins shake continually.**

The Eight Mysteries of the New Testament

Arnold G. Fruchtenbaum's book, "The Footsteps of the Messiah"
Publisher - Ariel Ministries, APPENDIX VI, page 651,

The seventh Mystery is, "The Mystery of Israel's
Hardening" p. 677

The
FOOTSTEPS
of the
MESSIAH

Study of the Sequence of Prophetic Events

Revised Edition

Arnold G. Fruchtenbaum

APPENDIX VI

The Eight Mysteries of the New Testament

Introduction

A. Definition

In New Testament Greek, the meaning is both technical and simple: It refers to something that was totally unrevealed in the Old Testament, and only revealed in the New Testament. For something to qualify as a New Testament mystery, it must be something totally unrevealed anywhere in the Old Testament. If it is knowable from the Old Testament, it is not a mystery. A mystery, then, is something only knowable from the New Testament.

The Mystery of Israel's Hardening

a. Romans 9:1–11:36

The seventh mystery is the Mystery of Israel's Hardening. To fully understand this mystery, it will be necessary to survey all of Romans 9–11.

(1) The Theology of Israel's Rejection - Romans 9:1–29

In Romans 9:1–5, Paul discusses two things: his sorrow and Israel's privileges. He writes of his sorrow (vv. 1–3), saying that his conscience and the Holy Spirit bear witness to it; this method of using

two witnesses to establish something (his sorrow) is a concept from the Law. Paul's great sorrow, in turn, has caused him physical pain (v. 2). The content of Paul's sorrow is that he was willing to be lost for eternity if it meant Israel's salvation (v. 3). But he knew that could not be, that he could not die on Israel's behalf. He then describes Israel's privileges (vv. 4–5), listing eight: **first**, the adoption, referring to Israel's national adoption as the national son of God (Ex. 4:22–23); **second**, the glory, the Shechinah Glory, the visible evidence of God's presence; **third**, the covenants, the **four** unconditional covenants God made with Israel (Abrahamic Covenant, Palestinian or Land Covenant, Davidic Covenant, New Covenant); **fourth**, Law-giving, i.e., the Mosaic Covenant and the Mosaic Law; **fifth**, the service of God, which is the entire Levitical system; **sixth**, the promises, specifically, the messianic promises; **seventh**, the fathers, the Patriarchs—Abraham, Isaac, and Jacob; and **eighth**, Israel was given the Messiah Himself. Of the Messiah, Paul says three things: As to His nationality, He is a Jew; as to His sovereignty, He is over all; as to His deity, He is God blessed forever.

In 9:6–13, Paul discusses to Israel's rejection of the Messiah in light of biblical history. He begins by pointing out that there are two Israels (v. 6): There is Israel the whole, including all Jews, all the

descendants of Abraham, Isaac and Jacob; then there is the Remnant of Israel, that minority segment of the Jewish population who are believers. In 9:7–13, he presents two illustrations: Ishmael and Isaac (vv. 7–9), and Esau and Jacob (vv. 10–13). Through these two illustrations, he makes four points: **first**, although Israel has failed, God’s Word has not and, in fact, all is going according to God’s plan; **second**, spiritual blessings do not come on the basis of physical descent or personal merit, but only to those physical descendants who believe—and only those physical descendants who believe are Abraham’s real spiritual children; **third**, the spiritual blessings come by the grace of God solely through the will of God; and **fourth**, physical descent alone will not obtain these promises, only physical descent and its spiritual appropriation will obtain them, meaning one must be both physically and spiritually Jewish. To conclude this section, Paul is not saying that the Church has replaced Israel. Rather, his point is that the Remnant of Israel has obtained these promises, while the rest of Israel has not.

In 9:14–29, Paul deals with Israel’s rejection in light of specific biblical principles. He raises two questions and answers them individually.

[LESSON 302 \(11-28-23\)](#)

The first question, in 9:14–18 is: **Is there unrighteousness with God?** Is God unrighteous because He grants mercy only on that part of Israel that believes and not on all Israel? His response is fourfold: **first**, God forbid (v. 14), may it never be, perish the thought; **second**, God can show mercy to whomsoever He wills; **third**, he emphasizes God's sovereignty (v. 17), God is absolutely free in His dealings with men; and **fourth**, he draws his conclusion (v. 18), saying

God will have mercy on whom He will. Therefore, God has the absolute sovereign right to extend His mercy to whom He chooses, and He has chosen to extend it only to those of Israel who believe.

Verses 19–29 contain the second question and answer. The question, in verse 19, is: **Why does God find fault?** He answers, giving the illustration of the potter and the clay (vv. 20–21); his point is that if God did not elect, none would be saved because none seek God. He also states that men are not hardened so that they can be lost; they are hardened because they already are lost. In verses 22–23, he makes the application of the illustration. Using the Greek middle voice, he states that vessels of wrath fit themselves for destruction (v. 22). Then, using the Greek passive voice in verse 23, vessels of mercy are made fit for

salvation. In other words, unbelievers make themselves fit for judgment, while God makes believers fit for salvation. In verse 24, the writer introduces the principle that God has called both Jews and Gentiles. Heretofore, he has been dealing with two groups of Jews, the Remnant and the non-Remnant, or Jews who believe and Jews who do not believe. Now he states that among the Gentiles, God has also fitted some for salvation. Once again, the mystery concerns the Gentiles. Paul draws his conclusion in 9:25–29. Vessels of mercy are also found among the Gentiles (25–26); on the other hand, a great portion of Israel has become vessels of wrath, although there is still a remnant within Israel (27–29).

Three points serve to summarize this section: **first**, Israel's rejection of the Messiah did not catch God by surprise, for

it was part of God's divine plan; **second**, because of Israel's rejection, mercy was extended to the Gentiles; and **third**, this was not to the exclusion of the Jews, for there is still a remnant.

(2) The Explanation of Israel's Rejection—Romans 9:30–10:21

The second main division gives the explanation for Israel's rejection. This section comprises four subdivisions. The **first** discusses Israel's stumbling and

the remaining give three reasons why Israel stumbled, based on three lines of ignorance.

In the **first subdivision**, he describes the stumbling of the people (9:30–33). In verse 30, the Gentiles have attained righteousness because they came on the basis of faith. In verses 31–32a, Israel failed to attain righteousness because they tried to obtain it by the works of the Law. Finally, the cause of their stumbling is the Messianic Stone which means salvation is by grace through faith in Him apart from the works of the Law (vv. 32b–33).

The **second subdivision** discusses Israel's ignorance of the channel of salvation (10:1–11). He begins by describing his own desire (v. 1): that Israel might be saved. The reason (v. 2) is that he knows that they have a zeal for God, but not according to knowledge. They failed to distinguish between **legal righteousness** and **faith righteousness**. In verses 3–5, he describes legal righteousness: trying to attain righteousness by the works of the Law. They ended up being ignorant of two things. **First:** they had misconstrued the purpose of the Law and so they were ignorant of God's righteousness, which was salvation by grace through faith. **Second:** they were ignorant that the Messiah was the end of the Law since the Law ended with the Messiah's death. The result was that they tried to establish their own righteousness by the works of the Law. In verses 6–

11, he describes faith righteousness, noting that it is not attainable by human effort (vv. 6–7). Rather, the means is faith (v. 8), and the one essential is belief (vv. 9–11): one must believe the confession that Jesus is the Messiah (vv. 9–10). He then draws the conclusion: faith is the only way of attaining God's righteousness and salvation (v. 11). The ignorance here was that the purpose of the Law was never a means of salvation, but a rule of life for those already saved.

The **third subdivision** discusses Israel's ignorance of the universal character of salvation (vv. 12–13). He points out that God is the Lord of all, both Jews and Gentiles (v. 12). If salvation is free, it must be universal to both Jews and Gentiles; so all may be saved, meaning both Jews and Gentiles. Then, whoever [meaning Jew or Gentile] calls upon the name of the Lord shall be saved (v. 13). The ignorance here was based on the previous ignorance. Believing the Law was a means of salvation, and knowing that God gave the Law only to Israel and not to the Gentiles, they concluded that God intended only to save Jews and not Gentiles.

In the **fourth subdivision**, Paul discusses Israel's ignorance of the universal preaching of the gospel (10:14–21). He begins by spelling out the chain of preaching (vv. 14–15). As salvation is universal, without distinction, it should have been preached

without distinction. He developed a logical progression as follows: there is no calling upon the name of the Lord without faith; furthermore, there is no faith without hearing, meaning one must know what the content of faith is, i.e., what to believe; moreover, there is no hearing without preaching; and finally, there is no preaching without sending. He then points out that the message was heard, though Israel failed to submit to the gospel message (v. 16). He reaffirms that faith comes by hearing, and hearing by the Word of God (v. 17). Continuing this thought (v. 18), he notes that the Jewish people had the Word of God and, thus, the message; they heard the message, but failed to respond to the message.

LESSON 303 (12-5-23)

In addition, he states that the Old Testament anticipated that a message would go out to the Gentiles, and that many Gentiles would believe (vv. 19–20). He concludes that even though Israel rejected the Messiah, God loves her still and keeps His arms open, waiting to receive Israel still (v. 21). The **third ignorance** resulted from the second one and the second resulted from the first. Assuming God only intended to save Jews, they did not send missionaries to the Gentiles.

Summery

- 1 Most of the Israelites believed the lie that they could be righteous before God by keeping the Mosaic Law.
- 2 They believed the purpose of the Law was to lead one to salvation rather than a rule of life for those already saved.
- 3 Legal Righteousness, keeping the law by works = self-righteousness
Faith Righteousness, believing in J.C's work = God's righteousness
- 4 They also believed the lie that Jesus Christ was not their Messiah.
- 5 The wrath of God was on them because they condemned themselves to become vessels of wrath.
- 6 This did not mean that He was finished with Israel for good.
- 7 There was a remnant of believers in Israel who were vessels of mercy. "*He will have mercy on whom He will have mercy.*" He has chosen to extend mercy only to those of Israel who believe.
- 8 The idea of Replacement Theology is false. The Church, nor any other entity can replace Israel.
- 9 God turned to the Gentiles because they believed in Jesus Christ and acquired God's righteousness by faith.
- 10 This was part of God's plan to make Israel jealous so that they would turn back to Him.

(3) The Consolation of Israel's Rejection—Romans 11:1–36

Romans 11:1–32 contains the **third main division**, the consolation of Israel's rejection. Here, Paul begins moving toward this mystery.

His **first point**, in verses 1–10, is that Israel's rejection of the Messiah is not total. He begins with a question (v. 1): **Did God cast off His people?** The answer is **threefold**: **first**, God forbid, may it never be, perish the thought; **second**, Paul's own salvation shows that God did not cast off the Jews; and **third**, God's foreknowledge of His people, the fact

that He foreknew His people and then chose His people, shows that God did not cast off His people (v. 2a). As further evidence (vv. 2b–6), he cites the Remnant of Israel doctrine, dealing with both the past and the present. The past (vv. 2b–4) shows that God has always had a remnant which was a minority. The fact of only a minority in the Old Testament did not mean, then, that God had cast off Israel. Regarding the present (vv. 5–6), he makes the application (v. 5): Today, also there is a Remnant according to the election of grace. True, only a minority are believing today, but this shows that God did not cast off His people. On the contrary, it is evidence that He has retained His people. The basis (v. 6) is by grace and not by works.

He then draws the logical conclusion (v. 7): **What then?** That which Israel the whole sought, which was righteousness, it did not obtain. However, the elect, the Remnant of Israel, did obtain it. The rest, the non-Remnant, were hardened. This is the first hint of the mystery: that it in some way concerns the hardening of Israel. He provides the evidence of the present hardening of Israel by quoting from the Old Testament (vv. 8–10), which shows that the present hardening of Israel itself was not the mystery.

LESSON 304 (12-12-23)

Romans 11:11 *I say then, they* (Israelites) ***did not stumble so as to fall*** (permanently), ***did they? May it never be! But by their*** (Israel's) ***transgression*** (rejected J.C.) ***salvation has come to the Gentiles, to make them*** (unbelieving Israelites) ***jealous.***

In verses 11–15, he describes the purpose of Israel's stumbling. The question (v. 11) is: Did they stumble that they might fall? Paul did say earlier (Rom. 9:30–33) that Israel stumbled. But now he asks the question:

Was this stumbling for an irrevocable fall from which Israel could not rise again? The answer (v. 11) is: God forbid, “may it never be!” “Perish the

thought!” The fact is, *the Israelites’ temporary stumble brought salvation to the Gentiles. The purpose of this Gentile salvation was to provoke the Jews to jealousy so that they too would seek God through faith. In Rom. 11:1–10, Paul stated there was still in his day a remnant of Israel (believing Jews). Now he points out that the remnant came to faith principally by means of being provoked to jealousy by Gentile believers.

*the Israelites’ temporary stumble brought salvation to the Gentiles.

The temporary stumbling of the Israelites where they rejected Jesus Christ and tried to be acceptable to God through keeping the Mosaic Law, caused Him to turn to the Gentiles. On the **Day of Pentecost**, the **Church Age** began and God’s focus turned away from the Israelites and toward the Gentiles, and it will remain with them until the **Rapture**.

God put a partial hardening on unbelieving Israel. It is partial because Israel will always have a believing remnant. It is also temporary because it will come to an end (“*Romans 11:25 - ...a partial hardening has happened to Israel until the fulness of the Gentiles has come in; ”*) This refers to Christ’s return at the **Rapture**.

Then the **Tribulation** will begin (“*the Time of Jacob’s Trouble*”- Jer. 30:7), where God’s focus will turn back

again to Israel, even though the time of Gentile unbelievers continues.

Then, at the 2ND Advent, Jesus Christ will return and defeat the forces of darkness and will deliver the Jews from annihilation. Then, many Jews will believe that Jesus Christ is their Messiah and their Savior. The result: “Romans 11:26 ... *all Israel will be saved/delivered.* “

Romans 11:12 Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their (Jews) *fulfillment be!

***fulfillment** – Gr. pleroma, (πλήρωμα) - ③ **that which is brought to fullness or completion @ full number**

In verse 12, Paul draws a contrast between the partial and the fullness. The partial is that there is today a reduction of the nation to a remnant of believers. The fullness is that in the future, there will be a national salvation of Israel as a whole. This is **the second hint** of the mystery: that there is a connection between the fullness of Israel and the fullness of the Gentiles. Note, however, that the national salvation of Israel was not itself the mystery.

“It is not, of course, meant that the gospel was not originally intended for all the world, but only that the

present and immediate promulgation of it to the Gentiles had been due to the Jews' refusal." H. D. M. Spence-Jones, ed., *The Pulpit Commentary: Romans, The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 321.

Romans 11:13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry,

Read: Acts 9:8-22

I magnify my ministry – In other words, Paul says, in effect, "I am the apostle that the Lord designated to go to the Gentiles even though he cared for his people, the Jews, as well.

"In other words, Paul says, in effect, "I am an apostle to the Gentiles, and I rejoice in that. But as I preach to the Gentiles, I hope it will move many of my own people to turn to Christ also." J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 723.

14) if somehow I might move to jealousy my fellow countrymen and save some of them.

In verses 13–14, Paul then reiterates the purpose of Gentile salvation. Israel's stumbling was salvation of Israel.

1 Timothy 2:3-4 This is good and acceptable in the sight of God our Savior, 4) who desires all

men to be saved and to come to the knowledge of the truth.

“To the Gentiles, whom he now directly addresses, he thus intimates that, though he is especially their apostle, yet beyond them he has his own countrymen still in view, whose conversion, though theirs, he has ever close to his heart.”

H. D. M. Spence-Jones, ed., The Pulpit Commentary: Romans, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 322.

Romans 11:15 For if ^(1st) *their* (unbelieving Israel) *rejection be the reconciliation* (acceptance) *of the* (Gentile) *world, what will their* (true Israel) *acceptance be but life from the dead?*

“The apostle had denied that they were cast away (Rom. 11:1), and here he affirms it; but both are true. They were cast away, though neither totally nor finally; and it is of this partial and temporary rejection that the apostle is speaking: be the reconciling of the (Gentile) world, what shall the receiving of them be, but life from the dead?”

David Brown, A. R. Fausset, and Robert Jamieson, A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Acts–Revelation, vol. VI (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 259.

LESSON 305 (12-19-23)

Below is a more detailed interpretation of ***Romans 11:15***

Romans 11:15~~**For/Now *if their rejection*** (5th cycle of discipline to Israel in AD 70 and loss of Client Nation status) ***has become the reconciliation of the*** (Gentile) ***world - and it has*** (1st class conditional “*if*”) - ***what will be their*** (Jews) ***acceptance but life*** (zoe) ***from the dead*** (the future resurrection of true Israel, believing Jews, at the Second Advent and restoration of Israel’s Client Nation status in the Millennium).

PP Times of the Gentiles.

Luke 15:14-65 illustrates that when Israel defied God, He did not cast them away forever. Even though He temporarily set them aside, as an intercalation (*to insert something / the Church Age / in-between past Israel and future Israel*). Like the father of the prodigal son who welcomed him home when he had acknowledged his sins, God will welcome true Israel back into His good graces for all eternity.

There was another time when Jesus Christ rejected the unbelievers of Israel because they accused Him of casting out demons by the power of Beelzebul (*Matt. 12:34*). He is called “*the ruler of demons.*”

“Although the etymology is uncertain, the meaning of Beelzebul seemingly transitions from a name of a Semitic deity to an agent of Satan, or in some cases Satan himself.” Charles Meeks, “Beelzebul,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: 2016).

Then, in (*Matt. 13:2-13*), Jesus started using parables when He witnessed to unbelievers and His disciples asked Him why He did that. Jesus said to them, (*Matthew 13:11*) To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. (*Matthew 13:11*)

Matthew 13:13-14 "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. 14) "And in their case the prophecy of Isaiah is being fulfilled, which says, 'You will keep on hearing, but will not understand; And you will keep on seeing, but will not perceive; [Their problem was, they had negative volition.]

LESSON 306 (12-21-23)

Romans 11:16 And if ^(1st) the first piece of dough be holy, the lump is also; and if ^(1st) the root be holy, the branches are too.

And if ^(1st) the first piece of dough be holy, - This is a reference to the commandment by God in ***Num 15:18-21*** to offer the first part/fruit of the dough to Him - here it relates true Israel - believers in the God of Abraham, Isaac and Jacob who were the "first-fruit" of the origin of the nation who are holy/'set apart to God' (*hagios* – sanctified). Since the dough is set apart to the Lord first, it sanctifies the whole harvest.

Numbers 15:18-21 "Speak to the children of Israel, and say to them: 'When you come into the land to which I bring you, 19) 'then it will be, when you eat of the bread of the land, that you shall offer up a heave offering to the LORD. 20) 'You shall offer up a cake of the first of your ground meal as a heave offering; as a heave offering of the threshing floor, so shall you offer it up. 21) Of the first of your ground meal you shall give to the LORD a heave offering throughout your generations.

*"The Lord's grace and providence are implicit in His promise that the people of the next generation will enter, inherit, and reap the produce of the land despite the rebellion of the first generation. Out of those blessings they will bring offerings in celebration of the Lord's goodness and miraculous works in history, to be commemorated in the appointed feasts: Passover, Pentecost, and Tabernacles. Grain, oil and wine, all of which the Lord promised to a faithful people, were to accompany the animal sacrifices." Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 225.*

Deuteronomy 14:22-23 You shall truly tithe all the increase of your grain that the field produces year by year. 23) "And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your

new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always.

“The offering, (literally, heave offering) symbolically set aside the animal or grain (as here) as a contribution to the Lord. Apparently it was for the priest to eat.” Ryrie
Study Bible notes: p. 233

the lump is also (holy); The ***lump*** is holy in that it represents God’s gracious gift of giving mankind volition, the freedom to make his own choices. Believers choose to trust and obey God whereas unbelievers choose to trust in their own good works and do whatever they want to do. Only believers are holy/'set apart to God' – (true Israel). Unbelievers use their volition to reject God’s benevolent offer of grace whereby they can be saved by believing in Christ through faith.

Romans 9:21-24 Or does not the potter have a right (authority) over the clay (mankind), to make from the same **lump** (man's volition) one vessel for honorable use, and another for common use? 22) What if God, although willing to demonstrate His wrath and to make His power known, **endured with much patience** vessels of wrath (unbelievers) ***prepared**

(*katartizo*, καταρτίζω, part. rp - reflexive, prepared themselves) **for destruction** (Gr. *apoleia*, at the Great White Throne)?

* God does not prepare the vessels of wrath; the free will of the unbeliever prepares himself as a vessel for wrath by rejecting God. The passive voice: the vessel of wrath (the unbeliever) receives the action of the verb through his own negative volition.

Now we address the second part of *Romans 11:16* where Paul deals with the Olive Tree itself.

“In both illustrations the principle is the same: what is considered first contributes its character to what is related to it. With a tree, the root obviously comes first and contributes the nature of that type of tree to the branches that come later.” John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 484.

and if (1st class condition, and it’s true) **the root be holy**, (referring to *Isa 11:1*, the root of Jesse - *Jesus Christ (*Isaiah 11:10*), **also the branches** (Jewish believers) **are holy**, (set apart to God through positional sanctification).

****Revelation 22:16 "I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the offspring of David, the bright morning star."***

Romans 11:17 But if ^{1st class} some of the branches (Jewish unbelievers, - racial yes, spiritual no) ***were broken off*** (set aside), ***and you*** (Gentile believers), ***being a wild olive*** (in this analogy, wild olive trees do not produce useable fruit - they must be grafted into a good olive tree to bear fruit), ***were grafted*** (v.api) ***in among them*** (Jewish believers) ***and became partaker*** (*sugkoinonos* - partners/'co-partakers') ***of both the root*** (Jesus Christ) ***with them*** (Jews) ***of the rich root*** (blessings) ***of the olive tree,***

The Olive Tree represents the place of spiritual blessings (v. 17). The Olive Tree does not represent Israel; the Jewish people are represented by the natural branches. The Olive Tree does not represent the Gentiles; the Gentiles are represented by the wild olive branches. The Olive Tree represents the place of spiritual blessing, and the Gentiles have become partakers with the Jewish believers of Jewish spiritual blessings. The point of verse 17, then, is that Jewish and Gentile believers are partaking in some way, some of the spiritual blessings of the Jews in the future.

LESSON 307 (1-4-24)

Romans 11:18 do not be arrogant (v.pmm) toward the (Jewish) branches; but if ^{1st class} you are arrogant (v.pmi), remember that it is not you who supports the root (Jesus Christ), but the root supports you.

supports – BASTAZO, βαστάζω, (v.pai); ② to sustain a burden, carry, bear. to carry a relatively heavy or burdensome object.

19) You will say then, "Branches were broken off so that I might (v.aps) be grafted in."

20) Quite right, they were broken off for their unbelief, but you *stand (v.rai) by your faith. Do not be conceited, but fear;

***stand** - HISTEMI, ἵστημι, (v.rai); ④ stand firm in belief, stand firm, unshakable, one who stands firm in his heart.

The only way a believer can be unshakable in his faith is to be unwavering in studying God's word.

2 Corinthians 1:24 Not that we lord it over your faith, but are workers with you for your joy; for in your faith you **are standing firm.**

Romans 5:1-2 Therefore having been justified by faith, we have peace with God through our Lord

*Jesus Christ, 2) through whom also we have obtained our introduction by faith into this grace **in which we stand**; and we exult in hope of the glory of God.*

***Do not be conceited**— HUPSELOS, ὑψηλός (adj. acc. pl. neut.) ② pertinent to being arrogant, exalted, proud, haughty,*

1 Corinthians 10:12 Therefore let him who thinks he stands **take heed lest he fall.**

Romans 12:16 Be of the same mind toward one another; **do not be haughty in mind**, but associate with the lowly. Do not be wise in your own estimation.

1 Timothy 6:17 Instruct those who are rich in this present world **not to be conceited** or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

1 Peter 1:17 And if you address as Father the One who impartially judges according to each man's work, **conduct yourselves in fear** during the time of your stay upon earth;

Note: The reason the Jews went out under the 5th cycle of discipline is stated here - 1. because of

unbelief. 2. They rejected the **laws of divine establishment**, 3. they rejected their Messiah, and 4. may have rejected God Himself. But because of their unbelief, they are being punished by God today. Now then Gentiles have been 'grafted' in to the plan of God to be His **Client nation** – 1. to support divine establishments, 2. to protect the Jews who are persecuted throughout the world, 3. to evangelize the world. But Gentiles did no 'work' to earn or deserve this privileged status - it is by the non-meritorious act of FAITH - so don't be arrogant and think you are better than the Jew who is under discipline by God - you are not!

“Do not be conceited, but fear;” Phobeo means fear or respect. Many times in the bible it means to have respect for God. Here - in contrast to arrogant thinking - it means to have respect for God, for His chosen race - the Jew, respect for authority . . . a wife for her husband, children for parents, men for womanhood, etc. R.B. Thieme Jr., Berachah Church, Class Notes - Romans

LESSON 308 (1-9-24)

DOCTRINE OF THE LAWS OF DIVINE ESTABLISHMENT

God has ordained certain laws for the survival and freedom of the human race during the course of human history. Anarchy exists when nations ignore these laws.

The laws of divine establishment provide the freedom to fulfill the divine plan as ordained in the divine decrees under many types of government.

In eternity past, God showcased His omniscience by decreeing everything that would ever come to pass, including the principles of divine establishment.

Establishment and the Divine Institutions

1. Volitional Freedom

Human volition must have freedom and privacy to function properly. Freedom allows us to make choices and privacy is an intricate part of freedom.

Divine establishment provides freedom and privacy for those who do not violate criminal law. People must have freedom of choice and the right to live in a free society.

All normal persons have the option of positive or negative volition at God-consciousness, plus the freedom to accept or reject Jesus Christ at Gospel hearing.

2. Marriage

Marriage is the most basic and fundamental institution in the human race. Marriage is the basis for stability in society and for the formation of civilization.

The husband is to love his wife as himself and the wife is to submit to his authority. Even the unbeliever can

have great temporary happiness through the institution of marriage. **Ecc. 9:9.**

3. Family

God has provided certain divine laws, such as the authority of parents, to protect, care, nourish, provide, train, and discipline children to prepare them for life.

Parental authority is the way of preparing children for a normal life. Permissiveness destroys this. There must be recognition of authority and orientation to certain principles in life.

Adjustment to life and orientation to circumstances demand authority training. Parents must teach poise, objectivity, respect for police, patriotism, and willingness to serve to protect freedom.

It is the responsibility of Christian parents to instill respect for the Word of God, the teaching of Bible doctrine, plus recognition of authority of the pastor-teacher. This is a spiritual responsibility over and above their establishment responsibility.

4. Nationalism

Internationalism is outlawed as being evil by the Word of God. To perpetuate the human race and bring history to its logical conclusion, God has designed the nation to protect the freedom and rights of X-number of

people on this planet. We call this nationalism. Only one language should be recognized in a nation.

All nations who follow the norms and standards of divine establishment possess the following characteristics.

(1) Interior protection of freedom is provided through a proper system of law enforcement, jurisprudence, and a system of law whereby a person is innocent until proved guilty, where only proper testimony is allowed and no hearsay is permitted, and where double jeopardy does not exist.

(2) The exterior protection of freedom comes through a strong, well-prepared military.

(3) A government of whatever category must protect the freedoms and rights of its citizens without interfering with those rights by the illegal use of power.

(4) An economy must be based on free enterprise and capitalism. Labor has no right to dictate the policy of management.

The Biblical proof that nationalism is authorized by God is found in *Gen 10:5; Deut 32:8; Acts 17:26-28*.

Acts 17:26 And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

(5) There must be a system of common law which prohibits crime and thereby protects the freedom, rights, life, and property of individuals.

(6) There must be a common culture which reflects the spiritual life, morality, esprit de corps, patriotism, and integrity of a nation through its literature, art, music, and drama.

(7) There should be a system of government which functions under its power without abusing its power to destroy freedom and establishment.

(8) As long as a government allows religious freedom and self-determination, such a government fulfills its establishment norms. Therefore, the separation of church and state becomes a basic standard for human freedom.

LESSON 309 (1-23-24)

21) for if ^(1st) God did not spare the natural branches
(ethnic Israelites), ***neither will He spare you*** (Gentiles).

22) Behold then the kindness and severity of God; to those who fell (Israelite unbelievers), ***severity, but to you*** (Gentiles), ***God's kindness, if ^(3rd) you continue in His kindness; otherwise you also will be cut off*** (removed from the tree of blessing).

Proverbs 8:13 The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate.

Psalms 5:5 The boastful shall not stand in Your sight; You hate all workers of iniquity.

1 Peter 5:5 God resists the proud, But gives grace to the humble."

All of us need to be on the alert not to become arrogant, conceited, or high and mighty. Sometimes we may be tempted to compare ourselves with someone who we feel superior to. However, we are commanded not to judge others.

Matthew 7:1 "Judge not, that you be not judged. We would remain humble if we judged ourselves to our Lord Jesus Christ.

Verses 18–22 give a warning to the Gentiles that their blessing is based on faith, **not merit**. Gentiles who thought they were better than the Israelites who were removed from the tree of blessing because in their arrogance, they started to rely on their works rather than their faith.

These verses deal with being delivered as a nation, not being eternally saved as individuals. Paul was not

discussing individual loss of salvation, but that Jews and Gentiles can be removed from the place of blessing due to their arrogance.

Romans 11:23-24 And they (Israel) also, if^(3rd) they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. 24) For if you (Gentiles) were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these (Jews) who are the natural branches be grafted into their own olive tree?

In verses 23–24, Paul prophesied Israel’s eventual restoration. He points out that God has the ability to graft natural branches back into the tree (v. 23). The reason this should be anticipated is (v. 24): That it is Israel’s Olive Tree. He states that if God grafted wild olive branches contrary to nature into a good olive tree, He can certainly do the more natural thing of grafting natural branches back into the tree. The reason for this is that this tree belongs to Israel; it is their own olive tree, the covenantal blessings that belong to the Jewish people. Furthermore, the re-grafting is the expectation. It should be anticipated that there will be a re-grafting of Israel back

into the tree. Now, the mystery will show how this will happen.

[Israel will be regrafted back into the olive tree at the 2nd Advent when all Israel will be saved/delivered from their enemies by the Lord Jesus Christ (Rom. 11:26).

Romans 11:25 For I do not want you, brethren, to be uninformed of this mystery, lest you be (v. pas) wise in your own estimation, that a **partial hardening has happened (v. rai) to Israel until the fulness of the Gentiles has come in;**

a partial hardening:

Romans 11:7-8 What then? That which (unbelieving) Israel is seeking for (acceptance of God), it has not obtained (by works), but those who were chosen obtained it (by faith), and the rest (unbelieving Jews) were hardened (v. api);

8) just as it is written (Deut. 29:4, Isa. 29:10), "God gave (v. aai) them (unbelievers) a spirit of stupor (sluggishness), Eyes to see not and ears to hear not, Down to this very day."

Romans 9:18 So then He has mercy on whom He desires (believers), and He hardens whom He desires (unbelievers).

2 Corinthians 3:14-16 *But their minds **were hardened**; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. 15) But to this day whenever Moses is read, a veil lies over their heart; 16) but whenever a man turns to the Lord, the veil is taken away.*

Finally, in **Romans 11:25–32**, Paul comes to the mystery itself. Verse 25 contains the content of the mystery, beginning with why they need to know: **first**, he does not want them to be ignorant; and **second**, he does not want them to be conceited. What they need to know is twofold: **first**, the hardening of Israel is **partial**, as he has already shown that there is still a remnant; **second**, this hardening is **temporary**. It is temporary up until—this is the key word—until the **fullness of the Gentiles** be come in.
PP

The content of this mystery, then, is that a hardening in part has befallen Israel until the fullness of the Gentiles be come in. The mystery is not the fact of Israel's national salvation; this is already known from the Old Testament. The mystery is not the fact of Israel's unbelief or hardening; this is also known from the Old Testament.

The mystery is that of a partial, temporary hardening of Israel until a full, set number of Gentiles is reached, and this is something that was not revealed anywhere in the Old Testament.

The Greek word for “fullness” means a “set number,” and Paul’s point is that God has a set number of Gentiles He intends to bring into the Body. Again, this was the mystery of Ephesians: Jews and Gentiles. Once the set number is reached, then that facet of the mystery is complete; this will complete the purpose of Gentile salvation.

Acts 15:14 Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.

LESSON 311 (2-6-24)

Romans 11:26 and thus **all** (believing) **Israel will be saved** (delivered); just as it is written, "The Deliverer (Jesus Christ) ~~will~~ come from **to Zion, He will remove ungodliness from Jacob.**" (Isaiah 59:20-21)

27) "And this is My covenant with them, When I take away their sins."

Isaiah 59:20-21 And a Redeemer will come to Zion, And to those **who turn from transgression in Jacob,**" declares the LORD. 21) "And as for Me, this is My covenant with them," says the

LORD: "My Spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the LORD, "from now and forever."

Hebrews 8:10-12 "For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them upon their hearts. And I will be their God, And they shall be My people. 11) "And they shall not teach everyone his fellow citizen, And everyone his brother, saying, 'Know the LORD,' For all shall know Me, From the least to the greatest of them. 12) "For I will be merciful to their iniquities, And I will remember their sins no more."

Read: Isaiah: 59:16-21, Zechariah 12:2-10, 14:2-3, John 12:37-43, Daniel 2:44, Jeremiah 31:33-34, Rev. 19:11-19

LESSON 312 (2-13-24)

Miscellaneous verses of what Jesus Christ will do when He returns at the 2nd Advent:

Isaiah 13:6-9, 41:10-14, 52:8-10, Malachi 4:1-3, Micah 7:7, Joel 2:1-14

LESSON 313 (2-15-24)

Then, in **verses 26–27**, the Apostle notes the future national salvation of Israel. He clearly states, and so all Israel shall be saved (26a). This is what Israel in verse 12 was referring to.

[The fulness of the Gentiles occurs when the last person is saved before the rapture. The fulness of Israel will occur when all Israel will be saved/delivered by Jesus Christ at the 2nd Advent.]

When Paul says “all Israel shall be saved,” he does not mean every individual Israelite will be saved. He is referring to Israel’s National salvation.

(vv. 26b–27). Again, the mystery is not Israel’s national salvation, but, rather, the temporary hardening that has taken place until the fullness of the Gentiles.

Romans 11:28 From the standpoint of the gospel they (unbelieving Israelites) are enemies for your sake (Gentiles), but from the standpoint of God's choice they (Israelites) are beloved for the sake of the fathers;

~~Upon the fullness of the Gentiles, and following this mystery, then all Israel will be saved/delivered. In verses 28–29, Israel’s present status during the mystery is described, starting with a contrast in verse 28:~~

As touching the gospel, they (unbelieving Israelites) are enemies for your (Gentiles) sake, meaning for the sake of Gentile salvation, the hardened element has become the enemies of the gospel, but as touching the election, they are beloved for the fathers' sake—*the election refers to Israel's national election*, and the fathers to the Patriarchs and the Abrahamic Covenant.

For these reasons, Israel's election and covenantal promises, there must someday be a national salvation.

Romans 11:29 for the gifts and the calling of God are irrevocable.

The basis, in verse 29, is that the gifts and the calling of God are irrevocable. The calling is Israel's national election; the gifts are the covenantal promises, one of which is the national salvation of Israel.

Romans 11:30 For just as you (Gentiles), once were disobedient to God, but now have been shown mercy because of their (unbelieving Israelites) disobedience,

In verses 30–32, he spells out the principle of the calling out of the Gentiles and Israel's national salvation, in that unbelief has given God the opportunity to

reveal His mercy, not on the deserving but on the undeserving. In the past, the Gentiles were disobedient, but now have obtained mercy because of Jewish disobedience (v. 30). Now Israel is in disobedience, and can also obtain mercy by the mercy shown to the Gentiles, in that the Gentiles can provoke Jews to jealousy (v. 31).

Romans 11:31 so these (Israelites) also now have been disobedient, in order that because of the mercy shown to you (Gentiles) they (Israelites) also may now be shown mercy.

Finally (v. 32), God has shut up all unto disobedience, that He might have mercy upon all, both Jews and Gentiles.

Romans 11:32 For God has shut up all in disobedience that He might show mercy to all.

Rom. 3:23 All have sinned and fallen short of the glory of God.

Romans 3:9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

Paul concludes this section with his famous doxology in verses 33–36. He recognized the wisdom and the glory of all that he has been discussing.

“If we do not understand the why of God’s dealings with Israel, with the Gentiles, and with ourselves, it is not because there is not a good and sufficient reason. The difficulty is with our inability to comprehend the wisdom and ways of God.” J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 727.

Romans 11:33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

34) For who has known the mind of the Lord, or who became His counselor?

Well, no one knows the mind of the Lord. The Apostle Paul wanted to know the Lord.

Philippians 3:10 that I (Paul) may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

“Who became his counsellor?” - No one can advise God!

Have you noticed that the Lord Jesus never asked for advice when He was here on earth?

One time—before feeding the five thousand—He asked Philip, “... **Whence shall we buy bread, that these may eat?**” Why did He ask that question? **“And this he said to prove him: for he himself knew what he would do” (John 6:5–6)**. He didn’t need Philip’s

advice. The fact of the matter is, he didn't use His disciples' advice. They said, "**Send them away.**" He said, "**You give them something to eat.**" My friend, God does not ask for advice, although a lot of folks want to give Him advice today. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 727.

35) Or who has first given to Him that it might be paid back to him again?

"Have you ever really given anything to God which put Him in the awkward position of owing you something? If you were able to give God something, He would owe you something. What do you have that He hasn't already given you? I think one reason many of us are so poor is simply because we return to Him so little of what he has given us. To tell the truth, God says He won't be in debt to anybody.

When somebody gives Him something, He turns around and gives him more. Years ago someone asked a financier in Philadelphia, a wonderful Christian man, "How is it that you have such wealth, and yet you give away so much?" The financier replied, "Well, I shovel it out, and God shovels it in; and God's shovel is bigger than my shovel!" Oh, my friend, most of us are not giving God a chance to use His shovel! We cannot do anything for Him—He will give us back more than we give to Him. *ibid*

It is impossible to outgive God! The world and all its fullness is God's.

Colossians 1:16-17 ... all things have been created by Him and for Him. 17) And He is before all things, and in Him all things hold together.

36) For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

For from Him - "Out of Him" means God is the all-sufficient cause and source of everything.

and through Him - "Through Him" means God is the mighty sustainer and worker. "... ***My Father worketh hitherto, and I work,***" ***Jesus said (John 5:17).***

G.F. and G.S. never get weary of working for us and most of the time we are unaware of what they are accomplishing.

and to Him - "Unto Him" means God is the sovereign of the universe and He calls every creature to account to Him. All things flow toward God.

To Him be the glory forever. Amen "glory" is a big deal in the Bible. It is found 359 times in the NASB.

The doctrine of the glory of God emphasizes his greatness and transcendence, his splendor and holiness. God is said in Scripture to be clothed with glory and majesty (1 Chr 16:27; Pss 29:4; 96:6; 104:1;

113:4). Creation manifests the glory of its Creator (Pss 8; 19:1–2; Isa 6:3). But it is particularly in the realm of divine grace that God’s glory is seen. God’s ancient people saw his glory as he showed them mercy and grace in his deliverance of them from Egyptian bondage (Exodus 16:7, 10; 33:18–34:8; Lev 9:23; Deut 5:24). Michael A. G. Haykin, “God’s Glory,” in *Lexham Survey of Theology*, ed. Mark Ward et al. (Bellingham, WA: Lexham Press, 2018).

By J. Vernon McGee

“Once, while driving back from Texas to California, my little girl developed a fever of 104 degrees. I took her to a hospital in Phoenix, Arizona. She did not understand why I had taken her to the hospital, especially when the doctor probed around and actually made her cry.

She said, “Daddy, why did you bring me here?” She did not understand that, since she was sick, I was doing the wisest thing I could do under the circumstances and that I was doing it because I loved her. Oh, my friend, God is doing what is best for us. We may not understand the things that happen to us, but we must believe that it is for our good that God allows them.

*We are like little children, and we cannot understand God’s ways. Our circumstances may not always seem to be good, but they come from the **“depth of the riches both of the wisdom and knowledge of***

God.” God says to us, “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8–9). Oh, how we need to recognize this fact.” J.

Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 727.

LESSON 314 (2-20-24)

CHAPTER 12

“True Christian service and living must begin with personal dedication to the Lord. The Christian who fails in life is the one who has first failed at the altar, refusing to surrender completely to Christ. King Saul failed at the altar (1 Sam. 13:8-14 and 15:7-35), and it cost him his kingdom.

The motive for dedication is love; Paul does not say, “I command you” but “I beseech (urge) you, because of what God has already done for you.” We do not serve Christ in order to receive His mercies, because we already have them (Rom. 3:21–8:39). We serve Him out of love and appreciation. True dedication is the presenting of body, mind, and will to God day by day. It is daily yielding the body to Him, having the mind renewed by the

Word, and surrendering the will through prayer and obedience.

*Every Christian is either a conformer, living for and like the world, or a transformer, daily becoming more like Christ. (The Gk. word for “transform” is the same as the one for “transfigure” in **Matt. 17:1-8.**)*

Second Corinthians 3:14-18 tells us that we are transformed (transfigured) as we allow the Spirit to reveal Christ through the Word of God. It is only when the believer is thus dedicated to God that he can know God’s will for his life. God does not have three wills (good, acceptable, and perfect) for believers in the way that there are three choices for merchandise in the mail order catalogs (“good, better, best”). Rather, we grow in our appreciation of God’s will.

LESSON 315 (2-22-24)

Some Christians obey God because they know that obedience is good for them, and they fear chastening. Others obey because they find God’s will acceptable. But the deepest devotion is in those who love God’s will and find it perfect.

*As priests, we are to present “spiritual sacrifices” to God (**1 Peter 2:4-5**), and the first sacrifice He wants each day is our body, mind, and will in total*

surrender to Him. Warren W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Wheaton, IL: Victor Books, 1992), 400.

1 Peter 2:4-5 and coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, 5) you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up **spiritual sacrifices* acceptable to God through Jesus Christ.

*** Praise to God and doing good to others are *spiritual sacrifices* that please Him (Heb. 13:15). However, "living stones" may also offer themselves as "living sacrifices"**

Hebrews 13:15 Through Him then, let us continually offer up a *sacrifice of praise to God*, that is, the fruit of lips that give thanks to His name.

Romans, Chapters 1–11 has been a discussion of the reality of God's righteousness and how it relates to the human race. Now in light of that, in the latter part of Romans we're going to talk about the responsibility of the truth as explained in the first eleven chapters.

God's instruction about every aspect of life and the purpose of that instruction is to teach us how to think with the result that it changes how we live. If we change how we live without changing how we think then we end up being like the Pharisees who are

called by Jesus “white-washed sepulchers.” They just had an external change but there’s no internal transformation and that’s at the heart of this opening verse we have in Romans, chapter 12.

★ Our goal is to become disciples, the word disciple means a learner, not just someone who’s learning and filling up their doctrinal notebooks with information but is being transformed according to the principles of **Romans 12:1–2** where their thinking is being radically overhauled and renovated by the Word of God.

One of the goals for pastors is to make disciples of their congregation. It is our responsibility to challenge people to be disciples. Jesus’ responsibility is to build the Church and our job is to feed the sheep so that they might become disciples.

However, given the opportunity, human beings under a certain amount of pressure and stress will default to their sin nature and they will go in the wrong direction. So, there needs to be standards and there needs to be absolutes that guard us from doing this.

This is when we desperately need the help, direction, and power of the Holy Spirit to help us recall the Bible doctrines we have learned so that we can apply them to our circumstances.

Most believers think that their spiritual life needs to be tidied up a bit. They haven’t noticed that their

spiritual house is rundown, it needs a new paint job, the roof leaks, it needs new carpeting, or at least, “Oops.Com Steam Cleaning.”

They are surprised when the Holy Spirit shows up with a spiritual bulldozer, ready to make major changes from top to bottom. Most Christians think, “No, no, no. I’m really not that serious. I don’t really want to remodel my spiritual house to that degree.

I just want a veneer of Christianity. I just want to get enough doctrine to have the stability in my life where I can take care of my little pet sins, but not enough doctrine to stop suppressing the truth, so that I can continue my lustful life style along with its fantasies.

“We all live for something. We start life fully committed to pleasing ourselves. As we grow, that usually doesn’t change much. Our focus can become more dispersed among areas that are important to us, such as relationships, careers, or goals. But the bottom line is almost always a desire to please ourselves. The quest for happiness is a universal journey.

However, we were not created to live for ourselves. We were designed by God, in His image, for His pleasure (Genesis 1:27; Colossians 1:16). French philosopher Blaise Pascal wrote, “There is a God-

shaped vacuum in the heart of every person, and it can never be filled by any created thing. It can only be filled by God, made known through Jesus Christ.”

Throughout history, mankind has attempted to fill that vacuum with everything except God: religion, philosophy, human relationships, or material gain. Nothing satisfies, as evidenced by the universal desperation, greed, and general hopelessness that characterizes the history of man. Jesus said, “Come to me, all you who are weary and burdened, and I will give you rest” (Matthew 11:28).

When we come to the place of recognizing life is not about ourselves, we are ready to stop running from God and allow Him to take over... We connect with God through prayer. We pray in faith, believing that God hears us and will answer. Coming to God through faith in Jesus Christ means we transfer ownership of our lives to God. We finally recognize that He is the Boss, the Lord, of our lives.

*Romans 12:1 gives a visual description of what takes place: **“Present your bodies as a living sacrifice.”** The Holy Spirit indwells us (1 John 4:13; Romans 8:16) so life is no longer about doing whatever we want. We belong to Jesus, and our bodies are the temple of the Holy Spirit.*

1 Corinthians 6:19-20 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20) For you have been bought with a price: therefore glorify God in your body.

The Holy Spirit gives us the power and desire to live for God. As we submit ourselves daily to Him, pray, read the Bible, worship, and fellowship with other Christians, we grow in our faith and in our understanding of how to please God.

2 Peter 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

“Jesus said, “If anyone would come after me, let him deny himself, take up his cross daily, and follow me” (Luke 9:23). Often, the path God wants for us leads a different direction from the one we or our friends would choose. Jesus knows the purpose for which He created us. Discovering that purpose and living it is the secret to real happiness. Following Jesus is the only way we ever find it.” Got Questions Ministries, Got Questions? Bible Questions Answered (Bellingham, WA: Logos Bible Software, 2002–2013).

(NASB) Romans 12:1 *I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.*

(NKJV) Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.*

LESSON 316 (2-27-24)

urge / beseech – PARAKALEO, παρακαλέω, (v.pai); ②
to urge strongly, appeal to, urge, exhort, encourage. “to call alongside to help.”

“**beseech**” is a little difficult for people to comprehend today. “Holy” is a word that’s been so overused that most people don’t understand what that means. The phrase “reasonable service” as it’s translated in the New King James doesn’t quite capture what the Greek says. But no single words in English really capture the sense of what the Greek is trying to communicate.

Paul could have commanded the people to do what he said to do in verse one, but he wanted them to do the things he presented voluntarily. Paul isn’t saying, “I command you to do this” but he’s recognizing that the listener, which in the 1st century was the Roman church, by extension that’s each one of us. Paul is

talking directly to me. He's talking directly to you. He's saying, "I'm giving you this challenge but you're the one that has to make up your mind whether or not you're going to accept the challenge.

He challenges them because there's a sense of impending disaster if they ignore Paul's words because they'll come under divine discipline and they'll destroy their life and/or their spiritual life.

the mercies of God – refers to the undeserved kindness that God shows toward sinners. It isn't something that believers aspire to, but something they already have.

present – PARISTEMI, **παρίστημι**, (v.aa(inf) *paristemi* which is grammatically an aorist active infinitive. An infinitive is frequently used to express purpose or result. So Paul is stating, is urging them, that the result of his challenge is that we engage in action. That the reader, and that you and I, engage in a particular action and that is to present our bodies as a living sacrifice.

Now as we look at this word we recognize that it is a word that is commonly used to express the act of bringing a sacrifice to the altar. A living sacrifice which of course would be killed but what Paul is talking about here is like a praise offering where there's not a death but something given to the Lord

in response to what he has done which is a sacrifice. Josephus tells us this was a technical term for the offering of sacrifice and it's used of the Christian presenting himself to the service of God.

Romans 6:11–18 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12) Therefore do not let sin reign in your mortal body that you should obey its lusts, 13) and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14) For sin shall not be master over you, for you are not under law, but under grace. 15) What then? Shall we sin because we are not under law but under grace? May it never be! 16) Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? 17) But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18) and having been freed from sin, you became slaves of righteousness.

We are to present our bodies a living sacrifice and in contrast we're to not be conformed to the world. That's how we present our bodies a living sacrifice, by not being conformed to the world but by being transformed by the renewing of our mind.

[bodies](#) – the Gr. word used here, “*soma*” refers to the entire person.

LESSON 317 (3-7-24)

'The Body of the Believer. In conversion, believers are said by Paul to experience not only the “saving of the soul” but the transformation of present life. They have “died to sin” (Rom. 6:2) and have been freed from sin’s bondage. Paul therefore called for holiness of life “in the flesh.” “Let not sin therefore reign in your mortal bodies, to make you obey their passions” (Rom 6:12). Righteousness, not sin, is to govern a Christian’s physical experience. The social and personal lives of believers are to be characterized by holiness.

*Physical, earthly life thus takes on new significance. Paul told Christians to “**present your bodies as a living sacrifice, holy and acceptable to God**” (Rom 12:1). Each individual human life is to be a “**living sacrifice**” to God. Far from deprecating (disapproving) earthly existence, Paul saw that in Christ it (human life) had new potential. The reason*

is that the Holy Spirit is found there. **“Your body is a temple of the Holy Spirit within you, which you have from God” (1 Cor 6:19)**. That affirmation is not to be read materialistically, as though the Spirit takes up residence in certain tissues; **“body”** means one’s whole physical, earthly existence.

Paul also anticipated an ultimate transformation of life in the body through Christ. He spoke of the **“redemption of our bodies” (Rom 8:23)** and of the transformation of **“our lowly bodies to be like his glorious body” (Phil 3:21)**. Thus the Bible, although it has a realistic view of human sin and physical deterioration, does not share the pessimism of world-views that seek escape from the world.” Robert W. Lyon, “Body,” Baker Encyclopedia of the Bible (Grand Rapids, MI: Baker Book House, 1988), 370.

a living sacrifice -The apostle Paul was urging believers to continually offer themselves as a living sacrifice in service to God. In contrast with Old Testament where the bodies of animals were slain, we can offer ourselves as a “living” sacrifice, not by dying, but by subordinating our desires and our will to the will of God.

Every morning we need to report to God to receive our orders for the day. We do this willingly

because we know that our life is all about Him, not about ourselves.

“Yielding ourselves to God as those that are alive from the dead, and our members as instruments of righteousness unto God,” are, in His estimation, not ritually but really “holy.” Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 252.

“The bodies of Christians are “members of Christ,” (1 Cor. 6:15) “temples of the Holy Ghost,” consecrated to God, and to be devoted to his service and not in heart only, but in actual life, of which the body is the agent, we are to offer ourselves, after the example of Christ.” H. D. M. Spence-Jones, ed., The Pulpit Commentary: Romans, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 343.

holy - Indicates that the sacrifice is set apart for God.

acceptable to God – EUARESTOS, εὐάρεστος, (adj. asf); well-pleasing, acceptable.

It would seem that presenting our bodies to God as a living sacrifice would be more than acceptable to God, it seems that it would be well-pleasing to Him.

(NASB) **which is your spiritual service of worship.**

LOGIKOS, λογικός, (adj. asf); true to real nature, pertaining to being genuine: spiritual. James Swanson, Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

(NKJV) *which is your reasonable service.* LOGIKOS, λογικός,

(adj. asf); pertaining to being carefully thought through, thoughtful. The English word “logical” comes from the Greek word “logikos.”

(NASB) *which is your spiritual service of worship.*

LATREIA, λατρεία, (n. asf); worship, ministry, service to God

(NKJV) *which is your reasonable service.* LATREIA, λατρεία, (n. asf); to perform religious rites as a part of worship—‘to perform religious rites, to worship, to venerate, worship.

Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 532.

LESSON 318 (3-12-24)

Recognizing how many wonderful blessings and promises that God has given to us by His grace, it is certainly a logical and reasonable deduction that believers should present their bodies as a living sacrifice to Him.

Romans 12:2 And do not be conformed to this world age, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

Paul told us what we should do in order to be pleasing to God; now he tells us what we should NOT do in order to be pleasing to God.

do not be conformed to this world age -

SUSCHEMATIZO, συσχηματίζω, (v. pmm); to form according to a pattern or mold, form, model after something.

To fashion alike, conform to the same pattern outwardly. To follow, or to conform to. Spiros Zodhiates, The Complete Word Study Dictionary: New Testament (Chattanooga, TN: AMG Publishers, 2000).

1 Peter 1:13-15 Therefore, gird your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. 14) As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 15) but like the Holy One who called you, be holy yourselves also in all your behavior;

There was a time before we were born again that we all conformed to our lusts, not knowing, or caring about what God thought about it. But now we are His children and He doesn't allow us to behave that way anymore.

Furthermore, we have died to sin and the Holy Spirit gives us the power to overcome our temptations and lusts. We also know that we are blessed when we

resist the desire to satisfy our lusts and we are chastened when we give in to lust. SO WHY DO WE DO IT?

It's true that sin is a very powerful force and that it is our nature to sin.

Jeremiah 17:9 The heart is deceitful above all things, And desperately wicked; Who can know it?

Does this mean that sin is more powerful than God?
No!

Is sin more powerful than the Holy Spirit or Jesus Christ? No!

Is sin more powerful than the Word of God? No!

Is sin more powerful than the Grace of God? No!

Are we condemned to the Lake of Fire because of our sin? No!

Does sinning make us happy? No!

Can we choose not to sin? Yes!

Can we regain our fellowship with God when we sin?
Yes!

Is there something we can do to sin less? Yes!

The issue of obeying or disobeying God is a very serious issue. It's not something to be taken lightly. It determines whether one will receive blessings and rewards or be reprimanded and punished.

Jeremiah 17:10 I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.

Romans 2:5-8 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 6) who will render to every man according to his deeds: 7) to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; 8) but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

1 John 2:15-17 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16) For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17) And the world is passing away, and also its lusts; but the one who does the will of God abides forever.

world age – AION, αἰών, (n. dsm); ② a segment of time as a particular unit of history, age. ① the present age

A particular stage of history understood according to its values, beliefs, and morals with distinction to God's.

Galatians 1:4 *who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father,*

Every age throughout history has had a dreadful, corrupt, and evil end. Those who acquire power use it to aggrandize themselves rather helping the people who they abuse.

but be transformed – METAMORPHOΩ, μεταμορφώω, (v.psm);

② to change inwardly in fundamental character or condition, be changed, be transformed.

It means to stop living in carnality and following human view- point in the cosmic system but be transformed by renewing of your mind by consistently taking in Bible Doctrine which will replace human viewpoint with divine viewpoint.

Now that the canon of scripture is complete, the only way to determine God's will is by studying His Word. That is the beginning of spiritual growth - unfailing intake of doctrine.

There are billions of people that try to transform themselves by doing good deeds in order to be acceptable to God. But they always fail because they do not know that the only way to be acceptable to God is to humble themselves by putting their faith in what the Lord Jesus Christ did on the cross by taking the punishment for their sins on Himself. Man does not have the power or the ability to make themselves pleasing to God because they rely on their own good works rather than Christ's perfect work on the cross that satisfies the justice of God.

LESSON 319 (3-14-24)

by the renewing of your mind, ANAKAINOSIS,
ἀνακαίνωσις

(n. dsf); to be changed by the renewal of your mind.

Unfortunately, most people try to be acceptable or pleasing to God by renewing their efforts to do good deeds. They are not aware that their best efforts are totally rejected by Him because only Jesus Christ was able to propitiate/satisfy the justice of God on our behalf. (1 John 2:2)

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

“the washing of regeneration” Bible doctrine has a sanctifying power that washes us clean when we believe the gospel. We are cleansed by the Word of God and renewed by the Holy Spirit.

Ephesians 5:25-26 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; 26) that He might sanctify her, having cleansed her by the washing of water with the word,

Ephesians 4:22-23 ...in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23) and that you be renewed in the spirit of your mind,

by the renewing of your mind, - NOUS, νοῦς, (n. gsm); ② way of thinking, mind, attitude, as the sum total of the whole mental and moral state of being.
① as possessed by every person.

To be transformed by the renewing of the mind, which comes about when Christians have their natural νοῦς (mind) penetrated and transformed by the

Spirit which they receive ~~at baptism~~ when they reach spiritual maturity by consistently taking in Bible Doctrine.

“The soul has essence, even though it is invisible and immaterial. This is why the Bible says that man was created in the image of God. God has essence which is invisible and immaterial. The invisible and immaterial essence of God is similar to the fact that man’s real being is immaterial and invisible. The soul is located somewhere in the cranium, and this is the most protected part of the human body. The first characteristic of the soul is self-consciousness, which means you are aware of your own existence. Secondly, there is mentality. The mentality of the soul is divided up into two parts. The first part is called in the Greek the “nous,” which is generally translated “mind.” The other part of the mentality of the soul is called “kardia” in the Greek and is translated in the King James version “heart.” Heart and mind make up the mentality of the soul. The left lobe is where information is first received, and there it becomes objective knowledge. This is the only place where things start. This is, however, not the place where knowledge is usable. That place is the heart or the right lobe. Everyone has as the mentality of the soul the final objective for all information which is the heart. R.B. Thieme, Jr. Soul notes

Colossians 3:1-2 *If then you have been raised up with Christ, keep seeking (v.pam) the things above, where Christ is, seated at the right hand of God. 2) **Set (v.pam) your mind on the things above (PSED), not on the things that are on earth.***

We can't obey the commands above it we don't diligently renew the spirit of our minds.

Operation Z



**Psalm 51:10 Create in me a clean heart, O God,
And renew a steadfast spirit within me.**

Read: **Psalm 103:1-5**

“I was very amused one day when I saw a “faith healer” on television. In fact, I was shocked because the picture I had seen of her looked very much like that of a high school girl. What I saw on television was not a high school girl—God had not renewed her youth. That will take place during the Millennium. In fact, I have a new body coming to me. I don’t have it yet, but one day in the future it will be mine.” J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 2 (Nashville: Thomas Nelson, 1997), 826.

**Isaiah 40:29-31 He gives strength to the weary,
And to him who lacks might He increases power.
30) Though youths grow weary and tired, And
vigorous young men stumble badly, 31) Yet
those who wait for the LORD Will gain new
strength; They will mount up with wings like ea-
gles, They will run and not get tired, They will
walk and not become weary.**

The long-lived eagle symbolized strength and speed, which is compared to human youth who are lacking compared to the eagle to demonstrate to older people that they can have the strength and

speed of eagles when they wait on the Lord. He never grows tired or weary so when we trust in Him, we acquire His endurance and strength to overcome our testing and troubles.

These verses have nothing to do with physical strength or power but refer to spiritual strength and power. When we ask the Lord for deliverance and are waiting for Him to act, the Holy Spirit provides us with the patience, *grit, and endurance we need to pass the test.

4. *grit - firmness of mind or spirit : unyielding courage in the face of hardship or danger. Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

We all are born physically alive but spiritually dead. Our minds desperately need to be renewed so that we can put off the old self and put on the new self.

Ephesians 4:22-24 ...that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23) and that you be renewed in the spirit of your mind, 24) and put on (v.amm) the new self (Rom. 13:12), which in the likeness of God has been created (pt.ap) in righteousness and holiness of the truth.

No believer can be renewed in the spirit of his mind if he is not growing in grace and knowledge by taking in God's word.

All believers need to be renewed in the spirit of our minds not once a year or once a month, or once a week. We need to renew the spirit of our mind every day. Every day we are exposed to evil, wickedness, deception, liars, crime, strife, violence, malice, haters of God, extortion, oppression, injustice, bias, and bigotry which can take a heavy toll on our relaxed mental attitude and the joy that we should be experiencing through our relationship with the Lord.

Often at the end of a day, our mind can very easily be on the troubles we incurred during the day rather than focusing on the Lord and His promises, who will demonstrate His power and faithfulness to us if we turn our problems over to Him.

LESSON 320 (3-19-24)

that you may prove what the will of God is,

may prove – DOKIMAZO, δοκιμάζω, (in. pa); ② to draw a conclusion about worth on the basis of testing, prove, approve,

Colossians 1:9-11 ... we have not ceased to pray for you and to ask that you may be filled (v.aps) with the (epignosis) knowledge of His will in all

(pneumatikos) ***spiritual wisdom and understanding, 10) so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing*** (pt.pp) ***in the*** (epi-gnosis) ***knowledge of God; 11) strengthened with all power...***

We should be filled with the knowledge of God's will for our lives. Where does that knowledge come from? It comes from all spiritual wisdom and understanding. Where does spiritual wisdom and understanding come from? The understanding comes from the consistent intake of God's Word and the spiritual wisdom comes from the teaching and guiding ministries of the Holy Spirit.

LESSON 321 (3-21-24)

We should do the will of God conscientiously from the heart and not from duty or drudgery. When we work for someone, we should work as if we are working for the Lord Himself.

Ephesians 6:6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, **doing the will of God from the heart.**

"WILL OF GOD" is an important NT term indicating God's choice and determination, emanating from desire.

“Paul used a Greek word in Ephesians 1:5, 9, and 11 that conveys the idea of desire, even heart’s desire. The word is usually translated as “will”—“the will of God.” But the English word “will” sublimates the primary meaning. The Greek word (thelema) is primarily an emotional word and only secondarily is it volitional. “God’s will” is not so much “God’s intention” as it is “God’s heart’s desire.” God does have an intention, a purpose, a plan. It is called “prothesis” in Greek (see Eph 1:11), and it literally means “a laying out beforehand” (like a blueprint). This plan was created by God’s counsel (called “boule” in Greek, Eph 1:11). However, behind the plan and the counsel was not just a mastermind but a heart—a heart of love and of good pleasure. Therefore, Paul talked about “the good pleasure of God’s heart” (Eph 1:5). Paul also said, “He made known to us the mystery of his heart’s desire, according to his good pleasure which he purposed in him” (v 9). Indeed, God operated all things according to the counsel of his heart’s desire or will (v 11).” Tyndale Bible Dictionary

“2. The Noun thelēma must also be noted, with the same distinction from boulēma, as denoting the desire rather than the resolve.” Ethelbert W. Bullinger, *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes, vol. 2* (Beltingham, WA: Faithlife, 2018), 147.

Ephesians 1:9 & 11 He made known to us the mystery of His will, according to His kind intention which He purposed in Him... 11) In Him also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

Ephesians 1:4-5 In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

Read: **Ephesians 5:5-18**

Now we get a description of what the will of God is.

that which is good and acceptable and perfect.

“These three qualities are not attributes of God’s will as the NIV and some other translations imply. Rather, Paul said that God’s will itself is what is good, well-pleasing (to Him), and perfect.” John A.

Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures* Walvoord and R. B. Zuck, vol. 2 (Wheaton, Books, 1985), 487–488.

good - AGATHOS, ἀγαθός, (adj. nsn); ② pertaining to meeting a high standard of worth and merit, good.

acceptable - EUARESTOS, εὐάρεστος, (adj. nsn); giving pleasure and satisfaction to a greater degree than usual, to be pleasing or acceptable to God.

This is the same Gr. word that we saw in verse one, however, that word refers to believers who present their bodies as a living sacrifice (adj. asf) whereas the word used here refers to will of God which is pleasing to Him (adj. nsn).

perfect - TELEIOS, τέλειος, (adj. nsn); ① pert. to meeting the highest standard ② of things, perfect

This word can also refer to something that is complete, completed, finished. *i.e.*, John 19:30

Verse 18 commands us to be filled with the Holy Spirit, but it doesn't tell us how to do it. The answer is found in:

1 John 1:9 *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*

LESSON 322 (3-26-24)

Romans 12:2 *And do not be conformed to this world-age, but be transformed by the renewing of your mind...*

“By permitting the Spirit of God to renew the mind, the believer will be able to test the will of God and find it good. The minute that you

and I assume a pose and pretend to be something we are not, it is impossible for us to determine the will of God for our lives. By yielding, the will of God for the life of the believer becomes good and fits the believer's will exactly. It's first good, and then it is acceptable, and finally it is perfect, in that the believer's will and God's will [fit together perfectly.]

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 730.

The believer can do all things (*Phil. 4:13*). that are in God's will. We just need to be our natural self and let the Spirit of God move and work through us.

Handley C. G. Moule (The Epistle to the Romans, p. 335) has put it like this:

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do
Or secret thing to know;
I would be treated as a child,
And guided where I go.

***Romans 12:3* *For through the grace given* (pt. ap)
*to me I say to every man among you not to think
more highly of himself than he ought to think; but***

to think so as to have sound judgment, as God has allotted to each a measure of faith.

The Apostle Paul had great gratitude to the Lord and expressed it often as we all should. He went from the chief of sinners to become the apostle to the Gentiles.

Romans 1:5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake,

Romans 15:15 But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God,

Paul was warning against either neglecting or exceeding the special graces given not only to him, but also to each person. He may be implying here that he himself, in giving these admonitions, is exercising, without exceeding, his own special authority.

Those who have authority must be careful not to neglect their responsibility to admonish those who are out of line, but not to exceed the authority that the Lord has graciously given him.

***I say to every man among you not to think more highly of himself than he ought to think* (phroneo – think, consider);**

not to think – HUPERPHRONEO, ὑπερφρονέω, (in. pa); this is a compound verb: ὑπερ *HYPHER*, – above, over, beyond, φρονέω
PHRONEO - to have an opinion, think, form/hold an opinion, judge.
HUPERPHRONEO, ὑπερφρονέω To have an unwarranted pride in oneself or in one's accomplishments—'to be conceited, to be arrogant, to be proud, to think highly of oneself.\

Proverbs 15:33 The fear of the LORD is the instruction for wisdom, And before honor comes **humility.**

Proverbs 18:12 Before destruction the heart of man is haughty, But **humility goes before honor.**

Zephaniah 2:3 ...Seek righteousness, **seek humility. Perhaps you will be hidden In the day of the LORD's anger.**

Philippians 2:3 Do nothing from selfishness or empty conceit, but with **humility of mind let each of you regard one another as more important than himself;**

Colossians 3:12 put on a heart of compassion, kindness, **humility, gentleness and patience; 13) bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.**

James 1:21 Therefore putting aside all filthiness and all that remains of wickedness, in **humility receive the word implanted, which is able to save your souls.**

1 Peter 5:5 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with **humility toward one another, for God is opposed to the proud, but gives grace to the **humble**.**

This call to humility links back to Jewish (Rom. 2–3) and Gentile (Rom. 11:18, 25) tendencies toward arrogance. All of us need to battle arrogance in our own lives from time to time.

but to think so as to have sound judgment –

SOPHRONEO, **σωφρονέω**, (in. pa); ② to be prudent, with focus on self-control, be reasonable, sensible, serious, keep one's head

“All natural abilities and spiritual gifts are from God. As a result, every Christian should have a proper sense of humility and an awareness of his need to be involved with other members of Christ's body.”

John A. Witmer, “Romans,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 488.

Humble people don't just think about themselves; they think about others and how they can help those

who are less fortunate than they are. They pray for them, call them from time to time to check on how they are doing and visit them if they are up to it. CBC is a church family, and we love our family members. Each member has something they can do in order to show their love for those in the family. This is pleasing in God's eyes.

Where is the best place to go if you want to have sound judgment? Of course, we all would give the same answer.

The Bible. What we need to do is to let people know who are not in our church family how much they can help themselves by reading and studying the Bible. If we are excited about what we have learned from the Bible, they also may want to find answers in it like we have.

LESSON 323 (3-28-24)

Christianity is based on thinking; it's based on thoughtful reflection. People can't have critical thinking if they're not educated. We've destroyed the ability of many people in this country to think critically because of the way they have been educated over the last fifty years.

Now if you can't read or think beyond that level, you're not going to be a good citizen and you can't handle the kind of thinking needed to process what's

going on culturally or if you're a believer, to process it spiritually.

Romans 12:2 uses the word “*mind*” one time and verse 3 uses the word “*think*” three times. What is the point that Paul is trying to get across? What he is stating here is a framework for understanding the basic issue in the Christian life is to get rid of all the garbage in our soul, all the human viewpoint, all the wrong ways of thinking that put rationalism or empiricism first, and to replace that with a way of thinking grounded in revelational authority and building upon the Scriptures as the most important presupposition in our soul. That calls for a radical overhaul of the way we think.

The first thing that Paul does in chapter 12 is to challenge us to present our whole life as a sacrifice to God. This just means we're going to give our life over to serving Him, but first, we must exchange our wrong way of thinking in our soul for the right way.

We all have a sin nature and probably the most difficult garbage to remove from our soul is putting ourselves first in all things.

“From the instant of Adam’s fall the human race has been absorbed with itself. The whole human race. It’s all about me. That’s the orientation of the sin nature. You may think it’s all about you but it’s really all about

me, me, me. That's the only one we care about: me, me, me. Dr. Robert Dean NT-06 Romans

Possibly, the most difficult rubbish to remove from our soul as we go through the process of renewing our mind (Rom. 12:2) is arrogance. We can have victory over always putting ourselves first if we grow spiritually with the help of the Holy Spirit's power. Our life shouldn't be only about us, but about one another. When we come to understanding of the body of Christ (the Church) there is something revolutionary and radical about the body of Christ. That is, it's no longer about each of us as an individual. It's about the body of Christ ministering or serving God by ministering to one another.

It's important if we're going to function as a church, as a body of believers, to understand these principles. The majority of churches have little or no spiritual impact on their congregations because they don't teach exegetically (*critical interpretation of a text*), so they remain conformed to the world because their minds are **not** being transformed by the renewal of their mind through Bible Doctrine.

They have not received the kind of teaching, and the instruction needed to replace the self-absorbed condition of a fallen soul to the regenerate nature where one

becomes a slave to righteousness according to Romans 6 and not a slave to the sin nature.

We all have to learn to think critically.

Proverbs 23:7 For as he thinks in his heart, so is he...

Learning to think can't be done on the basis of emotion or feelings or mysticism or intuition, which is what's popular in the culture as a whole. Many churches frame their services so that their congregation will respond to it emotionally. The arousing music, the drums, electric guitars, and horns, dimming lights to change the atmosphere, the weepy testimonies, and passionate sermons are designed to stir-up the people's emotions and feelings.

Since the people do not receive adequate teaching about spirituality, they think that the emotions they experience in church is spirituality. They believe going to church should be spiritually exhilarating and an exciting experience.

Many churches are oriented more toward doing than thinking. Several denominations practice liturgy, responsive reading, rituals, and traditions. These things can be done by people who don't really understand the meaning of what they are doing.

LESSON 324 (4-2-24) *Review*

as God has allotted to each a measure of faith.

The first thing that comes to mind for many is that we all are not allotted the same measure of faith. And why are we allotted faith instead of grace?

“One of the notable features of Paul’s teaching is that he regularly combines doctrine with duty, belief with behavior. In consequence, as in some of his other letters, he now turns in Romans 12 from exposition to exhortation, from the gospel to everyday Christian discipleship,

John R. W. Stott, The Message of Romans: God’s Good News for the World, The Bible Speaks Today (Leicester, England; Downers Grove, IL: InterVarsity Press, 2001), 316–317.

“First of all, this is not a section dealing with saving faith. There are different types of faith or different categories of faith discussed in the Scripture. There is **saving faith**. There is **faith regarding our ongoing spiritual development from the intake of Bible Doctrine** which can be called **sanctifying faith**. The phrase **faith-rest** describes **the process of mixing our faith with the promises of God**, trusting Him in the midst of a difficult situation.

So, we’re going to put our faith in God’s promises and relax as we enjoy our Relaxed Mental Attitude (RMA), trusting in His provision and protection for

the unpleasant situations or circumstances that we all experience in life.

Faith is also listed in 1 Corinthians 12:9 as a **temporary spiritual gift** which greatly enhanced the first century believers to trust God more. One of the things that we see here is that the context is in terms of spiritual gifts. So, there is faith in relation to using the spiritual gifts that God has given us.”

Romans 12:6 **Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;**

“This indicates that believers have different spiritual gifts with differing measures of giftedness. People also have differing abilities in differing measures.

The issue in verse 6 is that we have gifts that differ according to the grace given to us [and in proportion to our faith].”

Some men have the spiritual gift of pastor-teacher; some people have the ability to teach to a smaller degree in a Sunday School class, or other groups.

We are to apply or utilize our spiritual gift in relation to the proportion of our faith which if you're a baby Christian, that's going to be a baby or small portion of faith. If you're more mature, then you grow in your

faith and in your knowledge of doctrine and in your ability to use your gift in a greater way. That's the idea here, to serve Christ in proportion to your faith. So, God has given every believer a spiritual gift and we are to use it in proportion to our faith.

It is the fervor of our faith as we grow spiritually that determines the amount of grace given to each of us. Mediocre believers really don't require as much grace as those who have put their relationship with God above all else and who vigilantly study His word.

So many times we read the scriptures about the miraculous powers that are spoken of as dependent on the amount of faith believers had. A good example for this is found in Hebrews Chapter 11. Just reading it can enlighten, encourage, and inspire those who have an open mind.

“Faith in an unseen Christ brings man into connection with a world unseen, in which he moves without distinctly apprehending it; and in proportion as he learns to look with faith to that world, the more is the measure of his spiritual powers elevated.” H.

D. M. Spence-Jones, ed., The Pulpit Commentary: Romans,

Reading or studying the Bible is of little use if one does it without faith. God has graciously revealed the wonderful things that took place in the past and

that will surely come to pass in the future. Believers who study the Bible with faith, have hope for the future whereas unbelievers have no hope.

There is an untold number of believers who regularly go to church and read the Bible, but it seems to be of little value to them. In many cases the problem is all they hear is Bible stories (milk) and never receive the basics of systematic theology (the meat of the Word). However, even if a believer is getting good doctrinal teaching, he may feel that he is not growing spiritually, and it may be because he has little or no faith in what the Bible says.

Every believer has at least one spiritual gift. Some spiritual gifts require more grace than others. God expects us to use our spiritual gifts, but if a believer lacks faith in exercising his spiritual gift, it will not be edifying to him and possibly not to those to whom he ministers.

No matter what our gift may be, we are to use it in proportion to our faith. Trying to exercise our gift when we don't have the faith to support it, will never work.

LESSON 325 (4-9-24)

Romans 12:4-5 For just as we have many members in one body and all the members do not have the same function, 5) so we, who are many, are

one body in Christ, and individually members one of another.

“This is the first time that Paul introduced the great theme of the church as the body of Christ. This is the primary subject in Paul’s letter to the Corinthians, Ephesians, and Colossians. The church as the body of Christ is to function as a body.”

J. Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 9-16), vol. 43 (Nashville: 1991), 73.

members do not have the same function

PRAXIS, **πραξις**, (noun, asf); ① a function implying sustained activity, acting, activity, function. It does not represent a position but an activity,

“Using the analogy of the church as the body of Christ. Paul argues that just as the human body has many parts that carry out different functions, so the many believers are one body in Christ and members of one another. Paul’s analogy encompasses both the unity and the diversity that make up the new people of God, composed of both Jews and gentiles.”

Douglas Mangum, ed., Lexham Context Commentary: New Testament, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ro 12:3–8.

All natural abilities and spiritual gifts are from God. As a result, every believer should have a proper sense of humility and an awareness of his need to be occupied with other members of Christ’s body.

“All believers need to be reminded that we are all members of the one body (vv. 4–5) and

encouraged them to utilize their individual gifts for the benefit of the entire church (vv. 6–8).” The New American Commentary (Nashville p. 233.:

“The human body as well as the body of Christ is composed of “one body with many members, and these members do not all have the same function.” The body is a single mechanism that depends on all the members functioning together to work, yet at the same time each member performs a different task. If any of the parts of the body tries to function other than the way it was intended, the body is crippled.” Grant R. Osborne, Romans: Verse by Verse, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2017), 384.

“5) so we, who are many, are one body in Christ, *The human body as well as the body of Christ is composed of “one body with many members, and these members do not all have the same function.” The body is a single mechanism that depends on all the members functioning together to work, yet at the same time each member performs a different task. If any of the parts of the body tries to function other than the way it was intended, the body is crippled.”*

Grant R. Osborne, Romans: Verse by Verse, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2017), 384.

and individually members one of another. What would happen if the parts of a human body had

nothing to do with each other, no interaction between each other? It would be an unmitigated disaster.

What if family members had nothing to do with each other? One could make an argument that none of the traditional definitions of “family” below would describe such a “family.”

family \ 'fam-lē, 'fa-mə-\ noun, plural fam•i•lies

1 a. group of individuals living under one roof and usually

under one head : HOUSEHOLD

3 a. : a group of people united by certain convictions or a common affiliation : FELLOWSHIP

5 a. : the basic unit in society traditionally consisting of two parents rearing their own or adopted

children; Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

A high percentage of families in the U.S. have family members who have nothing to do with one another. They are sometimes referred to as “dysfunctional families.” This is a serious problem because the family is the basic foundation block of society. It would be safe to say that families around the world are under terrific attacks by demonic forces.

If families were functioning the way God designed them to be, it would solve most of the problems we are facing today.

Galatians 3:27-28 For all of you who were *baptized into Christ have clothed yourselves with Christ. 28) There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

The members of the Body of Christ are very different, physically, spiritually, emotionally, intelligently, and psychologically, and yet we are all the same in Christ Jesus.

***baptized** – This does not refer to water baptism but to a spiritual baptism that takes place the moment a Church Age believer believes the gospel. It is the baptism of the Holy Spirit where God the H.S. identifies the new believer with Jesus Christ forever.

1 Corinthians 12:11-14 But one and the same Spirit works all these things, distributing to each one individually just as He wills. 12) For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13) For by one Spirit we were all baptized / identified into one body, whether Jews or Greeks, whether

slaves or free, and we were all made to drink of one Spirit. 14) For the body is not one member, but many.

Ephesians 4:4-5 There is one body and one Spirit, just as also you were called in one hope of your calling; 5) one Lord, one faith, one baptism (the baptism of the Holy Spirit),

Church Age believers are children of God; we all have the same heavenly Father; we are spiritual brothers and sisters in Christ Jesus.

“Vertically, we belong to Christ as part of his body (1 Cor. 6:19–20). Horizontally, we belong to each other.” Ibid p. 385

1 Corinthians 6:19-20 Or do you not know (inf. ra) ***that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that *you are not your own? 20) For you have been bought with a price: therefore, glorify God in your body.***

LESSON 326 (4-11-24)

A believer demonstrates his transformed lifestyle to God by exercising his spiritual gifts in the body of Christ. Believers who are willing to present their bodies as a living sacrifice to God (Rom. 12:1), will most

likely use their spiritual gift to help build a strong body of Christ.

“Becoming a living sacrifice calls to mind Paul’s earlier words in Romans 6 about being a slave to righteousness (*Rom. 6:15–23*). When one is a slave to God (**Rom. 6:22*), the assignment from the Master becomes one way to prove and carry out God’s good, pleasing, and perfect will.” Kenneth Boa and William Kruidenier, *Romans*, vol. 6, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 2000), 367.

**** Romans 6:22 But now having been freed from sin and enslaved to God, you derive (have) your benefit (fruit), resulting in sanctification, and the outcome, eternal life (the abundant life).***

(NASB) ***Ephesians 4:15-16 but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ, 16) from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes growth of the body for the building up of itself in love.***

(NKJV) ***Ephesians 4:15-16 but, speaking the truth in love, may grow up in all things into Him who is the head -- Christ -- 16) from whom the whole***

body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Believers who use their spiritual gifts are **not** being conformed to the world or to our heathenistic culture. We are **not** to think like most people think, nor are we to act like them. So, besides exercising our spiritual gifts, what can we do to remain different from unbelievers and mediocre believers?

We must be transformed by the renewing of our mind, through the consistent intake of Bible Doctrine, so that our lives will demonstrate that God's will for us is good, acceptable, and perfect.

LESSON 327 (4-16-24)

Romans 12:6 And since we have gifts that differ according to the grace given to us, let each exercise them accordingly: if prophecy, according to the proportion of his faith;

It is by God's grace that we are given spiritual gifts and the spiritual gift we receive is by His choice, not ours. There is no merit involved at all on our part in receiving a spiritual gift or in which gift we get .

“Gifts” is the Greek word charismata, which comes from the same stem as the word for grace. It can be translated as “grace” or “free gift” and is what the Spirit of God gives you.”

J. Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 9-16), electronic ed., vol. 43
(Nashville: Thomas Nelson, 1991), 74.

The gift each believer has received is the result of the gracious outpouring of God’s blessing on the church. The various spiritual gifts are understood as concrete manifestations of the one grace bestowed on all.

1 Corinthians 12:4-7 There are diversities of gifts, but the same Spirit. 5) There are differences of ministries, but the same Lord. 6) And there are diversities of activities, but it is the same God who works all in all. 7) But the manifestation of the Spirit is given to each one for the profit of all:

1 Corinthians 12:4 Now there are varieties of gifts, but the same Spirit.

1 Peter 4:10 As each one has received a gift, minister it to one another, as good *stewards of the manifold grace of God.

* STEWARDS, οἰκονόμος, (n. npm); **oiko** = oikos (house or house manager), **nomos** = subject to

law or rule, ③ one who is entrusted with management in connection with transcendent matters, administrator

Part of our spiritual life is to serve one another within the framework within the local church. **We're to care about each other. We're to serve each other. We're to support each other. We're to encourage each other.**

When someone visits our church and then starts attending, they become a member of our church's body of Christ. How can we show them that we care for them, or encourage them, or help them, or support them if we never introduce ourselves to them?

Some members may be shy, so it would be very hard for them to introduce themselves to someone. If they ask God to help them to meet new members, He will answer their prayers. But it is **not** good if they stay to themselves and don't even make an effort to get to know visitors or new members. You may think that is ok to tell yourself that someone else can do it. But is that really ok? There are few things that are wrong about that:

1. Usually, fear motivates one to stay to themselves.
2. Who is a shy person thinking about when he avoids meeting

other people? Answer: Themselves

3. Everyone loses when we don't reach out to others.
 - a. We lose by committing the sin of putting ourselves before others, which may include divine discipline.
 - b. We also lose by failing to trust the Lord to help us overcome our fear and give us victory over our weaknesses.
 - c. They lose by not meeting a potential friend and having one less believer exercising their spiritual gift in the body of Christ.

Philippians 2:4 do not merely look out for your own personal interests, but also for the interests of others.

Romans 12:10 Be devoted to one another in brotherly love; give preference to one another in honor;

Ephesians 4:2 with all humility and gentleness, with patience, showing forbearance to one another in love,

We are members of one another which means we are inter-dependent; we depend on each other. When a member is not carrying his weight, another member must carry it.

Ephesians 4:25 Therefore, laying aside falsehood, speak truth, each one of you, with his neighbor, for we are members of one another.

It doesn't matter what our past was like, every believer receives enough of the grace of God to accomplish His plan for our life.

1 Corinthians 15:10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.

let each exercise them accordingly:

All believers need to exploit the gifts that God has given us because every believer has a responsibility to God and to the Body of Christ to do their part by using their spiritual gift.

It is typical for most churches to have 20% of the members who do whatever is needed in their local church by exercising their spiritual gift and 80% of the members who do not.

The 20 percent see the local church as a place to serve, while the 80 percent see the local church as a place to be served.

When we exercise our gift, it should be confirmed by the power of the Holy Spirit by producing results. We need to analyze the effectiveness of our spiritual gift. Are we really a blessing to fellow church members? Are we building up the church? Or are no results or edification to our church or its members?

LESSON 328 (4-18-24)

if prophecy,

“The gift of prophecy, which is mentioned first, being of especial value and importance (1 Cor. 14:1), was the gift of inspired utterance, not of necessity in the way of prediction, but also, and especially, for “edification, and exhortation, and comfort” (1 Cor. 14:3), for “convincing”). H. D. M. Spence-Jones, ed., *The Pulpit Commentary: Romans*, (London; New York: Funk & Wagnalls Company, 1909), 344.

1 Corinthians 14:1 & 3 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy... 3) But one who prophesies speaks to men for edification and exhortation and consolation.

“Paul called on his readers not to entertain an inflated view of their own importance. Rather, they should model the humility that places the rights and welfare of others above their own (Phil 2:3).

Philippians 2:3-4 Do nothing from selfishness or empty conceit, but with humility of mind let each

of you regard one another as more important than himself; 4) do not merely look out for your own personal interests, but also for the interests of others.”

As J. Denney writes: “To himself, every man is in a sense the most important person in the world, and it always needs much grace to see what other people are, and to keep a sense of moral proportion. ibid page, 233.

“Prophecy, literally, “forth-telling,” signifies the telling forth of the mind of the Lord. Predictive prophecy is only one kind of prophecy. With the completion of the canon of Scripture prophecy passes away, 1 Corinthians 13:8, 9. In his measure the teacher has taken the place of the prophet; The message of the prophet was a direct revelation of the mind of God for the occasion; the message of the teacher is gathered from the completed revelation contained in the Scriptures.”

W. E. Vine, Collected Writings of W.E. Vine (Nashville, TN: Thomas Nelson, 1996).

according to the proportion of his faith;

This recalls verse 3. It is a warning against going beyond what God has given.

Romans 12:3 ...every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

God's grace is given to us according to the amount of faith we invest into exercising our spiritual gift. But we are not to go beyond the grace that God has given us.

“The Christian faith is essentially a corporate experience. Although each member has come to faith by a separate and individual act of faith (in Christ), the believing community lives out its Christian experience in fellowship with one another.” *IBID*

Romans 12:7 if service, in his serving; or he who teaches, in his teaching;

Now, Paul lists some of the spiritual gifts.

if service, in his serving; SERVICE, **διακονία**, (n. asf); ⑤ an administrative function, service as attendant, aide, or assistant. This is the gift of serving.

In the NKJV the word “ministry” / “ministering” is used instead of “service” / “serving” but they mean the same thing.

“Ministering” is performing an act of service, referring to a manifold ministry with practical implications.

There are multitudinous forms for service in the body of believers which this gift covers—setting up chairs and giving out songbooks is a ministry. Some folks do not have a gift of speaking, but they do have a gift of service. I know one dear lady who can put on a dinner that will make everybody happy. And I believe in church dinners; if you look at me, you will know I have

been to quite a few of them—and many that this lady put on. That is her gift, and I’ve told her that. She would never make a good president of the missionary society, and you wouldn’t want her to sing in the choir, but if you want to put on a church dinner for some purpose, she is the one to get. “Ministering” includes many gifts, my friend.” J. Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 9-16), electronic ed., vol. 43 (Nashville: Thomas Nelson, 1991), 74–75.

or he who teaches, in his teaching; TEACHING, διδάσκω, (part. pa); ② to provide instruction in a formal or informal setting, teach. This is the gift of teaching.

Romans 12:8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

or he who exhorts, in his exhortation; EXHORTS, παρα- καλέω, (part. pa); This is a compound word: para = to come along side of, kaleo = encourage / to come along side to someone in order to encourage them. ② to urge strongly, appeal to, urge, exhort, encourage. This is the gift of encouragement.

he who gives, with liberality; METADIDOMI, μεταδίδωμι, (part. pa); give (a part of), impart, share.

This is the gift of giving. God gives some believers with the gift of making money for the purpose of giving a large amount of it to people in need. Some might call it the “Midas touch.” Those who have this gift must make sure that he gives liberality with all sincerity, and never grudging.

he who leads, with diligence; PROISTEMI, προΐστημι, (part. pm); ① to exercise a position of leadership, rule, direct, be at the head (of). This is the gift of leadership.

The church need leadership so that everything might be done decently and in order. This is the gift of leadership which requires diligence in exercising it.

he who shows mercy, with cheerfulness. ELEAO, ἐλεάω, (part. pa); to have mercy on people.

This is the gift of mercy. God gives some believers an extra amount of mercy and kindness. This is the gift of mercy.

For instance, there are some believers who can bring a sunbeam into a sickroom, while others cast a spell of gloom.

The following set of verses (9 – 21) consists of short exhortations or commands. The statements relate to a Christian’s relationships to other people, both saved and unsaved.

Romans 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

Paul addresses the most important ingredient first, which is love. It is key to all of what follows so it must be genuine. This is **not** referring to “**personal love**” which relates to people who are easy to love. It is referring to “**unconditional love**” or “**impersonal love**” which is loving people who are hard to like, much less to love.

Our default world view is, "it's all about me" and "what's best for me." Most of us are self-absorbed and tend to be selfish, especially when it comes to money. It's only when we're walking by the Holy Spirit that we can genuinely deal lovingly and correctly with other people.

James 3:16 For where jealousy and selfish ambition exist, there is disorder and every evil thing.

We cannot love horrible people by our own power; we must rely on the Holy Spirit to give us the power to love those who are unlovable. We treat them the way God treats us when we are arrogant and disobedient; He shows His love to us by being gracious and patient with us, even when we don't deserve it.

LESSON 329 (4-23-24)

Abhor what is evil; APOSTUGEO, ἀποστυγέω, (part. pa); to have a vehement dislike for something, hate strongly, abhor.

1 Peter 1:22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

One reason why we could very easily lose our beloved country is that so many people no longer abhor evil. Possibly half of our country has embraced evil. How could that happen in America? The Constitution of the U.S. and the Bible have been under attack incrementally for many decades. Little by little our rights and our morality have been chipped away to where evil has become commonplace.

Abhor what is evil; PONEROS, πονηρός, (adj. asn); ① pertaining to being morally or socially worthless, wicked, evil, bad, base, worthless, vicious, degenerate.

Psalms 97:10 Hate evil, you who love the LORD, Who preserves the souls of His godly ones; He delivers them from the hand of the wicked.

Psalms 119:104 From Thy precepts I get understanding; Therefore, I hate every false way.

Psalm 119:163 I hate and despise falsehood, But I love ^{my} law [doctrine].

Proverbs 8:13 The fear of the LORD is to hate evil; Pride and arrogance and the evil way, And the perverted mouth, I hate.

Proverbs 13:5 A righteous man hates falsehood, But a wicked man acts disgustingly and shamefully.

Is it possible for evil people to turn away from evil by adhering to the good?

1 Peter 3:11 And let him turn away from evil and do good; Let him seek peace and pursue it.

cling to what is good. “Paul’s first word—hate what is evil; cling to what is good—and his last—***“Do not be overcome by evil, but overcome evil with good” (Rom. 12: 21)***

Verses 9 – 21 focuses on how God expects us to get along with people which is a challenge for all of us. The common thread that runs through these verses is love. Other things which are not mentioned but are required is: humility, self- control, kindness, thoughtfulness, attentiveness, and forgiveness.

God has challenged us with a very high bar to reach as we interact with people. In fact, it is so high that we cannot reach it by our own effort. We must rely on God’s power working within us to meet His

expectation for us. Fortunately, His power is available to every believer who asks Him for it when they are in fellowship with Him by acknowledging their sins, (First John 1:9).

“A genuine relationship with Christ will be evident in personal relationships with others.” The Woman’s Study Bible, Ro 12:9

Romans 12:10 Be devoted to one another in brotherly love; give preference to one another in honor;

Be devoted - PHILOSTORGOS, φιλόστοργος, (adj. npm); loving dearly.

1 Thessalonians 4:9 Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another;

John 13:34-35 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35) "By this all men will know that you are My disciples, if you have love for one another."

brotherly love – PHILADELPHIA, φιλαδελφία, (n. dsf); love for fellow believer, formally, brotherly love; brotherly kindness.

give preference - PROEGEOMAI, προηγέομαι, (part. pm). try to outdo one another in showing respect, or as far as honor is concerned, let each one esteem the other more highly (than oneself).

LESSON 330 (4-25-24)

Romans 12:11 not lagging behind in diligence, fervent in spirit, serving the Lord;

not lagging behind – OKNEROS, όκνηρός, (adj. npm); ① possessing όκνος (a state involving shrinking from something ‘holding back, hesitation. reluctance’), idle, lazy, indolent (averse to activity, effort, or movement : habitually lazy ② pertaining to involvement in όκνος, causing hesitation, reluctance, (such as) to shrink from

diligence - SPOUDE, σπουδή, (n. dsf) ② earnest commitment in discharge of an obligation or experience of a relationship, eagerness, earnestness, diligence, willingness, zeal.

fervent in spirit – ZEO, ζέω, (part. pa); to be stirred up emotionally, be enthusiastic/excited/on fire. being fervent in spirit. Keep your spiritual fervor is literally, “being fervent, or boiling.

“The fervency is in the realm of the spirit, as that which is guided by the Holy Spirit. If constant zeal

and fervency of spirit are to characterize service for the Lord, zeal must be controlled by prudence and exercised not for self-interest but for Christ.” W. E. Vine, Collected Writings of W.E. Vine (Nashville, TN: Thomas Nelson, 1996).

Fervent is exhibiting or marked by great intensity of feeling, which is fine, but it must be kept under control. Otherwise, one can change from serving the Lord to serving self. Emotions can be a powerful force for good or for evil.

serving the Lord; DOULEUO, δουλεύω, (part. pa);
② to act or conduct oneself as one in total service to another, perform the duties of a slave, serve, obey.

*“Sinful human nature being what it is—and even saints are still sinners—it is not reasonable to expect that those whom Paul is addressing will, with **enthusiasm**, go about the business of preferring one another in honor. On the other hand, religion without **enthusiasm** hardly deserves the name religion.*

enthusiasm \in-'thü-zē-, a-zəm, en-, also -'thyü-\
noun

[Greek enthousiasmos, from enthousiazein to be inspired, irregular from entheos inspired, from en- + theos god]

1 a : belief in special revelations of the Holy Spirit

b : religious fanaticism

2 a : strong excitement of feeling : ARDOR

b : something inspiring zeal or fervor

Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam- Webster, 1996).

*Of course, the source of **enthusiasm** is not in man. If a person is going to be “set on fire,” it is the Holy Spirit who must do this. So, Paul says, “Never come behind in showing **enthusiasm**.” And he immediately adds, “Be aglow with the Spirit.” Not only should the saints take care that they do not quench the Spirit, that they do not resist the Spirit, and even that they do not grieve the Spirit; they should earnestly ask the Holy Spirit to fill them with zeal, the **enthusiasm** needed for properly carrying out their Christian duties and attaining their goal. Only then will the command, “Be aglow with the Spirit” be fulfilled when, from the heart, they are able to*

sing.” William Hendriksen and Simon J. Kistemaker, Exposition of Paul's Epistle to the Romans, vol. 12–13, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 415.

LESSON 331 (4-30-24) Review

Romans 12:12 rejoicing in hope, persevering in tribulation, devoted to prayer,

hope– ELPIS, ἐλπίς, (n.dsf); ① the looking forward to something with some reason for confidence respecting fulfillment, hope, expectation: ② hope,

[confident] expectation, prospect. ⑥ esp. pertaining to matters spoken of in God's promises, hope. β. of Christian expectation: 1 Corinthians 13:13 on the triad: faith, hope, love.

1 Corinthians 13:13 But now abide faith, hope, love, these three; but the greatest of these is love.

One thing that we will probably never see is someone who has no hope rejoicing. Our hope is not in ourselves, but in God. We rejoice because we know that it is impossible for Him to make a promise and not deliver on it.

*“The Christian’s hope is far superior to any other. Whilst it has higher pleasures and stronger supports now, it has brighter prospects for the great hereafter. There are several elements of superiority in this hope. 1. It is well founded, resting as it does upon the faithful promises of God. God is designated “**the God of hope.**” Hence the Christian’s hope is not vague, but definite; it is not hesitating, but sure.” 2. It is hope of grace for all the needs that are to come. This means hope of deliverance from all dangers, support under all difficulties, consolation under all troubles, guidance in all perplexities.” 3. It is hope which reaches beyond this present life; Hope of rest, of victory, of a*

kingdom; a hope as “an anchor unto the soul, sure and steadfast. 4. It is hope which brings joy. Making the future real, bringing the future near, hope chases away the gloom and darkness, and creates a spiritual joy, pure, serene, and unspeakable... Hope—especially as reaching beyond this brief existence, and as a mighty sustaining power—is a virtue distinctively Christian.” H. D. M. Spence-Jones, ed., *The Pulpit Commentary: Romans*, *The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 361.

Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Psalms 31:24 Be strong, and let your heart take courage, All you who hope in the LORD.

persevering in tribulation – HUPOMENO, ὑπομένω, (part. pa); ② to maintain a belief or course of action in the face of opposition, stand one’s ground, hold out, endure.

(NKJV) ***patient in tribulation***

“The human lot is characterized by affliction, but that affliction is the occasion of the calling forth of Christian virtues. If all things were as we could wish them, if we had nothing to contend with, if

nothing occurred to make us feel our own helplessness—in such case prayer would scarcely be felt to be urgent, or necessary... Life is a very different thing to those who are enlightened by revelation, as this verse conclusively shows us. Patience suffers without murmuring the ills which Providence permits. Patience waits for the relief which, in due time, Providence will send. Suffering and waiting complete this unusual virtue. It is not easy for anyone to be patient; it is easier to work with diligence and strenuousness than to endure trial without complaint—than to wait until a power not our own shall bring the trial to a close. Christian patience is the result of a belief in a wise and merciful Providence.

[Providence - God, especially when conceived as omnisciently directing the universe and the affairs of humankind with wise benevolence. A manifestation of divine care or direction.]

We do not bow to fate; we submit to a Father in heaven. Often, we cannot understand why he should permit all that befalls us. But faith assures us that the counsels of God towards us are counsels of love. We cannot shut out from the universe the unseen hand that guides and governs all for our highest and eternal good.

Our souls are patient, because we are assured that a heavenly Parent cares for us and strengthens and heals as well as smites.

Many, through faith in the meek and patient Savior, have been enabled by Divine grace to overcome a naturally impatient and imperious, hasty, and violent temper. Tribulation worketh patience, let patience have its perfect work. Patience is tried, not that it may give way, but that it may be established.

Ibid 161

Psalm 130:6 My soul waits for the Lord More than the watchmen [waits] for the morning;

Psalm 119:147 I rise before dawn and cry for help; I wait for Thy words.

LESSON 332 (5-2-24)

persevering in tribulation – THLIPSIS, θλίψις, (n.ds); trouble that inflicts distress, oppression, affliction, tribulation. Of distress that is brought about by outward circumstances

“Our life is not altogether in our own hands; we cannot control and govern all that concerns us. We have all to learn the lesson that Divine providence has appointed for us; not only to work, but to submit; that we have not only to serve, but to suffer. there comes a time to all—a time, it may be, of

sickness, or of infirmity, of calamity (a state of deep distress or misery caused by major misfortune or loss), when we must turn to Christ for grace, that we may be found “in hope joyful, in trial patient, in prayer unwearied. The tribulations of life are common to all mankind. Why should anyone endure those tribulations without the grace that can sustain and comfort?

If Christians are weighed down and distressed by the trials of life, is it not because they fail to give heed to the admonitions of God’s Word, because they neglect to use the means of grace and help which are placed within their reach? Tribulation will come. We can be sustained under it only by patience and by hope; and these virtues are the fruits of prayer. Ibid 362

Hebrews 10:32-33 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, 33) partly, by being made a public spectacle through reproaches and tribulations...

Hebrews 10:36 For you have need of endurance/patience so that when you have done the will of God, you may receive what was promised.

devoted to prayer – PROSKARTEREO, προσκαρτερέω, (part. πα); ② to persist in

something. ① busy oneself with, be busily engaged in, be devoted to.

“These three exhortations [hope, perseverance, and devotion] are closely associated. Perseverance in prayer produces joy in hope and patience in tribulation. Communion with God is essential as a controlling influence in our joy and in our patience under trial.” Ibid 362

Acts 1:14 These all with one mind were continually devoting themselves to prayer,

Luke 18:1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,

Did you notice that in verse 12, Paul put “prayer” after “persevering in tribulation”? Those who do not pray when they experience tribulation usually become a wreck emotionally, spiritually, and physically.

Romans 12:13 contributing to the needs of the saints, practicing hospitality.

This verse returns to relationships with other believers, as in verse 10. The New Testament draws out Divine principles into the detailed duties and difficulties of daily life

contributing – ΚΟΙΝΟΝΕΟ, κοινωνέω, (part. pa); ①
share, have a share. γ. Participation in something
can reach such a degree that one claims a part in it
for oneself: take an interest in, share.

“Charity should be exhibited to those in need. In every community there were the very poor, the aged, the infirm and disabled, the oppressed and persecuted, the widows and orphans. “The poor you have always with you.” Among the heathen it was too common to treat these classes with contempt and neglect. Christianity introduced a better mode of dealing with the disadvantaged. Hospitality is another form of the same virtue. By this is not meant sumptuous banquets, often given for ostentation and for purposes of policy.

In early times, some Christians [were] commended for receiving such into their houses and entertaining them, and we find admonitions to others to adopt such a practice. The motive and model of such conduct are to be found in the Lord Jesus himself. His very coming to this world was occasioned by his compassion upon our necessities: how much more his sacrifice and redemption! Ibid 362

Romans 15:25 ...but now, I (the Apostle Paul) am going to Jerusalem serving the saints.

2 Corinthians 9:1 For it is superfluous (unnecessary or needless. **for me to write to you about this ministry to the saints;**

practicing hospitality. – DIOKO, διώκω, (part. pa); strive to do something with an intense effort to a goal. James Swanson, Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

④ to follow in haste in order to find something, run after, pursue. ⑥ figuratively pursue, strive for, seek after, aspire to something. William Arndt, Frederick W. Danker, et al., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 254.

Psalms 106:3 How blessed are those who keep justice, who practice righteousness at all times!

Matthew 25:35-36 For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; 36) naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'

practicing hospitality – PHILOZENIA, φιλοξενία, (n. asf); hospitality, hospitable treatment, reception, or disposition

We should earnestly seek opportunities of hospitality rather than to wait for an occasion to rise.

Hebrews 13:2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.

When we are having a bad day or when disaster has nearly overwhelmed us, we are tempted to ignore the sufferings of other people and concentrate only on our own misfortunes. We should have enough love and compassion for those who need help and still manage the difficulties and problems that we face because we have turned our problems over to the Lord through Faith-Resting.

Believers should help their Christian brothers and sisters because they want to out of love for them and for their love for the Lord. If they have to make themselves help others and it is drudgery to them; they are displeasing the Lord and will miss out on the tremendous rewards they could have had for all eternity in heaven.

1 Peter 4:9 Be hospitable to one another without complaint.

Hebrews 6:10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

Unfortunately, there are people who take advantage of those who have compassion for others. Wisdom and discernment are needed in order to avoid being scammed by crooks who take advantage of kindhearted people. Impostors abound who prey on the naivete of good people. Each Christian must be guided in the exercise of charity and hospitality by his means, his opportunities, and his Bible doctrine.

LESSON 333 (5-7-24)

Romans 12:14 **Bless** (v.pam) **those who persecute you; bless** (v.pam) **and curse** (v.ppm) **not.**

Bless - EULOGEO, εὐλογέω, (v.pam); ② to ask for bestowal of special favor, especially of calling down God's gracious power, bless (LXX).

This verse is about kind treatment to the unkind. To bless, in this context, means "to invoke God's blessing upon." Giving of the word of blessing with which one greets a person or wishes the person well.

persecute – DIOKO, διώκω, (part.pa); ② to harass someone, especially because of their beliefs, persecute.

This verse demonstrates that we cannot obey the commands in this verse by using our own power. We must rely on the Holy Spirit's omnipotent power to show **unconditional love** to those who don't deserve it, even to those who persecute us. Unconditional

Love is treating others the way that God treats us with grace.

1 Corinthians 4:12 and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure;

Luke 6:28 bless those who curse you, pray for those who mistreat you.

Matthew 5:44 But I say to you, love your enemies, and pray for those who persecute you.

bless and curse not. In other words, we are not to have the slightest desire for the outpouring of divine vengeance on those who persecute us, and we are to include an appeal that the Lord bless them.

Commented [MS1]:

Commented [MS2R1]:

God permitted believers in the O.T. to make what are called *imprecatory prayers to Him. They would ask God to break the teeth of their enemies, gouge out their eyes, etc. These kinds of prayers are not found in the N.T. Instead, we are to invoke God's blessings on our enemies, and we are not to curse them, but we are to treat them with unconditional love.

*imprecatory prayers – A prayer for evil to befall a person.

“The proposed revision of the BCP (book of common prayer) in 1928 provided for the omission from public recitation of such portions of the Psalter as were considered incompatible with the spirit of Christianity. In some modern Anglican Prayer Books such passages are printed in brackets and are commonly omitted.” F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 829.

Here are a few examples of an imprecatory prayer:

Psalm 58:6-8 O God, shatter their teeth in their mouth; Break out the fangs of the young lions, O LORD. 7) Let them flow away like water that runs off; When he aims his arrows, let them be as headless shafts. 8) Let them be as a snail which melts away as it goes along, Like the miscarriages of a woman which never see the sun.

Psalm 109:4-16 In return for my love they act as my accusers; But I am in prayer. 5) Thus, they have repaid me evil for good, And hatred for my love. 6) Appoint a wicked man over him; And let an accuser stand at his right hand. 7) When he is judged, let him come forth guilty; And let his prayer become sin. 8) Let his days be few; Let another take his office. 9) Let his children be fatherless, And his wife a widow. 10) Let his children wander about and beg; And let them seek

sustenance far from their ruined homes. 11) Let the creditor seize all that he has; And let strangers plunder the product of his labor. 12) Let there be none to extend lovingkindness to him, Nor any to be gracious to his fatherless children. 13) Let his posterity be cut off; In a following generation let their name be blotted out. 14) Let the iniquity of his fathers be remembered before the LORD, And do not let the sin of his mother be blotted out. 15) Let them be before the LORD continually, That He may cut off their memory from the earth; 16) Because he did not remember to show lovingkindness, But persecuted the afflicted and needy man, And the despondent in heart, to put them to death.

[Romans 12:14](#) *Bless those who persecute you; bless and curse not.*

This verse runs contrary to our sinful nature, which is pointed out by Calvin who, in his comment on it, reveals keen psychological insight.

“I have said that this is more difficult than to let go [of] revenge when anyone is injured; for though some restrain their hands and are not led away by the passion of doing harm, they yet wish that some calamity or loss would in some way happen to their enemies; and even when they are so pacified that

they wish no evil, there is yet hardly one in a hundred who wishes well to him from whom he has received an injury;" William Hendriksen and Simon J. Kistemaker, *Exposition of Paul's Epistle to the Romans*, vol. 12–13, *New Testament Commentary* (Grand Rapids: Baker Book House, 1953–2001), 417.

We are to stay objective and keep a Relaxed mental attitude. We are never to take revenge into our own hands nor try to get even with people.

Romans 12:19 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.

We are to turn the issue over to God and then wait for Him to work out His perfect will in our life. We can trust God, He will never fail, faint, fall short, or disappoint us.

Satan's man returns good with evil; the natural man returns evil with evil, but God's man returns evil with good.

Jesus Christ and Steven are two great examples for us to follow. They responded to persecution even to death by praying for God's forgiveness of their persecutors.

Romans 12:15 Rejoice with those who rejoice, and weep with those who weep.

“To be glad in the blessings, honor, and welfare of others—no matter what one’s own situation (1 Cor. 12:26; 2 Cor. 2:3), and to be sensitive or compassionate to the hardships and sorrows of others (Col. 3:12; James 5:11; cf. Luke 19:41–44; John 11:35).” John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1717.

We are not only to bless, but even feel compassion for their pains and sufferings, whenever we happen to see them fallen into trouble.

“Paul doesn’t say, “Preach to those who are weeping.” No, he says, “Weep with those who are weeping.” Concerning those who are weeping, we don’t have to preach at them or speak something profound to them. We just need to weep with them without questioning God’s goodness in the process.” Jon Courson, *Jon Courson’s Application Commentary* (Nashville, TN: Thomas Nelson, 2003), 974.

“Believers are the body of Christ, when one-part hurts, everyone feels the pain; when one is joyful, everyone rejoices. Christians should not be indifferent to the suffering or joy of their fellow believers.”

1 Corinthians 12:25-26 that there should be no division in the body, but that the members should have the same care for one another. 26) And if one member suffers, all the members

suffer with it; if one member is honored, all the members rejoice with it. Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, The Nelson Study Bible: New King James Version (Nashville: T. Nelson Publishers, 1997), Ro 12:15.

2 Corinthians 2:3 *And this is the very thing I wrote you, lest, when I came, I should have sorrow from those who ought to make me rejoice; having confidence in you all, that my joy would be the joy of you all.*

John 11:35 *Jesus wept.*

Read: **James 5:11**,

When we are having a bad day or when disaster has nearly overwhelmed us, we are tempted to ignore the sufferings of other people and concentrate only on our own misfortunes. We should have enough love and compassion to weep with those who weep and still manage the difficulties and problems that we face because we have turned our dilemmas over to the Lord by implementing Faith-Rest.

Shame on members of the “Body of Christ” who disparage a fellow member because he rejoices over a great blessing that the Lord gave him. Why do they do such a despicable thing? Because they are jealous. They are self-centered, loaded down with self-pity, selfishness, and anger. But what is worst of all, they may never experience the love and faithfulness

of the Lord by trusting Him to deal with their difficulties and troubles.

They stumble through their miserable life blaming everyone but themselves, thinking that they can take handle all the trials and tribulations that occur in this wicked world.

The elder brother in the account of the prodigal son provides an example of the failure to join in rejoicing (Luke 15:25–32).

Believers who refuse to rejoice when someone is blessed, is jealous and seeking pity. They are certainly not trusting in God to provide their needs or protect them from harm.

We are to “Rejoice with those who rejoice.” The world’s motto is “*Laugh and the world laughs with you; weep and you weep alone.*” The world likes to laugh but it doesn’t have much compassion for those who weep. But believers are to be compassionate and weep with those who weep.

LESSON 334 (5-14-24)

Romans 12:16 Be of the same mind toward one another; do not be haughty in mind but associate with the lowly. Do not be wise in your own estimation.

Be of the same mind PHRONEO, φρονέω, (part.pa); ① to have an opinion with regard to something, think, form/hold an opinion, judge.

Romans 15:5 *Now may the God who gives perseverance and encouragement grant you to **be of the same mind** with one another according to Christ Jesus...*

2 Corinthians 13:11 *Finally, brethren, rejoice, be made complete, be comforted, **be like-minded***

Philippians 2:2 *make my joy complete by **being of the same mind***

(NKJV) **Philippians 4:2** *I urge Euodia, and I urge Syntyche **to be of one mind** in the Lord.*

(NASB) **1 Peter 3:8** *To sum up, **let all be *harmonious**, sympathetic, brotherly, kindhearted, and humble in spirit;*

***harmonious**, – ὁμόφρων, (adj. npm) This is a compound word in the Greek: ὁμό = *homo-* same, φρων = mind, which means “the same mind”

Being of the same mind does not mean, of course, agreement in all opinions or all subjects. It means that believers have the same mind when it comes to the basic doctrines of the Word of God.

“*Be of the same mind one toward another*” doesn’t mean uniformity of thought, but that we are to live by the same standard which is the *mind of Christ*. The mind of Christ is the Word of God. It implies: 1. One spirit. 2. One aim. and 3. One way.

1 Corinthians 2:16 For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ.

Paul’s appeals in verses 15-17 relate to a believer’s reaction to the actions and emotions of others, whether Christians or not. Believers who help one another is something that makes genuine Christians so wonderful.

do not be haughty in mind -

haughty – HUPSELOS, ὑψηλός, (adj. apn); ② pertinent to being arrogant, exalted, proud, haughty.

Being haughty in mind refers to those who are prideful. They are not concerned with the spiritual high things which are above, but those things which foster selfishness and self-esteem.

We are not to be conceited, thinking that we are superior to others. We are to be humble, depending on God who is sovereignly superior to all.

**Proverbs 3:7 Do not be wise in your own eyes;
Fear the LORD and turn away from evil.**

**Proverbs 16:18-19 Pride goes before destruction,
And a haughty spirit before a fall. 19) Better
to be of a humble spirit with the lowly,
Than to divide the spoil with the proud.**

**Romans 12:3 For through the grace given to me
I say to every man among you not to think more
highly of himself than he ought to think...**

The high things are those upon which pride sets itself. They are not the spiritually high things which are above, but those things which foster selfishness and self-esteem.

associate with the lowly. – SUNAPAGO, συναπάγω, (part.pm)

② to adjust to a condition or circumstance, accommodate.

We must adjust to the changes of life and if we remain humble, the changes are much easier to adjust to. We should seek friends to whom we have a rapport, regardless of their status in society.

the lowly – TAPEINOS, ταπεινός, (adj. dpm); ① pert. to being of low social status or to relative inability to cope, lowly, undistinguished, of no account

Christians are not to have conceit or feelings of superiority toward people and especially towards fellow believers.

“My friend let’s not be afraid of associating with humble men and things of low estate. Paul said to the Philippians, “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5)—what kind of a mind did Christ have? A humble mind.” J. Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 9-16), electronic ed., vol. 43 (Nashville: Thomas Nelson, 1991), 78.

Philippians 2:3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

Galatians 5:26 Let us not become conceited, provoking one another, envying one another.

Do not be wise in your own opinion.

wise – FRONIMOS, φρόνιμος, (adj. npm); pertinent to understanding associated with insight and wisdom, sensible, thoughtful, prudent, wise.

Many, Many, people think that they are smarter and wiser than others. A great number of the saints think they are spiritual giants, but they are not.

“Solomon, who was a man with wisdom from God, gave a very interesting injunction:

Ecclesiastes 12:13 *The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person.*

Proverbs 26:12 *Do you see a man wise in his own eyes? There is more hope for a fool than for him.* Ibid 78–79.

Proverbs 26:16 *The lazy man is wiser in his own eyes Than seven men who can answer sensibly.*

Proverbs 28:11 *The rich man is wise in his own eyes, But the poor who has understanding sees through him.*

Proverbs 2:6 *For the LORD gives wisdom; From His mouth come knowledge and understanding.*

Psalms 51:6 *Behold, Thou dost desire truth in the innermost being, And in the hidden part Thou wilt make me know wisdom.*

Psalms 111:10 *The fear of the LORD is the beginning of wisdom;*

LESSON 335 (5-21-24)

Romans 12:17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men.

Proverbs 20:22 Do not say, "I will repay evil;" Wait for the LORD, and He will save deliver you.

Proverbs 24:29 Do not say, "Thus I shall do to him as he has done to me; I will render to the man according to his work."

1 Peter 3:8-9 To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 9) **not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.**

1 Thessalonians 5:14-15 And we urge you, brethren, *admonish the unruly, encourage the fainthearted, help the weak, be patient with all men. 15) See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men.

***admonish = NOUTHETEO, νουθετέω, (v.pam); to counsel about avoidance or cessation of an improper course of conduct, admonish, warn, instruct.**

All the words that are underlined in verses 14 and 15 are in the imperative mood which means they are all commands.

“All civilized communities have their own codes of conduct, which must be observed by those who wish to enjoy the benefits of social life and the protection of political government. However, some communities admit of dueling, and generally sanction resentment and revenge. Christianity requires that honorable and peaceable conduct should be distinctive of our life in our relations to all men.”

H. D. M. Spence-Jones, ed., The Pulpit Commentary: Romans, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 365.

Over time, most societies degenerate, and we may find ourselves in the midst of a crooked and perverse generation. that is when a believer should shine. He should be diligent in pursuit of things that are good and honorable. He should be consistent in doing what is right from the intake of B.D.

“The OT law of “eye for eye, tooth for tooth” was never intended to be applied by individuals in the OT or NT; but it was a standard for the collective society to use to enforce good conduct among people.

John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1718.

Psalm 33:12 Blessed is the nation whose God is the LORD

Proverbs 14:34 Righteousness exalts a nation, But sin is a disgrace to any people.

Ecclesiastes 9:17 The words of the wise heard in quiet-ness are better than the shouting of a ruler among fools.

It is very important to recognize that we have the right to retaliate against an evil country, or countries, that attack our beloved USA. We have the right to obliterate those who would try to take away our freedom and make us slaves.

The way we keep our freedom is not by negotiating with our enemies, but to kill them before they kill us.

The verses above describe a nation that is right with God. The pastors in such a nation are not afraid to warn government leaders or foreign countries that they will face the wrath of God if they try to take away the freedom of His people.

Unfortunately, the verses above do not describe our nation. The last three and a half years, our country has changed to a degree that we no longer recognize it. We have become a godless communistic

state with leaders who either ignore God or hate Him and the Bible.

The people, even Christians, have allowed these corrupt leaders to strip away our God given rights which the Constitution guarantees. Very few are standing strong for righteousness or refusing to comply with evil. All types of sordid perversions flourish in America with the approval of most people.

Our military no longer trains our soldiers to win wars, but trains them to be sensitive to sodomites, lesbians, and transgender- ed people who are so confused that they believe they are no longer the sex that God made them. Schools are also pushing this insanity. So, our enemies have no reason to fear us and our friends have no reason to trust us.

Our country and our lives exist by the mercy of God!

"There is a point where forbearance and toleration are no longer a virtue, when authority is no longer legitimate, and when submission is no longer required. Government can become so corrupted by evil that continued

allegiance and submission to it becomes evil as well.”

(Tolerating Tyranny – from back cover)

Respect what is right – PRONOEO, προνοέω, (part.pm); ① *to give careful thought to, take thought for, take into consideration, have regard for.*

Respect what is right – KALOS, καλός, (adj. acu, sing, neut.) ② *pertaining to being in accordance at a high level with the purpose of something or someone, good, useful, moral.*

2 Corinthians 8:21 *for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men.*

(KJV) ***2 Timothy 2:15*** *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

in the sight of all men. Believers should behave the same no matter where they go or who is with them. Some people behave a certain way at church and another way when they are at home or at work or when they hang out with the guys.

Like God, who does not change, we should be the same no matter where we are or who we are with.

Romans 12:18 *If^(1st) possible, so far as it depends on you, be at peace with all men.*

Paul had traveled to many countries as the apostle to the Gentiles so he learned first-hand that there are some people who no one can get along with. The idea here is as long as it depends on us to be at peace with all men, we are to give it our best effort and if they are impossible, we are to shake off the dust on our feet and move on.

LESSON 336 (5-28-24)

Acts 13:49-52 *And the word of the Lord was being spread through the whole region. 50) But the Jews aroused the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. 51) But they shook off the dust of their feet in protest against them and went to Iconium. 52) And the disciples were continually filled with joy and with the Holy Spirit.*

Psalms 120:7 *I am for peace, but when I speak, They are for war.*

We all should seek peace, but when we give the truth of God's word to others, they wage war against us because they believe what is not true and are unwilling to be openminded, so they stubbornly cling to lies.

Matthew 5:9 *Blessed are the peacemakers, for they shall be called sons of God.*

When people disagree with one another, they often become hostile, and it winds up turning into an ugly argument or even a fight. We should try our best to calmly cool down the situation if possible.

Romans 14:19 *So then let us pursue the things which make for peace and the building up of one another.*

Toleration for others makes for peace. We all need to let go of the petty annoyances from others and not make a big deal out of them. However, if someone you have a relationship with has said something or done something that has become an issue, it needs to be addressed in a spirit of saving or enhancing the relationship.

Romans 12:19 *Never take your own revenge, beloved, but leave (v.aam) room (give a place) *for the**

wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord.

When someone holds a grudge against another person, they are disobeying God's command to never take your own revenge. People who hold grudges are bitter and implacable. They have a grumpy attitude and will not allow themselves to put the issue behind them and move on.

The grudge one has towards someone they hate doesn't harm them, but it always harms the one holding the grudge.

First of all, they are under divine discipline of God for disobeying Him, plus, they won't allow themselves to enjoy life because they see themselves as a victim who must get even with the guilty party.

Believers should never hold a grudge; they put the one who wronged them in the Lord's hands and pray for them and then move on.

Leviticus 19:18 You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.

Romans 12:20 "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so

doing you will heap burning coals upon his head."

This verse is a quote from **Proverbs 25:21-22**

Romans 12:17a *Never pay back evil for evil to anyone.*

"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. In light of God's promise to execute vengeance, a Christian should therefore feed his enemy and quench his thirst—in short, respond to his evil with Christian love." John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 490.

"I am like the Irishman who was hit on one cheek, and he got up and turned the other cheek. This time the fellow hit him so hard, he knocked him down. Then the Irishman got up and beat the stuffings out of the other fellow. Somebody asked him, "Why in the world did you do that? You turned the other cheek; why didn't you leave it like that?" "Well," he said, "the Bible says to turn your cheek, and I had only one other cheek to turn. The Lord didn't tell me what to do after that, so I did what I thought I ought to do." That is what most of us do. We find it difficult not to hit back. But the minute you and I take the matter into our own hands and attempt to work the

thing out by hitting back as hard as we can, we have taken the matter out of God's control, and we are no longer walking by faith."

J. Vernon McGee, Thru the Bible Commentary: The Epistles (Romans 9-16), (Nashville: Thomas Nelson, 1991), 80-81.

for in so doing you will heap burning coals upon his head.

"The meaning which suits the context best seems to be, that by repaying hostility by kindness the hard heart of one's enemy will be subdued to repentance, with resulting manifestation of friendliness."

W. E. Vine, Collected Writings of W.E. Vine (Nashville, TN: Thomas Nelson, 1996).

One can never tell, by helping an enemy rather than mistreating him, may cause him to be contrite and regretful. It is much better to have an enemy who is humble and repentant than one who is evil and domineering.

Romans 12:21 Do not be overcome by evil but overcome evil with good.

Most people, including believers, are overwhelmed by evil because they don't have the power or the knowledge to overcome it. If you are a believer and don't know how to access the power of the Holy Spirit, then you will not be able to overcome evil with good.

*"Overcome evil with good." God has given the believer the "good," which is the Holy Spirit. He is to walk in the Spirit. **"This I say then, Walk in the***

Spirit, and ye shall not fulfill the lust of the flesh” (Gal. 5:16). Paul goes on to say, “If we live in the Spirit, let us also walk in the Spirit” (Gal. 5:25).” ibid 81

1 Thessalonians 5:15 See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men.

1 Peter 3:9 not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

Proverbs 3:3-4 Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart. 4) So, you will find favor and good repute In the sight of God and man.

LESSON 337 (5-30-24)

CHAPTER 13

The first seven verses of Romans 13 cover the relationship between Christians and government in more detail than any other Scriptures.

Verses one through seven of Romans 13 are probably some of the most misunderstood verses in the Bible which result in horrendous consequences.

The view that **Romans 13:1-7** or **1 Peter 2:13-15** were written to compel believers to submit to tyranny is biblically incorrect. Consider the following three points:

1. None of the verses in question state that we must submit unconditionally to civil government even though some people impose that idea on the text. In fact, there are no Scriptures in the entire Bible that teach that.
2. Proper hermeneutics (interpretations) forbids such a conclusion. There are many examples in the Bible of people who disobeyed civil government and were blessed by God for doing so as we'll see in Chapter 10, "Examples of Biblical Civil Disobedience."
3. There are clauses in the Romans 13 and 1 Peter passages that limit civil government. Only rulers who function as "ministers of God for good" have authorization from God, Rom. 13:4. Good citizens have nothing to fear from God's ministers; in fact, they may receive praise from them for their good

behavior, Rom. 13: 3 and 1 Pet. 2:14. This certainly does not apply to rulers who abuse people they have pledged to serve.

Still, many believe that Romans 13:1-7 requires unconditional submission and so they feel obligated to stand idly by while their government enslaves them.

“Romans chapter 13 has become a kind of ubiquitous opiate that causes Christians to revel in sheepish slavery and servitude... [and has] caused more Christians to surrender their God-given liberties and freedoms to all sorts of tyrants, both secular and religious.” ⁹⁷

One of the main reasons people misunderstand these seven verses is because they fail to recognize that they do not refer to **all** governing rulers. They refer only to those who submit to God’s authority and function as His ministers for good. All other rulers are under His condemnation, not His blessing.

These verses define the ideal government from God’s divine perspective as one that operates properly as His minister for good, possessing legitimate authority to punish evildoers.

To apply the submission that Romans 13:1-7 requires to a tyrannical government that has

become a minister of Satan for evil is a gross misapplication!

“Nothing in the entire passage has any reference to wicked rulers. It says not one word about rebellious magistrates; or those who oppose God; or those who become despotic or tyrannical in their abuse of power. None of these sorts of governments are addressed or described here at all. Rather, the whole point of the passage is simply to clarify that there is indeed a God-ordained purpose for civil government.”⁹⁸

On January 30, 1750, Jonathan Mayhew delivered a sermon on Romans 13:1-7.

“The apostle’s [Paul] doctrine... may be summed up in the following observations, viz.: That the end of magistracy is the good of civil society... That civil rulers, as such, are the ordinance and ministers of God; it being by His permission and providence that any bear rule and agreeable to His will that there should be some persons vested with authority in society, for the well-being of it... It is obvious then, in general, that the civil rulers whom the apostle speaks of, and obedience to whom he presses upon Christians as a duty, are good rulers,

such as are, in the exercise of their office and power, benefactors to society....” 99

In the earlier chapters of Romans, Paul stressed the Good News of salvation through faith in Christ and how it set us free from servitude to the Mosaic Law. But there was the possibility that believers of his day might have misunderstood this newly acquired freedom and misuse it to support a growing anti-government view- point that had developed out of hatred for the Roman conquerors who had taken over their land.

Runyan Gordan describes their erroneous viewpoint in what could have been their own words:

“I used to be under the [Mosaic] law. Now, Christ has set me free. Not under law but under grace. If I am no longer bound under the jurisdiction of the Law of God in this manner, then surely no merely human laws or governments can have any authority over me! If I’m free from servile life under God’s own Law, how much less could any government of man command my service?” 100

Romans 13:1-7 very clearly condemns lawlessness and anarchy which is the mindset described above. So, Paul corrected this problem, not by requiring unconditional submission to an abusive government,

but by describing a government that operates as a minister of God for good where submission is required.

ROMANS 13:1 SUBMISSION TO GOD'S DELEGATED AUTHORITIES

Romans 13:1 Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

This verse gives a very general statement concerning God's establishment of government and the universal concept of authority and submission. Set apart by itself, it gives rise to several questions. Is it demanding unconditional submission to all governments, including those that are despotic?

“Perhaps the best solution, then, is to view [Romans] 13:1-7 as a general statement about how the Christian should relate to government, with exceptions to this advice assumed but not spelled out here.” ¹⁰¹

Since this verse leaves a lot of “What if...?” questions unanswered, let's break it down piece by piece:

Romans 13:1 (a) Let every person be in subjection to the governing authorities...

We know that people holding Viewpoint One believe this sentence is all that needs to be said because it requires everyone to submit to governing authorities, even if they are tyrants.

However, Everett Harrison sheds light on the issue by pointing out that tyrants are not the subject of this passage. They are not under consideration or relevant in these verses.

“The presentation [Romans 13:1-7] seems to take no account of the possibility that government may be tyrannical and may reward evil and suppress good’, notes Everett Harrison. Why? Paul’s silence probably means he is dealing with the ‘norm,’ with the state that fulfills the ideal for government. But recognize one thing: Paul does not call for absolute obedience to everything the state demands, or for a willingness to comply at any cost for the sake of security. He deals instead with the mandate God gives to government and with the way a government should function.” ¹⁰²

“Governing authorities” are supposed to enforce God’s laws and God’s will, not their own. Every person, no matter what his or her position in life may be, must answer to authority. A more literal rendering of “governing authorities” from the Greek is “higher powers.” Everyone has a “higher power” over him to

whom he is required to submit, and that includes those in government.

Ideally: Children submit to parents. Wives submit to husbands. Employees submit to their bosses. CEOs submit to the board of directors. The board of directors submits to the shareholders. People submit to police officers. Police officers submit to judges and judges submit to Congress. Congress and the President submit to the Constitution, and everyone inevitably answers to the ultimate authority which is God.

“Romans 13:1-7 describes a general principle to all human beings for all times of what higher powers are, how they are ordained of God, and under what conditions are they made the ministers of God, and when they are thus to be submitted to.” 103

Romans 13:1 (b) ... for there is no [legitimate] authority except from God, and those which exist are established by God.

J. B. PHILLIPS N. T. Translation:

Every Christian ought to obey the civil authorities, for all legitimate authority is derived from God's authority...

It should be understood that all legitimate or lawful authority comes from God, so no one can ascribe absolute authority to himself. When one assumes

authority that is not from God, then it is counterfeit, illegitimate, unlawful, and therefore requires neither respect nor submission.

Dictators, tyrants, despots, warlords, mafia heads, leaders of street gangs, etc. certainly have authority that they assert, but it is illegitimate because it has not been delegated to them from God. They do not submit to Him or His laws, but instead, act contrary to His Just and Righteous standards.

“Paul states very clearly in Romans 13:1 that all government is ordained and established by God. In the Bible, parents, pastors, civil authorities, employers, and others are said to have received their authority to govern from God. This authority, however, is delegated authority. It is not to be exercised independent of God’s Word. In fact, the Bible recognizes no power independent of God. (Romans 13:1) For any delegated sphere of authority to speak of itself as a power independent from God is rebellion against Him. For the courts, the Internal Revenue Service, and other civil agencies to speak of their authority as being over all areas of life and as being derived from the state, is blasphemy.”¹⁰⁴
A man may become king or be elected president, but if he is an autocrat, he has no appointment from God. God rebuked Israel when He said:

They have set up kings, but not by Me.... Hosea 8:4

People must be able to determine when authority is legitimate and when it is not, which laws are valid and which ones are not. When people cannot distinguish between these, tyrants cannot be deterred.

“He [the believer] has therefore the freedom, the free will, the self-determination to choose between legitimate and illegitimate authority; legitimate authority delegated by God; illegitimate authority provided through the satanic administration of the rulership of this world. Therefore, all human authority is a matter of human choice, human volition. Legitimate authority won’t work unless someone accepts that authority, and even illegitimate authority won’t work unless someone accepts that authority.” 105

R.B. Theime Jr., Unpublished Class Notes, “Revelation 2.”

“All laws which are repugnant to the Constitution are null and void.” 106

“An unconstitutional act is not law; it confers no rights, imposes no duties; affords no protection; it creates no office; it is in legal contemplation as inoperative as though it had never been passed.”

107

The media and politicians have convinced most people that our government is all-powerful and can fix any problem simply by creating new laws. The trouble is most of these laws ignore the Constitution and the natural laws of God.

“It’s [the Constitution’s] conception of power was Christian: power is ministerial, not legislative, i.e., powers in any area, church, state, school, or family, are not endowed with ability to create laws apart from the higher law but only to administer fundamental law as man is able to grasp and approximate it. Civil government is thus an administrator rather than a creator of law; it is not sovereign over law but is under law. The doctrine of express powers [government has only the powers expressed in the Constitution] is a strong limitation on even the administrative or ministerial role of civil government.”

108

Thank God our founding fathers designed our country to operate under the Rule of Law established by the Constitution rather than operate under the caprice of men.

“We in the United States of America do not live under a monarchy. We have no king. There is no single governing official in this country. America’s ‘supreme Law’ does not rest with any man or any group of men. America’s ‘supreme Law’ does not

rest with the President, the Congress, or even the Supreme Court. In America, the U.S. Constitution is the 'supreme Law of the Land.' Under our laws, every governing official publicly promises to submit to the Constitution of the United States. Do readers understand the significance of this distinction? I hope so ... This means that in America the 'higher powers' are not the men who occupy elected office; they are the tenets and principles set forth in the U.S. Constitution. Under our laws and form of government, it is the duty of every citizen, including our elected officials, to obey the U.S. Constitution." 109

The United States has wonderful natural resources and hard-working people, but what separates us from all other countries is that we recognize that our rights come from God and our government is subordinate to the Constitution.

"The people themselves are the government in our system, and the true law of the land is not found in the courts or in the legislatures but in the Constitution of the federal government and in the Constitutions of the several States." 110 H. Wayne House, *The Duty of Civil Disobedience to the Government: Contemporary Struggles Between Christians and the State*, p. 170.

Because God's law exceeds the authority of man's laws, any law, statute, code, or rule that is contrary to God's Law requires no submission.

"Human laws are only valid and good in so far as they conform to His [God's] law, explaining and applying it; they are bad whenever they contradict or disregard it; and it is then not only your right, but your duty, to disobey them and abolish them... You have not, and cannot have, any master but God, without being false and rebellious to Him." 111

The Bill of Rights also puts limits on those who rule and makes them responsible to God and to the people to stay within those limits.

"God desires that every man should have the unimpaired and divine right of choice as long as that choice does not violate the right of our neighbor to make his own choices." 114

God has never given anyone the authority to take away our freedom to live according to our convictions, and that especially applies to tyrants who try to force us to submit to their dictates against our will.

LESSON 338 (6-4-24)

There must be a balance between the freedom of the people and the authority of the government.

“Freedom without authority becomes anarchy, in which no one is free; but authority without freedom is tyranny, which ceases to be legitimate authority. **No tyrant can remain in power without the consent and cooperation of his victims.**” 115 R.B. Thieme Jr., *Christian Integrity*, p. 72.

Wow, **consent, and cooperation enable tyrants**, what a statement!

God used dictators and tyrants from pagan countries to discipline the Israelites for their disobedience, but that does not mean that cruelty is sanctioned by God. It isn't. But He can and does use illegitimate authority wielding tyrants to achieve His purpose. Using an evil, pagan nation to discipline Israel does not mean God has sanctioned it as a lawful authority. Here is the point:

Anyone who uses his authority to abuse others did not receive it from God. God never condones abusive authority.

*They [the Chaldeans] are dreaded and feared. Their justice and authority originate with themselves. **Habakkuk 1:7***

It is difficult for some people to accept the fact that our nation has essentially abandoned the **Rule of Law** under the Constitution and now operates unconstitutionally through executive orders, statutes, codes, rules, and regulations that have not been enacted into positive law. **Positive law** is a law where its exact words have been approved and passed by Congress.

The **Federal Reserve**, a private corporation, illustrates the point. It is owned and controlled by international bankers who operate in such secrecy that their names remain unknown. And we have allowed this powerful, unelected, foreign group of people to control the entire economy of the U.S.

LESSON 339 (6-11-24)

ROMANS 13:2 PUNISHMENT FOR RESISTING LEGITIMATE AUTHORITY

(a) Therefore, he who resists authority has opposed the ordinance of God; (b) and they who have opposed will receive condemnation upon them-selves.

The context includes anyone and everyone, whether citizen or ruler.

“**Resists**” is used metaphorically to set oneself in opposition or in array against something or

someone; to resist. The one who resists the order of authority established by God is actually opposing God.

“Ordinance” comes from the Greek word “diatage” meaning order or arrangement. Here it refers to the order or arrangement of authority from God.

Romans 13:2 is based on the premise of verse 1b concerning legitimate authority being established by God. Anyone who resists legitimate authority is opposing the ordinance of God whether he is a citizen who robs a bank or a government official who oppress the people.

Many have misunderstood this verse because they think it pertains only to the people but not to their leaders. However, it applies to both because both answer to God for their actions. In our system of government, officeholders are not only answerable to God, they are supposed to answer to the people as well.

“Magistrates may hence learn what their vocation is, for they are not to rule for their own interest, but for the public good, nor are they endued with unbridled power, but what is restricted to the wellbeing of their subjects; in short, they are responsible to God and to men in the exercise of their power.” 117

All authority that is delegated by God is limited and is legitimate. The moment a husband, parent, pastor, boss, policeman, judge, senator, congressman, or president abuse those under his or her authority, their authority becomes illegitimate and is in opposition to God. They have crossed the line from being a servant of God to being a rebel against Him.

When governing officials raise their right hands to make a solemn oath to abide by the Constitution saying, "...so help me God," and then defiantly break that oath by violating our rights over and over again, they dishonor themselves and forfeit their right to govern. Here is another look at the first part of verse 2:

Romans 13:2 (a) Therefore he [citizen or ruler] who resists [legitimate/lawful] authority has opposed the ordinance [the order or arrangement of authority] of God....

It is important to recognize that Romans 13, verses 1 & 2 emphasize God's arrangement of authority. Rulers are under God's authority and citizens are under the rulers' authority. When both submit to the authority over them, all is well. When either one fails to submit to God's arrangement of authority, they receive God's condemnation.

Romans 13:2 (b) ...and they [citizens or rulers] *who have opposed* [God's arrangement of authority] *will receive condemnation upon themselves.*

People who are unaware that both citizen and ruler must subordinate themselves to the authority of God and rulers must also submit themselves to the Constitution.

People tend to cower when intimidated or threatened by government bullies. However, if they were aware that rulers must be subordinate to their higher authority as well, they might be more prone to stand up to these tormentors and insist that their rights be respected.

ROMANS 13:3 LEGITIMATE RULERS RESPECT

GOOD BEHAVIOR

(a) For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? (b) Do what is good, and you will have praise from the same.

This verse continues to express the viewpoint of rulers functioning under the authority structure designed by God. This means that they are not

opposing God but are submitting to Him and acting as His servants.

We would describe them as legitimate rulers who stay within the confines of their constitutional limitations and recognize the God-given rights of individual citizens. In no way is this verse referring to evil rulers who are perpetuating corruption in governments.

[Romans 13:3](#) (a) *For rulers are not a cause of fear for good behavior, but for evil...*

People with good behavior don't normally commit crimes, so they should have nothing to fear from their rulers. But criminals have good reason to fear rulers because God has given them the authority to punish evildoers. This is good and proper. However, it is neither good nor proper when well-behaved, law-abiding people fear their government.

“When the people fear the government, there is tyranny; when the government fears the people, there is liberty.”

~ Thomas Jefferson ~

People should obey laws when they are constitutional, just and in accord with God's natural law, not because they fear their government. Most people

know little if anything about God's natural law and are unaware of its importance. However, God's natural law is the ultimate law which is over every person in every place.

The signers of the Declaration of Independence understood this when they risked their lives to adhere to it rather than the arbitrary, freedom-destroying laws of their king. It is mentioned in the first sentence of the Declaration.

“When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitles them....” 120

WHAT IS GOOD BEHAVIOR?

The Bible covers this in the following verses:

Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets. Matthew 7:12

And just as you want people to treat you, treat them in the same way. Luke 6:31

“Along with the Ten Commandments, the Bible’s most famous document, no piece of legislation ever enacted has influenced human behavior as much as the biblical injunction to **‘Love your neighbor as yourself’ (Leviticus 19:18)**... [It] establishes the imperative of treating people with justice and compassion and introduced the Golden Rule to the world; the Exodus narrative made clear that, despite the inequities of this world, God intends that ultimately people be free.” ¹²¹

Richard J. Maybury wrote the series of books called Uncle Eric’s Model of How the World Works. Below is a sample of his sage advice from one of his books that gives two basic laws defining good behavior.

“Some people will wait for disaster to swallow them up, and others will choose like America’s founders to passionately fight for a nation, conceived in liberty and dedicated to the two fundamental laws that make an advanced civilization possible. The Two Laws:

- 1) Do all you have agreed to do.
- 2) Do not encroach on other persons or their property.” ¹²²

Just think how wonderful it would be if the myriads of regulations were abolished and a person had the

right to do anything he pleased as long as he didn't infringe on the rights of others. THAT is true freedom!

If you want to carry a gun for protection, no problem. You're not infringing on the rights of others. If you want to drive without a seatbelt, no problem. You're not infringing on the rights of others. If you want to get married and want to record it in the family Bible rather than paying for a license from the STATE, no problem.

You're not infringing on the rights of others. If you want to (fill in the blank) _____, just make sure you're not infringing on the rights of others. You get the idea.

God has given rulers the authority to punish evildoers and only evildoers. Those who do not encroach on the rights of others should be praised, not punished. And yet people today have grown accustomed to being punished with fines or imprisonment when they have neither harmed anyone nor violated anyone's rights.

Multitudes receive punishment every year for such things as driving without a seatbelt, carrying a weapon without a permit, disciplining their children according to biblical standards, going a few miles

over an arbitrary speed limit, having an expired inspection sticker, driving without car insurance, driving with an expired driver's license, and for not having health insurance, thanks to Obamacare. Who have they harmed? Whose property has been damaged? Whose rights have they violated?

Some believe that without these color of law dictates, there would be chaos, but it wasn't that long ago when none of these existed and people got along just fine. Even so, some still believe they are necessary because they keep us safe and maintain order by forcing irresponsible people to become responsible citizens.

Whether these so-called "laws" keep us safe is debatable, but one thing is sure; they destroy freedom by penalizing people who have not harmed anyone or their property. Federal, state, county, and local governments create thousands of codes, rules, regulations and statutes every year that impose stiff penalties on people for violating nothing more than petty, bureaucratic, revenue-generating minutia. These actions are done in violation of the Constitution and the first sentence of [***Romans 13:3, "...for rulers are not a cause of fear for good behavior, but for evil."***](#)

LESSON 340 (6-13-24)

The cost of incarcerating people on these arbitrary statutory infractions created by bureaucrats is alarming.

“Stated in financial terms, as of 2006, the federal government and all state governments spent a staggering \$109 billion annually on feeding, clothing, and confining imprisoned adults, as well as nearly \$98 billion on police services and \$47 billion on prosecutions.”¹²³

“Although America has approximately 5 percent of the global population, 25 percent of the world’s prisoners reside here ... only a small fraction of the federal government’s criminal code can be considered truly legitimate, and it is the government, and not the individual it prosecutes, that is guilty of the greater unlawful conduct. It is high time that we utilize the criminal law for its one and only purpose: To safeguard our liberties, not restrain them.”¹²⁴ Judge Andrew P. Napolitano, *It Is Dangerous To Be Right When the Government Is Wrong*, p. 241

People should be able to go about their business without any fear of punitive action from the government as long as they haven’t infringed on anyone else’s rights or property.

WHAT IS BAD BEHAVIOR?

You shall not murder. 14) You shall not commit adultery. 15) You shall not steal. 16) You shall not bear false witness against your neighbor. **Exodus 20:14-16**

You shall not steal, nor deal falsely, nor lie to one another. 12) You shall not swear falsely by My name, so as to profane the name of your God; I am the LORD. 13) You shall not oppress your neighbor. **Leviticus 19:11-13**

You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor. **Leviticus 19:16**

You shall not take vengeance. **Leviticus 19:18**

...being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice. **Romans 1:29-32**

Bad behavior is easy to identify, so there should be no confusion about what kind of behavior rulers should praise and what kind they should punish.

Romans 13:3 (b) Do you want to have no fear of authority? Do what is good, and you will have praise from the same...

When a person treats others the way he would like to be treated, he should have nothing to fear from governing authorities. God has given man a conscience, but if he lacks discernment and/or rejects principles of right and wrong, he should be afraid because God has given rulers the responsibility of punishing wrongdoers.

ROMANS 13:4 MINISTERS OF GOD FOR GOOD

(a) For it is (pres) a minister of God to you for good. (b) But if you do (sub) what is evil, be afraid (imp); it does not for bear (pres) the sword for nothing; (c) for it is (pres) a minister of God, an avenger who brings wrath upon the one who practices evil.

The word “minister” is a noun referring to a minister, servant, or deacon. The phrase can be translated either way as shown below:

For he is [keeps on being] a minister [servant] of God to you for good.

For it [government] is [keeps on being] a minister [servant] of God to you for good.

This verse makes a sharp distinction between governing authorities who have God's approval and those who do not. Unjust rulers are not legitimate; they are not God's ministers for they operate without His authorization. They are ministers of Satan for evil.

God never designed government to be a minister of evil. When it becomes evil, it no longer functions as a servant of God for good but as a servant of Satan for evil, and we are not required to submit to Satan's servants but to resist them.

Two verses tell us to resist the devil:

Submit therefore to God. Resist the devil and he will flee from you. **James 4:7**

Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. 9) But resist him, firm in your faith... **1 Peter 5:8-9**

Since we are commanded to resist Satan, then we must certainly be allowed to resist those who have become his servants.

God designed the structure of civil authorities in the human realm to be subject to Himself, so they must rule according to His just and righteous standards.

By me, kings reign and rulers decree justice. 16) By me, princes rule and nobles, all who judge rightly.

Prov. 8:15-16

He who rules over men must be just, ruling in the fear of God. (NKJV) **2 Samuel 23:3**

Notice that only rulers who decree justice and judge rightly have God's authorization backing their decisions.

But we know that the Law is good if one uses it lawfully.... **1 Timothy 1:8**

Governing authorities who take advantage of people by twisting and distorting the law in order to benefit themselves are said to be acting "under the color of law." They come under the condemnation of God and lose the lawful authority they once had.

Quote from Rev. Jonathan Mayhew's sermons: "The king is as much bound by his oath not to infringe the legal rights of the people, as the people are bound to yield subjection to him. From whence it follows that as soon as the prince sets himself above the law, he

loses the king in the tyrant. He does, to all intents and purposes, un-king himself.” ¹²⁵

Romans 13:4 (b) But if you do what is evil, be afraid; for it does not bear the sword for nothing....

This is a warning to anyone who defies God and His servants responsible for enforcing His righteous standards. The phrase, “for it (he) does not bear the sword for nothing,” is a clear reference to capital punishment. Executing criminals for capital crimes such as murder is a universal, biblical principle that should be practiced by all nations today. The Bible is clear on this issue.

Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man.

Genesis 9:6

He who strikes a man so that he dies shall surely be put to death. **Exodus 21:12**

And if a man takes the life of any human being, he shall surely be put to death. **Leviticus 24:17**

William Matheson said the following in an article in the Westminster Theological Journal called, “Justice in the Social Order:”

“When it is written that the ruler ‘beareth not the sword in vain,’ his authority to exercise physical force to restrain evildoers is clearly intended. Therefore, he is to be feared by evildoers. It is also indicated that in resisting evildoers his authority extends to the power over life itself. In other words, governments have power from God to resist evildoers to the death... It is specifically an authority limited to the necessity for maintaining justice within and without any government’s domain. *No government can have any right from God to exercise this authority in the cause of evil or injustice.*” ¹²⁶

Romans 13:4 (c) ...for it is a minister of God, an avenger who brings wrath upon the one who practices evil.

This can be translated either:

For it is a minister of God... or

For he is a minister of God...

Both are accurate translations.

LESSON 341 (6-18-24)

For the second time in verse 4 we are reminded that those in government are the servants of God. A servant is under obligation to render obedience to the one who has authority over him. He is not free to do whatever he wants. He is required to follow God’s

righteous standards in administering his office by being .”..an avenger who brings wrath upon the one who practices evil.”

“For God has delegated to civil magistrates in place of parents, the right to punish evildoers.” ¹²⁷

It is very important to understand what this verse does NOT say. It does not say civil magistrates have the authority or sanction from God to bring wrath on the one who does good. NEVER! When rulers bring wrath upon those who do right, they lose their right to govern.

Fair and impartial governing officials are to be obeyed because they submit to God’s authority, but unjust rulers can be disobeyed because they forfeit their authority when they defy God.

“Since all [lawful] authority comes from God, it should be that all valid governments be based on God’s laws. When officers or judges in authority do not exercise that authority for its designed purpose, the obligation to them would consequently cease to exist. This was the basis of the American Revolution in 1776.” ¹²⁹

There are verses in **1 Peter 2** that are similar to the ones in **Romans 13**. They also refer to rulers who function as God’s emissaries, who punish evildoers

and praise those who do right. It is to this type of ruler that submission is due.

The Apostle Peter, like the Apostle Paul, limits the range of governmental authority to that of punishing evildoers but not the innocent. 1 Peter 2:14 makes it clear that submission is required when the one in authority is acting as a servant of God on God's behalf and not on his own.

1 Peter 2:13 *Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority,*

[Every human institution" includes the differing systems and levels of authority that God delegated to governing officials. Peter gave two examples, kings and governors. Obviously, Peter was referring to legitimate institutions, not tyrannical ones since they are to punish evil doers and praise those who do right.]

14) *or to governors as sent by him for the punishment of evildoers and the praise of those who do right. **15)** *For such is the will of God that by doing right you may silence the ignorance of foolish men. **16)** Act as free men, and do not use your freedom as a covering for evil but use it as bondslaves of God. **17)** *Honor all men; love the brotherhood, fear***

God, honor the king. [Verses 18-20 deals with Underserved Suffering]

18) *Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.*

[Verse 18 required slaves to submit to their masters even if they were “unreasonable;” it doesn’t say, “even if they were abusive.” There is a big difference between being unreasonable and being a bully. God does not require submission to abuse.]

19) *For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. 20) For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. 1 Peter 2:13-20*

“This section of Peter’s argument leads many to believe that the organized persecution through oppressive Roman laws either had not begun or had not yet reached the provinces of Asia Minor. Christians were then facing lies and verbal abuse, not torture and death. Christians were still enjoying the protection of a legal system which commended those who obeyed the law. So, a believer’s best defense against slanderous criticism was good behavior.” ¹³⁰

Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1985). The Bible Knowledge Commentary: An Exposition of the Scriptures (1 Peter 2:13-15). Wheaton, IL: Victor Books.

Slaves who had accepted the gospel were not to disobey or flee from their masters once they became Christians. They could lawfully gain their freedom if the Lord opened that door for them. But God can use Christians who are willing to serve Him regardless of their status, whether slaves or free.

*20) Let each man remain in that condition in which he was called. 21) Were you called while a slave? Do not worry about it; but if you are able also to become free, do that. 22) For he who was called in the Lord while a slave, is the Lord's freedman; likewise, he who was called while free, is Christ's slave. 23) You were bought with a price; do not become slaves of men. 24) Brethren, let each man remain with God in that condition in which he was called. **1 Corinthians 7:20-24***

Paul's epistle to the Galatians addressed the issue of freedom:

*It was for freedom that Christ set us free; therefore, keep standing firm and do not be subject again to a yoke of slavery. **Galatians 5:1***

The context of this verse relates to believers who were no longer under the Mosaic Law, yet they were

still trying to conform to its legal demands, a practice that is called “legalism” . This verse confirms the importance of freedom in the life of Christians.

John 8:36 If therefore the Son shall make you free, you shall be free indeed.

2 Corinthians 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

John 8:32 and you shall know the truth, and the truth shall make you free."

God delegated His authority to rulers to establish righteousness, not wickedness. When they became tyrants and practiced evil, He strongly condemned them.

It is an abomination for kings to commit wickedness, for a [legitimate] throne is established on righteousness. **Proverbs 16:12**

He who justifies the wicked, and he who condemns the righteous, both of them alike are an abomination to the LORD. **Proverbs 17:15**

Judges 9:1-57 says that Government officers who committed conspiracy, treachery, or murder were to be put to death. The problem today is that many people have become so dumbed down that they

think the government actually has the right to impose unjust, freedom-destroying, unconstitutional laws on them and they don't have the right to disobey them. Just let that horrible fact sink in for a moment. How could that happen? This mindset has developed over a long period of time as the people acquiesced to the incremental encroachments of a government that knows no limits.

“Arbitrary power...must be introduced by slow degrees, and as it were, step by step, lest the people should see it approach.” ~ Lord Chesterfield ~

“America was founded on the common law model that assumes there is a higher law than any government's law. But over the decades this model has been gradually subverted and replaced by Roman Law...Justice is whatever lawmakers say it is.” ¹³¹ Richard J. Maybury, *Ancient Rome, How It Affects You Today*, 2004, Bluestocking Press, p. 33.

The idea of limiting civil authority is nothing new. The men who founded our country were very intent on living according to the mandates of the Bible, and they certainly believed that God gives only limited authority to civil government.

“The source most often cited by the founding fathers was the Bible, which accounted for 34 percent of all citations.” ¹³²

“Wheresoever the General Government assumes un-delegated powers, its acts are un-authoritative, void, and of no force.” ¹³³

LESSON 342 (6-20-24)

ROMANS 13:5 SUBMIT FOR CONSCIENCE SAKE

Wherefore it is necessary to be in subjection, not only because of wrath but also for conscience sake.

Conscience has already been covered to some extent on pages 91-106 and will continue in the study of this verse. Keep in mind that the context in which these verses were written refers to a government operating properly as a minister of God for good, therefore our submission is required.

Fear of punishment or reprisals from governing authorities for disobedience is not the only reason we should submit. This may be the reason criminals submit, but we submit to just laws because the Scriptures and our conscience tells us it is the right thing to do.

OBEYING CONSCIENCE

However, the Scriptures and our conscience sometimes tell us that submitting is the wrong thing to do. In those cases, our conscience motivates us to disobey laws that go against our faith and God-given rights.

“Paul makes it clear that our submission to civil authority must be predicated on more than fear of governmental retaliation. Notice, he said, *‘Wherefore ye must needs be subject, not only for wrath, but also for conscience sake,’* meaning our obedience to civil authority is more than just ‘because they said so.’ It is also a matter of conscience... This means we must think and reason for ourselves regarding the justness and rightness of our government's laws. Obedience is not automatic or robotic. It is a result of both rational deliberation and moral approbation.”

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We are to do good works and do what is right in order to please God. Our own conscience should restrain us from doing evil and motivate us to do what is right. It is impossible for anyone to live in peace and happiness while going against his conscience. The Colonists understood this, which is the reason they could no longer continue to tolerate tyranny.

Remember the battle cry of the America's War for Independence in 1776? **"RESISTANCE TO TYRANNY IS OBEDIENCE TO GOD."** They could no longer submit to tyranny and still be at peace with God or their conscience, so they came up with this phrase that reflects their reason for declaring independence.

Some may say that since the battle cry is not found in the Bible, it is not biblical.

Well, the phrase may not be found there, but the principle certainly is. The numerous examples of people who resisted tyranny and were blessed by God will be covered in chapter 10.

"Contextual analysis reveals: Romans 13:1-7 places an emphasis upon the believer's obedience in accord with his conscience. Romans 14:23 establishes the fact that if a believer does anything that violates his conscience, it is a sin. Therefore, it is a sin for a believer to obey a governmental mandate (i.e., law) that violates the moral norms and standards of his conscience. When a believer understands right and wrong, when they do not do what is right, it is a sin of omission." ¹³⁵

Romans 14:23 speaks about someone who sinned because he went against his conscience because he ate something that he thought was improper.

Romans 14:23 But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.

James 4:17 Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

“Rebellion against tyrants is obedience to God!” is certainly biblical. It is clearly taught **1 Kings 12:1-24**, and this biblical principle speaks clearly to Christians today who are concerned about the growth of an anti-Christian absolute State in Washington D.C.”

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The following is an example of what happens to people when they ignore their own conscience and obey every law no matter how unjust or evil it may be?

THE NUREMBERG TRIALS

Both God and man hold us accountable when we ignore our conscience and submit to evil. Good examples of this are the 1945 Nuremberg Trials where war criminals were tried for committing heinous

crimes against humanity. Every one of the defendants had the same defense. Their plea was “Not guilty” because they were merely following orders. They committed atrocities because they refused to disobey the evil authority over them.

They obeyed orders without question, believing that no one has the right to choose which orders or laws they will obey or not obey. The majority of the war criminals were executed because the court realized that the authority of our own conscience supersedes the authority of those over us.

The court’s verdict was correct because it was based on the right premise. When there is a clash between one’s conscience and those in authority, it is the conscience that should be followed. We are all responsible to God for the choices and decisions we make regardless of what those in authority may say. People have the right to disobey unjust laws and the dictates of the state when compliance would cause them to violate their own conscience.

Of course, this does not suggest that we should refuse to submit to injustice in trivial matters. Probably, the most prudent thing to do when you get a speeding ticket, even though you weren’t speeding, is to either pay the fine or exercise your right to represent yourself in court, then move on. This principle has

been pointed out on page 101 describing how the Declaration of Independence addressed this very issue.

LESSON 343 (6-25-24)

Our goal as Christians is not to bring about a perfect government. We know that is not possible until our Lord returns to earth to set up His millennial kingdom. No government has ever been administered perfectly, and people should recognize that they must abide by certain minor decisions made by the state with which they do not agree.

However, when the state arrogates powers to itself God did not delegate, when it violates fundamental rights of the people, when it disregards the Constitution, when it becomes a minister of Satan for evil, then people have the right to do what is necessary to secure their freedom.

It is instructive to notice what Paul said right before he wrote Romans 13. He concluded chapter twelve with the following:

Romans 12:21 Do not be overcome by evil but overcome evil with good.

We have two direct commands here. How can we obey them if we are not allowed to resist the evil dictates of the State?

Not seeking revenge and not repaying evil with evil is good. However, complying with evil is not good, nor is it pleasing to the Lord. There are circumstances where God expects us to endure undeserved suffering without retaliation, but He does not require us to voluntarily yield to the cruelty of a bully or the ruthlessness of a tyrant.

Example: If an employee is unjustly fired, he has the right to seek redress by lawful means to get his job back or to receive compensation. But if that is unsuccessful, he has no right to retaliate, to try to damage the business, or to hurt anyone associated with it. He should put the issue in the Lord's hands and move on.

However, he would have the right to resist any attempts of the business to blacklist him, withhold wages owed him, or tarnish his name and reputation.

*For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. **1 Peter 3:17***

Good judgment must be used when one refuses to tolerate tyranny. It can be risky, and it should be done only after prayer and careful consideration has

been made as to the proper time and way to proceed.

(NKJV) Ecclesiastes 8:4-6 Where the word of a king is, there is power; And who may say to him, "What are you doing?" 5) He who keeps his command will experience nothing harmful; And a wise man's heart discerns both time and judgment, 6) Because for every matter there is a time and judgment, Though the misery of man increases greatly.

We should never resist abusive authority with defiance or anger. We should be humble and respectful but resolved that we will not allow anyone to ignore our God-given rights or force us to comply with evil. What should the men that were on trial at Nuremberg have done to avoid being tried for war crimes? They should have disobeyed their superior officers' illegitimate, immoral commands and obeyed their conscience instead.

Refusing to resist evil leaders can be very costly.
AN EVIL KING NOT RESISTED

God is against those who oppress others, **Isaiah 10:1**, **Mica 2:1**, so shouldn't we be against them as well? Jesus said, "***He who is not with Me is against Me,***" **Matt. 12:30**. There is no neutral ground relating to Jesus, nor is there neutrality

relating to good and evil. When we do nothing to resist those who oppress us and others, we condone their evil deeds and come under God's judgment. It is the duty of every person to defend their own rights as well as the rights of those who are unable to defend themselves.

Isaiah 10:1-2 Woe to those who decree unrighteous decrees, Who write misfortune, Which they have prescribed 2) To rob the needy of justice, And to take what is right from the poor of My people, That widows may be their prey, And that they may rob the fatherless.

Micah 2:1 Woe to those who devise iniquity, And work out evil on their beds! At morning light they practice it, Because it is in the power of their hand.

The Bible records what happens to people who do not resist an abusive evil ruler. God holds the people responsible for doing nothing to resist the wicked actions of their king.

And I [God] shall make them [the people] an object of horror among all the kingdoms of the earth because of Manasseh, the son of Hezekiah, the king of Judah, for what he did in Jerusalem. Jeremiah 15:4

This is a very interesting verse because it highlights the danger of not resisting an authority that is evil. Manasseh was arguably the most wicked king Judah ever had. Notice that God held the people responsible for what the king did. Why? Surely it could be for only one reason: they failed to resist him. They went along with idolatry, the daily executions, the shocking immorality, and the human sacrifices.

LESSON 344 (7-2-24)

See: **2 Kings 21:1-18**, **2 Chronicles 33:9-20**

Throughout the ages, men have had to decide whether to submit to evil and simply do as they were told or to resist and do what was right. God demonstrates how He holds His people responsible for submitting to evil instead of resisting it in **Jeremiah 15:4**.

“Evil has no authority apart from human consent. We are the products of our own decisions. We are constantly assigning authority to evil people who represent the cosmic [worldly] system. This is how dictators become oppressors of the people. This explains the rise of terror in the French Revolution, as well as the rise of Lenin, Stalin, and Hitler.” ¹³⁷ R.B.

Thieme Jr. Notes on “Authority,” point 8d.

Tyrants are only as powerful as people allow them to be. When their encroachments are not resisted, they become more emboldened.

Apathy causes people to think that an appalling situation will get better by doing nothing about it. That attitude leads to slavery. Freedom must be maintained. It has already died when people do nothing more than merely hope for the best as despots continue to go about oppressing them.

ROMANS 13:6

PAYING TAXES

(a) For because of this you also pay taxes, (b) for rulers are servants of God, devoting themselves to this very thing.

The authority structure of government over citizens requires financial support, therefore it is our duty to pay the taxes that we owe. So, the context suggests that taxes are paid for the support of those who are servants of God who devote their time and energies to administer government. It is only right that those in government be supported by those they serve since their time is spent administering the affairs of government for us all.

Governing authorities are to be supported by taxes from the people for the same reason the tribe of

Levi, the priestly tribe, was supported by the other tribes of Israel. The priests devoted themselves to serving the people and therefore could not provide for their own needs. So, they received support from those they served.

For the Scripture says, "***you shall not muzzle the ox while he is threshing,***" and "***The laborer is worthy of his wages.***" **1 Timothy 5:18**

Unfortunately, many politicians today are more interested in serving themselves than in serving God or the people.

Levying taxes is a serious business. Many wars have been fought over taxes. It certainly was an issue in the 1st War of Independence, aka. the "Revolutionary War" as well as the 2nd War of Independence, aka. The "Civil War."

Go to: ***The War Between the States, America's Uncivil War***

"To compel a man to subsidize with his taxes the propagation of ideas which he disbelieves and abhors is sinful and tyrannical."

~ Thomas

Jefferson ~

LESSON 345 (7-9-24)

The tax system Americans must endure is beyond horrendous. It is evil. There are 73,954 pages in the Internal Revenue Service Code. The tax burden is so heavy on most families that the husband's income cannot support it alone, so wives must go to work in order to cover the overwhelming tax obligation.

"The Original Sin which brought us to the brink of bankruptcy and dictatorship was the Federal Income Tax Amendment and its illegitimate child, Federal Aid." ¹³⁹

Our convoluted, progressive income tax system is a disgrace. No one should be taxed at a higher rate because they have a higher income than others. The Lord's assessment on the Israelites was simple, fair, and non-progressive.

Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD.

*15) "The rich shall not pay more, and the poor shall not pay less than the half shekel, when you give the contribution to the LORD. **Exodus 30:14-15***

Americans are forced to pay taxes that are unbiblical, an example being the inheritance tax. The government has no right to any of the inheritance that parents or grandparents pass down to their

children or grandchildren. Didn't these parents already pay taxes on their earnings?

The prince shall not take from the people's inheritance, thrusting them out of their possession; he shall give his sons inheritance from his own possession so that My people will not be scattered, anyone from his possession. Ezekiel 46:18

People have a natural right to pass on their full inheritance to their heirs without anyone, including the government, interfering with their personal and private transactions.

Government has no right to take the hard-earned money from people who have earned it and to give it to someone else through taxation.

“The federal government takes money from the people who have earned it and gives it to the people who have not earned it. When this is done privately, we call it theft. When it is done by the federal government, we use euphemisms to describe it, such as “income transfers” or “wealth redistribution” or “social welfare payments.”

140 Brian Farmer, “Is Soaking the Rich the Right Answer?” The New American, March 4, 2013, p. 19.

A constant flow of money is required to feed the reckless spending of our Congress. To support this insatiable addiction, they raise taxes and print more

money, but even these measures fail to supply enough funds, so they borrow the rest. The amount they have borrowed presently stands at about 17 trillion dollars. The printing presses must run around the clock just to print the billions needed to pay the interest on what they borrowed.

This kind of activity was called “legal plunder” by Federic Bastiat, the French economist and statesman who authored the book, “**The Law.**” in 1850. He excoriated rulers who enriched themselves at the expense of the common people.

The current National Debt is **\$31.46 Trillion**. For several years, our US National Debt (2023) exceeds our Gross Domestic Product. At current rates, the U.S. national debt is growing by a remarkable \$1 trillion about every 100 days, equal to roughly \$3.6 trillion per year.

Now, let’s continue with verse 6.

**Romans 13:6 (b) SUPPORT FOR DEVOTED
SERVANTS OF GOD**

***...for rulers are servants of God, devoting themselves to
this very thing. (NASV)***

...for rulers are ministers of God... (KJV)

Whether they are called “servants” or “ministers,” the context consistently refers to legitimate rulers who are servants of God for good and servants of the people as well. Everything is predicated upon that fact.

“Servants of God...” is a different Greek word than the one that was translated “minister” in verse 4. The word there is related to governing authorities in their relationship to God while here, the word relates more to their function as public servants of the people.

This specific Greek word translated “ministers” or “servants” was used for a purpose. It is God’s way of telling us that legitimate civil rulers are servants of God as well as servants of the people. They are not lords or sovereigns.

...devoting themselves to this very thing.

Rulers serve God by serving the people. They are His agents and are to carry out the duty of praising those who do what is right and punishing those who do evil.

**ROMANS 13:7 RENDER UNTO CAESAR...
WHO IS CAESAR?**

Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

Who determines how much tax each individual owes? With our progressive income tax system, each individual is expected to try to determine what is due using incomprehensible tax codes and complicated forms or to hire someone to figure it out for them and hope they get it right. Then each individual is required to sign those forms under penalty of perjury. The unfairness of such a system should be obvious.

The Pharisees tried to incriminate Jesus by asking Him whether it was lawful to pay taxes to Caesar or not. Our Lord gave the following answer:

“Render to Caesar the things that are Caesar's; and to God the things that are God's.” Matthew 22:21

Most people mistakenly think this means to render to Caesar anything he demands; and to God, whatever is left.

But such an interpretation is certainly not what Jesus said nor is it what He meant. He was explaining that we have responsibility to God and to the state as well. The Apostle Paul used the same Greek word in Romans 13:7, with the same meaning, “to render,” as Matthew used in the verse above.

The first question that must be answered is, “Who is Caesar in the United States?” The answer is of course, NO ONE. We don’t have a Caesar; no person has absolute authority in our country. We do have absolute authority but it isn’t a “who,” it’s a “what.” It’s the Constitution and the Bill of Rights. Everyone is required to submit to them because, excluding the natural law of God, they are the highest laws in the land.

“The United States Constitution, Article Six, The Constitution and the Laws of the United States which shall be made in Pursuance thereof; and all the Treaties made, or which shall be made, under the authority of the United States, Shall be the Supreme law of the land; and the Judges of every State shall be bound thereby; anything Thing in the Constitution or the Laws of any State to the Contrary notwithstanding.”

Our President is not Caesar, no Senator is Caesar, nor is any Congressman Caesar! They all take an oath to submit to the Constitution. They cannot lawfully ignore it, God, or the people, and yet most citizens let them get by with breaking their oaths with impunity and doing whatever they please.

Jesus was not specific about what one owes to Caesar, but we know for certain that He would not leave that decision up to Caesar because it would enable him to declare that everything, we own belongs to him. By the way, that is the essence of Communism: everything, including the people, belong to the STATE.

“Surely the king doesn’t get to touch his finger to any ol’ thing he pleases and say, ‘Mine!’ It would be the height, or maybe the depth, of foolishness to agree to ‘render unto Caesar’ and then give Caesar the privilege of declaring what is his... Nowhere in God’s book are kings allowed to act like that (although they do so, shaking their fists at God.) And so, since God doesn’t allow it, righteousness does not demand it of you! What the righteousness of God, as defined in His Book, the Bible, demands from cover to cover from the people of God is that they stand firm in the evil day.”

141 Runyan, Gordan, Resistance to Tyrants: Romans 13 and the Christian Duty to Oppose Wicked Rulers (p. 46-47).

LESSON 346 (7-16-24)

We are to pay fair, legitimate, lawful taxes that are necessary for our government to function within the confines of the Constitution and biblical principles. That is what it is to be rendered to Caesar. What most people don't realize is that alcohol, tobacco, firearms and import taxes alone provide more than enough money to run the government efficiently when it operates within the confines of the Constitution.

“Unjust government is not God’s deacon [minister], and therefore has no legitimate right to the money earned by God’s people, even if it seems to be going through the right motions.” Ibid, p. 36

Samuel Adams described their situation back in 1771 that happens to describe our situation today: *“The people are paying the unrighteous tribute in hopes that the nation will at length revert to justice. But before that time comes, it is to be feared they will be so accustomed to bondage, as to forget they were ever free.”*

...**tax to whom tax is due**; Legitimate taxes taken from government officials who serve as ministers of God and abide by the U.S. Constitution should be paid. But taxes that are taken by corrupt officials who ignore the Constitution and aggrandize themselves,

have their authority taken away by God. Therefore, the people are not required to submit to them nor obey them.

A mere hundred years ago, people had money with intrinsic value such as gold and silver coins and there were:

- No property taxes
- No inheritance taxes
- No capital gains taxes
- No local or city taxes
- No county taxes
- No social security taxes
- No school taxes,
- No state income taxes,
- No federal income taxes,
- No Medicare taxes,
- No state and local sales taxes,
- No luxury taxes,
- No estate sales taxes,
- No unemployment taxes,
- No telephone taxes,
- No tobacco taxes,
- No gasoline taxes,
- No permit fees,
- No registration fees
- No inspection fees...

...**custom to whom custom**...refers to a toll or a custom; i.e., an indirect tax on goods.

...**fear to whom fear**... from the Greek word “PHOBOS” can mean fear, reverence, respect, or honor. We are to respect those to whom respect is due.

...**honor to whom honor**... can mean esteem, respect, honor, or reverence. Honor is due to those who deserve it.

The positions of authority that people hold should be respected. Governing authorities who are servants of God for good should be supported by the people they serve. They deserve respect and honor for being good servants of God and the people. But governing authorities who are not servants of God who break their oaths of office deserve no respect, honor, support, or submission.

“It [government] increasingly intrudes upon individual freedom. The more the government regulates, the less room is left for individual freedom. And as the government grows, it requires more and more taxes. Taking all taxes together, federal, state, and local, the average citizen pays approximately 42 percent of his income in taxes. That means for the first five months of every year, he works not for himself but for the government.” ²⁶ John Eidsmoe. *God and Caesar*, Biblical Faith and Political, Action, p. 89.

Believers are to be balanced in their thinking and should have a humble, respectful attitude toward everyone, especially those who hold positions of authority. However, recognition of one's authority does not require absolute obeisance, especially when the person is a dishonorable scoundrel who harasses or threatens people.

“Those who hold no merit of honor hold no divine protection from God and no entitlement of submission. At some point, the souls under a particular regime may determine to remove such dishonorable rulers... and such would be their God-given right and duty.” ¹⁴²

If those who are suppose to be ministers to God for good in our government would read, and reread the Psalm below, there might be a huge change in themselves as well our beloved country.

Psalm 101:1-8 *A Psalm of David.*

I Will sing ^(imperfect) ***of *lovingkindness and justice,***
To Thee, O LORD, I will sing ^(imperfect) ***praises.***

The following verse gives the characteristics of divine rule.

***Psalm 89:14** Righteousness and justice are the foundation of Thy (God's) throne; Lovingkindness and truth go before Thee.

2) I will give ^(imperfect) **heed to the blameless way [of integrity]. *When wilt Thou come to me? I will walk within my house in the integrity of my heart.**

*The psalmist aspires to the “blameless way,” then he recognizes his inability to walk blameless by his own strength, he cries to God for aid - **When wilt Thou come to me** (to help me)?

I will walk within my house in the integrity of my heart.

It's not only the conduct that must be blameless, but the “heart” also, for the motives from which the conduct springs, comes from the heart.

3) I will set no worthless thing before my eyes; I hate the work of those who fall away; It shall not fasten its grip on me.

There are hundreds of things that are worthless that can catch our eyes and take our attention away from our spiritual life and serving our Lord. When a believer starts to put other things before God's word, he can easily do a spiritual nosedive into carnality or even go into reversionism.

I hate the work of those who fall away; Notice that this does not say “I hate those who fall away,” but it is the things they have done that are hated.

Psalm 40:4 How blessed is the man who has made the LORD his trust, And has not turned to the proud, nor to those who lapse into falsehood.

It shall not fasten its grip on me. The Psalmist was confident he wouldn't be controlled by any such thing because he was spiritually strong and put his relationship with the Lord above any temptation or lust.

4) A perverse heart shall depart from me; I will know no evil.

David kept himself pure by not tolerating evil. He would not associate with people who were wicked, perverted, liars, criminals, etc. The word “perverse” or “perverted” - (‘iqqēš) means “crooked, twisted.”

Psalm 18:25-26 With the kind Thou dost show Thyself kind; With the blameless Thou dost show Thyself blameless; 26) With the pure Thou dost show Thyself pure; And with the crooked Thou dost show Thyself astute.

Proverbs 11:19-20 He who is steadfast in righteousness will attain to life, And he who pursues evil will bring about his own death. 20) The perverse in heart

are an abomination to the LORD, But the blameless in their walk are His delight.

LESSON 347 (7-18-24)

5) Whoever secretly slanders his neighbor, him I will destroy (silence); No one who has a haughty look and an arrogant heart will I endure.

People who secretly slander their neighbor are vile, depraved, and cowardly. The Psalmist said that he would silence the one who secretly slanders his neighbor. A haughty look and an arrogant heart always go together. The Psalmist declared that he would not endure those kinds of people.

6) My eyes shall be upon the faithful of the land, that they may dwell with me; He who walks in a blameless way is the one who will minister to me.

God shows favor to His children who are faithful and will give them help and encouragement. Church-Age believers who reach spiritual maturity will be favored with rewards, decorations, and crowns and will be part of our Lord's administration during the Millennium.

7) He who practices deceit shall not dwell within my house; He who speaks falsehood shall not maintain his position before me.

“It is the duty of a king to see, not only that his own ways are blameless, but that his entire household is well ordered, and consists of righteous persons.

H. D. M. Spence-Jones, ed., Psalms, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 360.

Liars shall not keep their position in the king’s court but will be banished from it. “Lying” is one of the sins which the psalmists denounce most frequently.

Psalm 31:18 Let the lying lips be dumb, Which speak arrogantly against the righteous With pride and contempt.

Psalm 119:163 I hate and despise falsehood, But I love Thy law.

8) Every morning, I will ~~destroy~~ (silence) all the wicked of the land, So as to cut off from the city of the LORD all those who do iniquity.

“Here is another way of putting it: “Day after day I will make it my endeavor, not only to keep my palace free from evil doers, but to also cleanse the whole land of them.”

David is determined to exercise that justice severity which is a part of the duty of kings (Rom. 13:4), and not to be that curse to a country—a weak and over-indulgent ruler.” Ibid 361

Romans 13:4 for it (gov.) is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil.

Wicked people are everywhere but they seem to congregate in big cities. It is difficult to keep them out of cities, however, it can be done. Of course, the wicked doers had their sights on Jerusalem so, the Psalmist was determined to keep the city free from criminals who spoil and pollute the cities. If the entire land needed to be purged to keep Jerusalem clean and free, so be it.

Read: **Psalm 15:1–5.**

Romans 13:8 Owe ^(v.pam) nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

This is not a prohibition against borrowing money, which Scripture permits and regulates:

Psalm 37:21 The wicked borrows and does not pay back, But the righteous is gracious and gives.

Psalm 37:26 All day long he is gracious and lends; And his descendants are a blessing.

Matthew 5:42 Give to him who asks of you, and do not turn away from him who wants to borrow from you.

The point is all our financial obligations should be paid when they are due and charging interest to countrymen was not allowed.

Deuteronomy 23:19-20 You shall not charge interest to your countrymen: interest on money, food, or anything that may be loaned at interest. 20) "You may charge interest to a foreigner, but to your countryman you shall not charge interest, so that the LORD your God may bless you in all that you undertake in the land which you are about to enter to possess.

LESSON 348 (7-23-24)

for he who loves his neighbor has fulfilled the law.

What kind of **love** is this referring to?

LOVE. AGAPAO, ἀγαπάω, (verb) brotherly love, affection, good will, love, or benevolence.

There are 3 Greek words that are translated “love” in the N.T.

- **AGAPE** in its noun and verbal form is used 208 times in the NASV. This type of love maintains a

gracious attitude toward someone whether they deserve it or not. It is the only way to keep a **Relaxed Mental Attitude** and preserve relationships. AGAPE love can function with friends and family or even with people you don't know.

- **PHILEO** is used only 32 times. It is a more personal type of love that responds to the kindness, attractiveness, or goodwill of a friend or family member.
- **EROS** is an intimate type of love that is only legitimate between a husband and a wife. This Greek word is not used in the Bible.

One might think that the Greek word, PHILEO, would be used referring to the love between a husband and a wife, but a stronger type of love is required to hold a marriage together: AGAPE love. It is stronger than PHILEO love.

PHILEO love is weak because it depends on the character, faithfulness, integrity, virtue, appeal, and rapport of another person which we have no control over. However, AGAPE love depends on those same attributes in us which we can control.

This means that with AGAPE love, we can maintain an RMA (Relaxed Mental Attitude) and not hold a grudge against someone when he or she offends us

because the grace and forgiveness that is required to hold a relationship together is provided by us.

Furthermore, PHILEO love has an emotional component to it that is not relevant in agape love. This is another element that makes AGAPE love more stable because emotions are fickle, they can change at any time.

What we owe to others is “**agape love**” which is **Unconditional Love**. That means we are to love others the way that our Lord loves us, unconditionally. It is not based on a rapport or harmony with others, but with the capacity to love those who are not loveable. Only believers who are filled with the Holy Spirit can love others with unconditional love because it requires His power, not ours.

A Christian should never fall short by being “in debt,” of treating others with unconditional love:

1 Corinthians 16:14 Let all that you do be done in love.

Matthew 22:37-40 And He said (agapao, v.imp.ai) to him, "'You shall love (agapao, v.fai) the LORD your God with all your heart, and with all your soul, and with all your mind.' 38) "This is the great and foremost commandment. 39) "The second is like it, 'You shall love (agapao, v.pas) your neighbor as

yourself.' 40) ***"On these two commandments depend on the whole Law and the Prophets."***

The two following verses require us to love others with a higher level of love than loving others as ourself.

John 13:34 A new commandment I give to you, that you love (agapao, v.pas) ***one another, even as I have loved*** (agapao, v.aai) ***you, that you also love*** (agapao, v.pas) ***one another.***

Ephesians 5:1-2 Therefore be (imperative) ***imitators of God, as beloved children; 2) and walk*** (imperative) ***in love*** (agape, n.dsf), ***just as Christ also loved*** (agapao, v.aai) ***you, and gave Himself up for us,***

Love, not mere external conformity to rules, is the essence of fulfilling the Law.

Matthew 7:12 Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets.

Believers are commanded by God to love, not only believers, but unbelievers as well.

Romans 13:9 For this (loving others), ***"You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this***

saying, "You shall love (agapao, v.fai) your neighbor as yourself."

"You shall love your neighbor as yourself." This command, quoting Lev. 19:18, encompasses all of God's laws concerning human relationships.

Galatians 5:14 For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself.

If we truly love our neighbor (anyone with whom we have contact) we will only do what is in his best interest, not ours.

Romans 13:10 Love does no wrong to a neighbor; love therefore is the fulfillment of the law.

Loving your neighbor is the fullness of the Law. We must remember that this love is produced through us by the Holy Spirit.

James 2:8 If, however, you are fulfilling the royal law (the law of our King), according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

The number of believers who have a dislike for most people they meet is probably a much greater number than those who like people they meet. No doubt, our OSN is a big reason why this is true, but it is also a

lack of knowledge of Bible Doctrine. Believers cannot utilize Unconditional love if they never learned it.

Agape love enables us to save relationships with people, which would probably crumble without it. It also enables us to avoid a host of mental attitude sins as well as sins of the tongue and overt sins.

LESSON 349 (7-25-24)

The following notes were not available when the book "Tolerating Tyranny" was published but would make that book even better.

We strongly uphold the principle of separation of church and state, but we do not endorse the separation of God and the state. God is Lord of the state as much as He is Lord of the church, but His sovereignty over the state is not exercised through religious leaders. In the Old Testament, God strictly forbade the vesting of religious and secular power in the same individual.

The priests came from the Tribe of Levi, the kings from the Tribe of Judah. Only in Jesus Christ are the two offices combined, as Zechariah 6:13 shows: "He shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne."

No man of the offspring of Adam is capable of being both civil ruler and priest. History teaches that the

attempt to combine the two has brought tyranny worse than any other tyranny.

The gift of authority is a divine gift, so precious that the Bible indicates that God will judge men severely for any abuse of it.

Romans 13:11 And this do, knowing (v. per. act.) the time, that it is already the hour for you to awaken from sleep; for now, salvation is nearer to us than when we believed.

This is a motivational verse to challenge us to realize that we're living in a period of time that is going to come to an end at some point. The doctrine of imminency of the rapture is clearly behind this verse. Jesus could come at any moment, so we need to be prepared and ready to go. We are encouraged by knowing that every day that passes, we get closer to His return.

We should live each day as if the Lord's going to come back today, but we still have to plan and live our lives as if he will not come until long after our passing.

These verses should motivate us and spur us on to greater obedience today and to intensify our spiritual growth so that we can reach spiritual maturity and

receive super grace blessings here on earth and surpassing grace blessings in eternity.

Hebrews 9:28 so Christ also, having been offered once to bear the sins of many (His atonement on the cross), shall appear a second time (at the rapture) for salvation deliverance without reference to sin, to those who eagerly await Him.

Definition: **RAPTURE** - noun

- 1 a feeling of intense pleasure or joy.
- 2 (raptures) the expression of intense pleasure or enthusiasm.
- 3 (the Rapture) North American (according to some millenarian teaching) the transporting of believers to heaven at the second coming of

Christ. Catherine Soanes and Angus Stevenson, eds., Concise Oxford English Dictionary (Oxford: Oxford University Press, 2004).

Rapture is used here in a technical theological sense for the resurrection of the royal family of God (Church Age believers).

1. The Rapture is the second phase of the first resurrection following the resurrection of Jesus Christ. He was resurrected, ascended, and seated at the right hand of the Father as part of the strategic victory of the angelic conflict.

2. Once the royal family of God is completed, the Church is resurrected as the body of Christ to become the bride of Christ.

3. The Church Age is that period of human history when the royal family of God is being formed on earth. When the royal family of God is completed, then the Rapture occurs, 1 Thes 4:16-18; 1 Cor 15:51-58.

4. Once the rapture has taken place, the Judgment Seat of Christ will occur where all Church Age believers are evaluated, and some will be rewarded.

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether (divine) good or bad (PHAULOS, φαῦλος, worthless, inferior – It refers to “human good” which is worthless, and it is rejected by God.)

The Judgment Seat of Christ will take place after Church Age believers are raptured. They will be judged by Christ to determine whether they will receive rewards or not. The evaluation will be based on the kind of deeds/works they produced on earth, whether they were good or worthless.

Divine good deeds are what the Holy Spirit produces through believers who are filled with the H.S. Divine good is acceptable and rewardable to the Lord.

Human good deeds are what man produces through his own efforts. They are neither acceptable nor rewardable because they are worthless. Isaiah 64:6 ... *all our righteous deeds are like a filthy garment;*

They will be burned up – Read: 1 Corinthians 3:10-15. The idea that doing enough good works is the way to make it to heaven is a lie that came right out of the pit of hell.

LESSON 350 (7-30-24)

5. The Promise of the Rapture, John 14:2-3 ***"In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3) "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.***

6. The Imminency of the Rapture

- a. Rapture is used technically for the fact that no prophecy has to be fulfilled before the Rapture occurs. The Rapture will occur when the last member of the body of Christ is saved.
- b. There is no prophecy for the Church except for the few details of how the rapture will unfold. Ex. 1 Thes. 4:14-18
- c. The resurrection of the Church is totally beyond our control because our resurrection is the Lord's victory.

1 Cor 15:57 “Thanks be to God who gives us the victory (over death) through our Lord Jesus Christ.”

- d. Distortion of the imminency of the Rapture results in instability and foolish explanation or speculation about the time of the Rapture;

Mark 13:32 But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone.

James gives us an admonition:

James 5:7-8 Be patient (command), therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. 8) You too be patient (command), strengthen your hearts (command), for the coming of the Lord is at hand.

- e. To have patience means to apply what you know. Patience is a system of thinking Bible doctrine, a system of concentration, the application of doctrine to experience. In effect, that application says, “As long as I’m alive, I have control over my life. I can, by positive volition, execute the plan of God for my life, or I can by negative volition, do things my way which

makes me my own worst enemy." Each believer will decide to look anxiously for the Lords return, or to stay ignorant of it or not to care about it one way or another.

- f. **1 Corinthians 1:7** *so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,*

Revelation 22:7 *And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."*

Revelation 22:12 *"Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.*

Revelation 22:20 *He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.*

- g. It has been around 2,000 years since the point was made in the Scriptures that Jesus Christ would be coming back quickly. How can anyone consider that 2,000 years has come quickly?

Psalms 90:4 *For a thousand years in Thy sight Are like yesterday when it passes by, Or as a watch in the night.*

2 Peter 3:8 But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9) The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

“Coming quickly” refers to imminency, (He can come at any time); it does not refer to immediacy (the state, condition, or quality of being immediate.)

- h. **Titus 2:13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;**

How do you wait with keen anticipation? You wait through thinking; you wait with patience, which is the application of doctrine. You know the Rapture is coming. It may not occur in your lifetime, but you still know it's coming. Every believer should be longing for the blessed hope of the return of our Lord Jesus Christ.

LESSON 351 (8-6-24)

Here is our verse again:

Romans 13:11 And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now, salvation is nearer to us than when we believed.

Paul was not referring to time in general but to the end time and the immanent return of Jesus Christ. It is a time therefore for spiritual vigilance.

The Gr. word "time," does not refer to chronology, but as a season, era, or age. Paul had trained believers so that they would know the era or age in which they lived. We also live in the same age which is the Church Age. We, like the believers that Paul taught, knew the rapture will come in the Church Age. We can hardly wait for our Lord's return.

How many believers do you think are anxiously awaiting our Lord's return? How often **do you** think about the rapture, once a day, once a week, once a month?

it is already the hour for you to awaken from sleep;

The word "sleep" is not referring to being sleepy from lack of sleep but refers to spiritual apathy (lack of interest) and lethargy (lazy, sluggish, or indifferent), being unresponsive to the things of God. There are so many distractions every day that take us away from

our spiritual life and our relationship with God. What is more important than that?

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

The daily routine of life can easily put us to sleep concerning our spiritual life. We must stay alert, so spiritual apathy won't creep up on us, motivating us to be absorbed by the world and the things of this life and to ignore the things of our next life.

1 John 2:16-18 For all that is in the world -- the lust of the flesh, the lust of the eyes, and the pride of life -- is not of the Father but is of the world.

17) And the world is passing away, and the lust of it; but he who does the will of God abides forever.

18) Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.

Ephesians 5:14 For this reason it says, "Awake, sleeper, And arise from the dead, and Christ will shine on you."

1 Corinthians 10:11 Now all these things happened to them as examples, and they were written

for our admonition, upon whom the ends of the ages have come.

*James 5:8 You also be patient. *Establish your hearts, for the coming of the Lord is at hand.*

**Establish - sterizo, στηρίζω, (v.aam); ② to cause to be inwardly firm or committed, confirm, establish, strengthen.*

Dedication, commitment, and consistency in taking in God's Word is how to establish or strengthen your kardia/heart.

*for now **salvation** is nearer to us than when we believed.*

The word "salvation" must be carefully interpreted. It does not refer to the salvation we received as a gift when we were born again by believing the gospel. That happened in the past, whereas this salvation will occur in the future.

***salvation** – SOTERIA, σωτηρία, (n.nsf); ① deliverance, preservation ② salvation - In our literature this sense is found only in connection w. Jesus Christ as Savior. This salvation makes itself known and felt in the present, but it will be completely disclosed in the future.*

Romans 13:11-12

“And this, knowing the season, that already it is time for you to awake out of sleep: for now, salvation is nearer to us than when we first believed. 12) The night is far spent, and the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light.”

”The salvation here must again be viewed as eschatological rather than soteriological, for this salvation is viewed as future. As each day ends, it brings the believer one day closer to the time when the Rapture may occur. Because of this imminency, it is time for believers to awaken out of sleep and to live a life consistent with the position of being sons of light.” Arnold G.

Fruchtenbaum, *The Footsteps of the Messiah : A Study of the Sequence of Prophetic Events*, Rev. ed. (Tustin, CA: Ariel Ministries, 2003), 154.

There are several translations of this verse:

Some translate “salvation” in the three ways it is manifested.

1. Past tense: Initial Positional salvation frees us from the penalty of sin.

2. Present tense: Experiential salvation frees us from the power of sin.,

3. Future tense: Ultimate salvation frees us from the presence of sin.

The third salvation is the one that would be the pertinent salvation regarding Romans 13:11.

Some have used **1 Corinthians 15:1-2** to explain salvation in *Romans 13:11*.

1 Corinthians 15:1-2 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2) by which also you are saved, if you hold fast that word which I preached to you -- unless you believed in vain.

Some say that the phrase, "***if you hold fast***" can be rendered in the Greek as "*possess.*" That would change the sentence to sound like this: "*Since you possess the word I have preached to you,*" that is, "if you take the gospel into your possession," referring to the original act of saving faith." Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man* (Monument, CO: Paniym Group, 2011), 424.

The "If" is a first-class conditional clause which means that it is true and is often translated "since."

unless you believed in vain. The only reason they would not be saved would be if they had believed *in vain, namely, if the resurrection were not really true.* *Ibid 424*

There is one more possibility that I would add to the list: The salvation in this verse can refer to the deliverance of believers from their old sin nature and the wickedness of the world when they receive their resurrection body at the rapture, which is immortal.

LESSON 352 (8-8-24)

Romans 13:12 *The night* (of doing evil) ***is almost gone, and the day*** (the rapture) ***is at hand. Let us*** (v.ams) ***therefore lay aside*** (as a worn-out coat, v.ams) ***the deeds of darkness and put on the armor of light.***

is at hand. – ENIZO, ἐγγίζω, (v.ra); ② to draw near in a temporal sense, draw near, come near, approach

Paul was letting the people know that the rapture is drawing near. He was trying to get their attention so that they would realize the time was short, so they better do away with their old stinking thinking along with their old bad habits.

lay aside – APOBALLO, ἀποβάλλω, (v.ams); ① to remove something that is affixed or an established part, take off, shed.

Louw-Nida - to remove a piece of clothing quickly and cast it aside—'to throw off, to remove and throw aside.' Johannes P.

Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 526.

Throwing off dirty clothing is a metaphor for refusing to let the old sin nature take over control your life. A believer may be committed to change their lifestyle in order to strengthen their spiritual life and have a closer relationship with God, but most of them are not willing to do what it takes to make that happen. For example:

1. Millions of believers continue to go to churches where they are not growing spiritually because their pastor doesn't teach the Bible on a level where they can grow. They just can't bring themselves to leave their church because they would miss their friends. Their relationship with their friends is more important than their relationship with God.

2 Corinthians 6:14 Do not be bound together with unbelievers [or believers who are not interested in doctrine]; **for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?**

2. When a believer recognizes the time it takes to grow spiritually by consistently learning Bible doctrine, most of them are not willing to sacrifice that much time. Most churches worship two times

a week, usually on Sundays and Wednesdays. A few churches worship three times a week on Sundays and two other days. It is rare for a church to worship more than three days a week. The only way to keep on being spiritually strong is to consistently study the Word of God every day. When the intake of doctrine falters, spiritual lethargy takes over.

3. Believers want go to church for different reasons, some go to sing in the choir, some go for the beautiful music, some go to have fellowship with their friends, some go to play on the church baseball or basketball teams, some go to be entertained, and some go to hear Bible stories. They are not there to concentrate on the Bible or to study Bible doctrine. Many believers think of the church as a country club where they enjoy themselves and feel better about themselves when they attend. But the church is more like a school that teaches the wonderful things that God has revealed about Himself and about His great plan for those who are humble and believe in His Son.
4. Making it to spiritual maturity is not a sprint, it is a long- distance run. Many believers are excited about learning and growing spiritually when they

are saved or when they join a new church, but over time their enthusiasm fades. They get distracted by other things to the point that they seldom attend church or study their Bible. Their old sin nature takes over their life and their mental attitude sins make them miserable. What a shame!

Hebrews 10:23-25 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; 24) and let us consider how to stimulate one another to love and good deeds, 25) *not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.*

the deeds of darkness – SKOTOS, σκότος, (n.gsn); ③
the state of spiritual or moral darkness, darkness.

Ephesians 5:11 And do not participate in the unfruitful deeds of darkness, but instead even expose them;

John 3:19-21 "And this is the condemnation, that the **light has come into the world, and men loved darkness rather than **light**, because their deeds were evil. 20) "For everyone practicing evil hates the light and does not come to the **light**, lest his**

*deeds should be exposed. 21) "But he who does the truth comes to the **light**, that his deeds may be clearly seen, that they have been done in God."*

LESSON 353 (8-13-24)

put on – ENDUO, ἐνδύω, (v.ams); ② to put any kind of thing on oneself, clothe oneself in, put on, wear something.

“Put on” the armor of **light**, is similar to “lay away” the deeds of darkness, in the sense that both require the believer to choose which way to go.

the armor of light. – HOPLON, ὄπλον, (n.apn); ② an instrument designed to make ready for military engagement, weapon. ⑥ in imagery, of a

Christian’s life as a battle against evil. William Arndt, Frederick W. Danker, Walter Bauer, et al., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 716.

The revelation of reality, the exposure of things as they really are in Romans 13:12, is called "**the weapon of light**." Turning on the **light** is a marvelous weapon for helping to dispel the darkness in areas where entrenched evil is rampant in our day or any other day. Mike Smith, 2 CORINTHIANS RECAP.

1 Thessalonians 5:4-5 **But you, brethren, are not in darkness, so that this Day (the rapture) should overtake you as a thief. 5) for you are all sons of**

light and sons of day. We are not of night nor of darkness;

overtake (v.ams) you as a thief. Paul used the illustration of a thief, who breaks into house when no one expects him. The rapture will take most believers by surprise in the same way that a thief surprises those that he robs.

LESSON 354 (8-15-24)

The **day of the Lord** uses the same illustration of a thief to show how people will be surprised when it comes.

1 Thessalonians 5:1 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2) For you yourselves know perfectly that the day of the Lord will come as a thief in the night. 3) While they are saying, "Peace and safety!" then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. 4) But you, brethren, are not in darkness, that the day (the rapture) should overtake (v.ams) you like a thief; 5) for you are all sons of light and sons of day (positionally). We are not of night nor of darkness; 6) so then let us not sleep as others do, but let us be alert and sober. 7) For those who sleep do their sleeping at night, and those who

get drunk get drunk at night. 8) But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation/deliverance. 9) For God has not destined us for wrath (in the Tribulation), but for obtaining salvation/deliverance through our Lord Jesus Christ, 10) who died for us, that whether we are awake or asleep, we will live together with Him. 10) Therefore encourage one another, and build up one another, just as you also are doing.

“What did Paul mean by whether we are awake or asleep? Did he mean “whether we are alive or dead,” or “whether we are spiritually alert or lethargic”? It seems that he was referring to the same words “awake” and “asleep” as they were used in verse 6, where they clearly mean spiritually alert and spiritually lethargic. If so, then Paul’s point is that Christians are assured of life together with Him, whether they are spiritually watchful or not. That they might live with Christ was His purpose in dying for them. They will escape God’s wrath whether they are watchful or not (cf. 1:10). This is a powerful argument for a pre-tribulation rapture.”

Thomas L. Constable, “1 Thessalonians,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 707.

There is another verse in Ephesians 4:22-24 that is similar to our verse Romans 13:12.

Ephesians 4:22 that, in reference to your former manner of life (before you were saved), you **lay aside * (inf. am) * **the old self, which is being corrupted** (part.pp) **in accordance with the lusts of deceit** (to cause to accept as true what is false), **23) and that you be renewed** (inf. pp) **in the spirit of your mind, 24) and put on** (inf. am) **the new self, which in the likeness of God has been created** (part.ap) **in righteousness and holiness of the truth.****

* (inf. am) – “infinitive” is a word in Greek grammar that has characteristics of both a verb and a noun; that is, a “verbal noun” (“to swim”).

* **the old self**: Our “old self/man” refers to everything we were prior to salvation: Powerless (Rom. 3:9); Ungodly (Rom. 5:6); Compulsive Sinners (Rom. 5:8); An Enemy of God (Rom. 5:10). That old man was executed with J.C. on the cross and no longer exists.

Romans 6:6 knowing this, that **our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin** (our old sin nature).

1 Peter 1:14 As obedient children, do not be conformed (part.pp) **to the former lusts which were yours in your ignorance,**

LESSON 355 (8-20-24)

Romans 12:2 is related to the verses above:

Romans 12:2 *And do not be conformed (v.ppm) to this world, but be transformed (v.ppm) by the renewing of your mind, that you may prove (inf. pa) what the will of God is, that which is good and acceptable and perfect.*

Expanded Verse:

Romans 12:2 *And continue to refuse to be conformed to this world, which is a command, accomplished through the power of the Holy Spirit, and we are to keep on obeying the command to be transformed by the renewing of our mind through the teaching of Bible doctrine, so that we can keep on proving what the will of God is, that which is good and well pleasing and perfect.*

by the renewing of your mind – How does a person renew his mind? How does a believer renew his mind?

2 Peter 3:18 *but grow (v.pam) in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.*

Expanded Verse:

2 Peter 3:18 but you obey the command to keep on growing in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

Colossians 3:9 *Do not lie* (v. pmm) *to one another, since you laid aside (pt. am) *the old self* with its evil practices, 10) and have put on (pt. am) *the new self* who is being renewed (pt. pp) *to a true knowledge according to the image of the One (J.C.) who created him*—(a new creature).*

Expanded Verse:

Colossians 3:9 You obey the command to keep on telling the truth to one another, since you have laid aside the *old self* (the pre-saved self) *with its evil practices, 10) and have put on the *new self* (the after-saved self) who keeps on being renewed through the teaching of Bible doctrine, to a true (epignosis) knowledge according to the image of the One (J.C.) who created him*—(as a new creature). See Operation Z

2 Corinthians 4:16 Therefore we do not lose (v.pai) heart, but though our outer man is decaying (v.ppi), yet our inner man is being renewed (v.ppi), day by day.

Expanded Verse:

2 Corinthians 4:16 *Therefore our spiritual life remains strong so we will not lose heart, but though our outer man (the body) continues to decay, yet our inner man (the soul) keeps on being renewed (by the intake of doctrine), day by day.*

2 Corinthians 5:17 *Therefore if any man is in Christ, he is a new creature; the old things passed (v.aai), away; behold (v.aam), new things have come (v.rpi).*

Expanded Verse:

Therefore if ^{1st} any man is in Christ, he is a new creature; the old things have passed away in a point in time; and we are to obey the command to “behold,” that the new things keep on coming.

Romans 13:12 *The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light.*

To hate one's brother is to walk in darkness (1 John 2:9-10), which ends our fellowship with God until we acknowledge our sins to Him.

1 John 2:9-10 *The one who says he is in the **light** and yet hates his brother is in the darkness until now. 10) The one who loves his brother*

*abides in the **light** and there is no cause for stumbling in him.*

*1 John 1:5-7 And this is the message we have heard from Him and announce to you, that God is **light**, and in Him there is no darkness at all. 6) If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 7) but if we walk in the **light** as He Himself is in the **light**, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.*

*Revelation 22:5 And there shall no longer be any night; and they shall not have need of the **light** of a lamp nor the light of the sun, because the Lord God shall illumine them; and they shall reign forever and ever.*

Glenn Beck podcast, Ep. 222, August 10th, Glenn interviewed a former agnostic who researched 1,500 who have died and came back from death. He also has interviewed people all over the world who have had that experience. He also wrote a book that took him 35 years to finish. It is entitled "**What's After Life?**" John Burke, 1 hr. 10 min.

LESSON 356 (8-22-24)

In verse 13, Paul repeated his exhortation of verse 12, but he changed the figure from warfare to lifestyle.

Romans 13:13 Let us behave (v.aas) properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

Expanded Verse:

Romans 13:13 Let us behave properly (some will, and some won't) as in the daytime, not in carousing and drunkenness, not in sexual intercourse (Gr. koite – κοίτη, Eng.- coitus) and *sensuality, not in *strife and *jealousy.

***sensuality** – ASELGEIA, ἀσέλγεια, (n.dpf); behavior completely lacking in moral restraint, usually with the implication of sexual licentiousness—'licentious behavior, extreme immorality.' In some languages the equivalent of 'licentious behavior' would be 'to live like a dog' or 'to act like a goat' or 'to be a rooster,' in each instance pertaining to promiscuous sexual behavior. ourselves properly as people who live in the light of day; no orgies and drunkenness, no sexual immorality' **Ro 13:13.** Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 770–771.

**strife* – ERIS, ἔρις (n.dsf); *Engagement in rivalry, especially with reference to positions taken in a matter, strife, discord, contention.*

**jealousy* – ZELOS, ζήλος, (n.dsm); ② *intense negative feelings over another's achievements or success, jealousy, envy.*

Paul used the same thing here in verse 13 as he used in verse 12 which is light to portray God's blessings and he used darkness to portray God's displeasure.

1 Thessalonians 4:11-12 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you; 12) so that you may behave properly toward outsiders and not be in any need.

Expanded Verse:

1 Thessalonians 4:11-12 and keep on making it your ambition to lead a quiet life and keep on attending to your own business and keep on working with your hands, just as we commanded you; 12) so that you may behave properly (some will and some won't) toward outsiders, continuing to be in need for nothing (some will and some won't).

lead a quiet life - 2 Thessalonians 3:11-12 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12) Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

attend to your own business – (NKJV) 1 Peter 4:15 But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

In other words: **MIND YOUR OWN BUSINESS!**

work with your hands - Ephesians 4:28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.

People who work hard and mind their own business seem to not get in trouble and live a more tranquil life than those who don't.

The time this was written, there were very few machines, so they worked with their hands and it is amazing how many wonderful things they created with their hands.

The first thing on the list in verse 11 is to live a quiet life. Below, we have a quote from J. Vernon McGee:

“We have all kinds of schools today to teach people to speak. Every seminary has a public speaking class. Perhaps they should also have a class that would teach their students to be quiet. A lot of saints need such a course! A lady went to a “tongues meeting,” and the leader thought she was interested in speaking in tongues. He asked her, “Madam, would you like to speak in tongues?” She answered, “No, I would like to lose about forty feet off the one I have now!” J. Vernon McGee, *Thru the Bible Commentary, electronic ed., vol. 5* (Nashville: Thomas Nelson, 1997), 393.

There is a time to speak and a time to stay quiet.
James 3:6 & 8 And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body and sets on fire the course of nature; and it is set on fire by hell...8) But no man can tame the tongue. It is an unruly evil, full of deadly poison.

1 Peter 4:1-5 Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, 2) so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. 3) For the

time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries. 4) And in all this, they are surprised that you do not run with them into the same excess of dissipation, and they malign you; 5) but they shall give account to Him who is ready to judge the living and the dead.

LESSON 357 (8-27-24)

Romans 13:14 But put on (v.amm) the Lord Jesus Christ and make no provision (v.pmm) for the flesh, in regard to its lusts.

Expanded Verse:

Romans 13:14 But you obey the command to put on the Lord Jesus Christ, and keep on obeying the command to make no provision for the flesh (body), in regard to its lusts.

We have two commands in this verse: One is to put on the Lord Jesus Christ and the other one is to give no opportunity for your body to give in to its lusts. This is where the rubber meets the road!

John 12:46 "I have come as light into the world, that everyone who believes in Me may not remain in darkness.

Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

John 12:35 Jesus therefore said to them, "For a little while longer the light is among you. Walk while you have the light, that darkness may not overtake you; he who walks in the darkness does not know where he goes.

Ephesians 5:8 for you were formerly darkness, but now you are light in the Lord; walk (an ongoing command) as children of light.

1 Peter 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul.

A believer who is conformed to this world and to his former lusts is a disobedient child of God. Notice how ignorance plays a major role in disobedience. Most people, believers included, have no idea what they forfeit by defying God.

Different types of lusts:

Ambition/Competition Lust

Approbation Lust

Chemical Lust

Criminal Lust

Crusader Lust

Money Lust

Power Lust
Revenge Lust
Social Lust
Sexual Lust

2 Corinthians 10:3-4 For though we walk in the flesh, we do not war according to the flesh, 4) for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

Read: Ephesians 6:10-20

CHAPTER 14

“Christians are at different levels of spiritual maturity. They also have diverse backgrounds that color their attitudes and practices. The first lesson to learn in living harmoniously with other Christians, therefore, is to stop judging others.” John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 492.

Romans 14:1 Now **accept the one who is *weak in faith, but not for the purpose of *passing judgment on his opinions.*

****accept*** - PROSLAMBANO, προσλαμβάνω, (v.pmm);
④ to extend a welcome, receive in(to) one ' s home or circle of acquaintances

*is *weak* – ASTHENEΩ, ἀσθενέω, (part.pa); ② to experience some personal incapacity or limitation, be weak of weakness in general.

**passing judgment* – DIAKRISIS, διάκρισις, (n.apf); ② engagement in verbal conflict because of differing viewpoints, quarrel

Expanded verse:

Romans 14:1 Now keep on obeying the command to accept the one who keeps on being weak in faith, but not for the purpose of quarreling over your differing viewpoints.

Spiritually strong believers should know how to engage weak believers. Below are a few dos and don'ts:

DON'Ts

1. Don't act superior to them and don't judge them.
2. Don't bring up complicated doctrines that are over their head which is usually done to show off.
3. Don't correct them over every little verbal error.
4. Don't argue with those who disagree with you.
5. Don't tell them they're wrong. It would be better to say that what they said is unbiblical.

6. Don't roll your eyes or be contentious towards them if they have a hard time understanding you. Be patient.
7. Don't make a big deal out of something that is insignificant. Ex. Making a big deal about whether submersion or sprinkling is correct for baptism.

DOs

1. Be friendly with them so they will feel at ease with you.
2. Keep your conversation upbeat.
3. Ask them questions.
4. Encourage them to keep taking in Bible doctrine.
5. If there is a disagreement over scripture, ask them what their belief is based on.
6. When a believer insists that he is right when he is wrong, let it go, maybe you will have another chance to persuade him at another time.
7. Pray before and after you have a conversation with them.

LESSON 358 (8-29-24)

It is very important that the Royal Family of God (Church Age believers) to get along with one another.

Romans 15:7 Wherefore, accept one another, just as Christ also accepted us to the glory of God.

Romans 12:9-10 Let love be without hypocrisy. Abhor what is evil; cling to what is good. 10) Be devoted to one another in brotherly love; give preference to one another in honor;

Luke 15:2 And both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them."

People have different lifestyles, routines, opinions, and beliefs. Paul described a problem that believers had concerning what they ate. It centered on differing beliefs pertaining to meat that was offered to idols.

Romans 14:2 One man has faith (v.pai) that he may eat (v.aai) all things, but he who is weak eats (part.pa) vegetables only.

Expanded verse:

Romans 14:2 One man keeps on having faith that he may eat all things, but he who keeps on being weak, keeps on eating vegetables only.

Read: 1 Corinthians 8:1-13, 10:23-30

Read: Acts 10:10-17

*“A knowledgeable Christian did not need to alter his convictions to be in accord with the conscience of a weaker brother (1 Cor. 10:29b), but he did need to alter his behavior when in the weaker brother’s presence. Otherwise, the weak brother might act against his conscience and harm himself ***[by eating that which he thought was sinful]**, which would bring denunciation on the strong brother. What the knowledgeable Christian could enjoy privately with thankfulness became in the presence of the weaker brother a contemptible act eliciting condemnation (why am I denounced [blasphēmoumai] because of something I thank God for?” David K. Lowery, “1 Corinthians,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 528.*

**** James 4:17 - Therefore, to one who knows the right thing to do and does not do it, to him it is sin.***

There was the possibility that both the stronger believer and the weaker believer could sin in this situation.

The stronger believer could judge the weaker believer for not eating meat offered to idols and then

eat the meat himself which he knew would cause a problem with the weaker believer.

The weaker believer could judge the stronger believer for eating meat that he thought was sinful and he could feel pressured to eat the meat which would go against his conscience which is a sin.

“The principle which summarized Paul’s response to the question of eating food offered as a pagan sacrifice was an application of the command to love God and neighbors. Christian behavior should be for the glory of God. Also, it should build up the church of God by leading some to new birth and others to maturity.” Ibid p. 528

Believers should allow their freedom to be regulated by their love for God and for their love for others.

LESSON 359 (9-2-24)

Romans 14:3 Let not him who eats regard (v.pam) with contempt him who does not eat (part.pa) and let not him who does not eat (part.pa) judge (v.pam) him who eats (part.pa), for God has accepted (v.ami) him.

Romans 14:3 Let not him who keeps on eating and regarding the Lord’s command to have no contempt for those who continue to refrain from eating and let not him who continues to

reframe from eating, and continues to obey the Lord's command to not judge him who continues to eat, for God has accepted him as a mature believer.

Romans 14:14 I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.

Romans 15:1 Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves.

Each local church had people with diverse backgrounds who came from different places and who once had diverse methods of worship. Also, most of the churches were made up of both Jews and Gentiles, which could be a recipe for trouble. The Gentiles ate whatever they wanted but the Jews had a rigid diet that the Mosaic Law required.

“Prohibited foods that may not be consumed in any form include all animals—and the products of animals—that do not chew the cud and do not have cloven hoofs (e.g., pigs and horses); fish without fins and scales; the blood of any animal; shellfish (e.g., clams, oysters, shrimp, crabs) and all other living creatures that creep; and those fowl enumerated in the Bible (e.g., vultures, hawks, owls, herons). All

foods outside these categories may be eaten.”

<https://www.britannica.com/topic/dietary-law/Rules-and-customs-in-world-religions>

Romans 14:4 Who are you to judge (part.pa) the servant of another? To his own master he stands (v.pai) or falls (v.pai); and stand (v.fpi) he will, for the Lord is able to make (inf.aa) him stand (inf.aa).

Extended verse

Romans 14:4 Who are you to keep on judging the domestic servant of another? To his own master (J.C.) he continues to stand or continues to fall; and he will stand because the Lord is able to make him stand in a point in time.

“This is devastating. Paul asks, “What right have you to judge another man’s servant?” What right have you, Christian friend, to sit in judgment on another Christian’s conduct when it involves something that is questionable? Are you God? Is that person accountable to you? Paul says, “He is not accountable to you. He is accountable to God.” J.

Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 4 (Nashville: Thomas Nelson, 1997), 741.

James 4:12 There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?

Romans 14:5 One person regards (v.pai) one day above another, another regards (v.pai) every day alike. Each person must be fully convinced (v.ppm) in his own mind.

Extended verse

Romans 14:5 One person keeps on regarding one day above another, another keeps on regarding every day alike. Each person must keep on obeying the command to let every man be fully persuaded in his own mind.

“Fully persuaded” means to be convinced, to be assured in your own mind and conscience. In the gray areas of the Bible where God hasn’t told us what to do, we should do what we think would be most pleasing to the Lord, but we shouldn’t be assertive about it, especially when others see it a different way. We must avoid getting into an argument about it and even worse is to judge them.

Some observe Sunday as the Lord’s Day and others observe Saturday.

Colossians 2:16 Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—

Romans 14:6 He who observes (part.pa) the day, observes (v.pai) it for the Lord, and he who eats (part.pa), does (v.pai) so for the Lord, for he gives thanks (v.pai) to God; and he who eats (part.pa) not, for the Lord he does not eat (v.pai) , and gives thanks (v.pai) to God.

Extended verse

Romans 14:6 He who keeps on observing the day, continues to observe it for the Lord, and he keeps on eating, and he keeps doing so for the Lord, for he continues to give thanks to God; and he who keeps on refraining from eating for the Lord, he continues to refuse food and keeps on giving thanks to God.

Any issue where an honest difference of opinion among Christians exists, whether in keeping or not keeping special days or eating or abstaining from meat, or in other matters not prohibited by Scripture, is to do what you believe to be right.

Judging others for the how they try to please God, even if it is different than your way to please Him is a grievous sin.

1 Timothy 4:3-5 men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. 4) For everything

created by God is good, and nothing is to be rejected if it is received with gratitude; 5) for it is sanctified by means of the word of God and prayer.

LESSON 360 (9-10-24)

The believers in the churches were dividing into two camps.

“There were certain things that these two very different groups had in common. Both groups were made up of people who were considered genuine believers and who had a sincere desire to please God (Rom.14:3, 13). As John Murray observed, each group was characterized by “an equal sense of devotion to Christ.” Another commonality that Paul mentions repeatedly is that all believers in both camps will give an account to God Himself for their lives (Rom.14:4, 10–12).

There is something else that was common to both of these groups in Rome. Both groups were being critical of those who were “different.” The two groups despised each other, holding each other at a distance except to debate (Rom.14:2–3). “The weak tended to regard the exercise of liberty on the part of the strong as a falling down in their devotion to Christ and therefore subjecting them to the Lord’s disappointment.”

One can almost imagine the weaker brother whispering, “bunch of antinomians” under his breath, making sure he kept his distance from that group of “liberals.”

*Equally guilty, the stronger Christian was being critical of his weaker brothers and sisters. It doesn't take too much imagination to hear this church member muttering to his friends about those “legalists” in the church with their scruples [principle that inhibits action, mental reservation] *diet and days*.*

Apparently, there were relational boundaries being erected by people on both sides of this issue. No doubt attitudes were being expressed such as “Why should I fellowship with him? I know I'm right and he's wrong!”

So, what did the apostle direct in this matter of two “camps” in a local church who just weren't getting along? First, he wrote, “Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who does, for God has accepted him” (Rom.14:3). He also exhorted, “Therefore let us not judge one another anymore”

(Rom.14:13). Paul made it clear that not everyone would agree on these “disputable matters”

(Rom.14:1). It is noteworthy in this extended passage that the apostle never commanded nor even suggested that the two groups must ultimately

“agree” with one another. He never asked one group to abandon its convictions (though he makes no secret of his own view on these matters regarding “diet and days”). Neither did he call for a “compromise” position somewhere in the middle. But he did call for a cessation of criticism and judgment. The responsibility to judge lies with God Himself.

Larry E. McCall, “Accepting Those Who Differ: Lessons on Unity from Romans 14 and 15,” *Reformation and Revival* 8, no. 3 (1999): 91–93.

Both the weak and the strong groups are acceptable to God provided they are sincerely trying to honor the Lord in their practices. The Lord is pleased when believers treat other believers by the rule of live and let live. We must learn to agree to disagree over minor issues.

We should have more than mere toleration for one another; we should have unconditional love for each other as we treat all our brothers and sisters as family members in Christ who make of the Royal Family of God. Weak believers should not be made to feel as if they are not important, or must be tolerated by other believers, or considered to be second class citizens. They are to be received with warmth and true fellowship. Christian love demands no less.

Romans 14:7-8 For not one of us lives (v.pai) for himself, and not one dies (v.pas) for himself; 8) for if we live (v.pas), we live (v.pai) for the Lord, or if we

die (v.pas), *we die* (v.pai) *for the Lord; therefor we live* (v.pas) *or die* (v.pas), *we are* (v.pai) *the Lord's.*

Expanded verse:

Romans 14:7-8 *For not one of us keeps on living for himself, and not one of us continues to live or die for himself; 8) for if we keep on living, we keep on living for the Lord, or if we stay the course until we die, we die for the Lord; therefore, whether we continue to live or if we die, we keep on being the Lord's.*

Paul reminds his readers that they “belong to the Lord.”

“These verses continue what was presented in verse six which elevated the Lord above all. One’s overriding concern must not just be the desire for truth but also glorifying God. Everything in life relates to God and not just to ourselves. Both the weak and the strong had forgotten this. Their purpose had become proving the superiority of their own movement rather than to glorify and worship the Lord.” Ibid p. 436

Philippians 2:3-4 *Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; 4) do not merely look out for your own personal interests, but also for the interests of others.*

“When I think of what it cost my precious Savior to accept that differing brother/sister of mine, I should pause and reflect. Look what it cost Him to accept that person. How can I treat His acceptance of others so lightly? How dare I communicate with my words and demeanor, “Well, maybe Jesus accepted that person, but I’m sure not going to!” What audacity to reject someone who was accepted by Jesus at the cost of His own precious blood!” ibid p. 95–96

LESSON 361 (9-12-24)

Romans 14:9 For to this end Christ died (v.aai) and lived (v.aai) again, that He might be (v.aas) Lord both of the dead and of the living (part.pa).

Extended verse

Romans 14:9 For to this end Christ died at a point in time, and lived again at a point of time, that He might be Lord (idiomatic phrase) [that He became Lord] at a point in time, over both the dead and of those who are living.

Note: The KJV has 'He arose', rather than “lived again” but it is not the most reliable original manuscripts. Next, we also have 'hina' followed by the subjunctive mood, but that is idiomatic. There is no 'potential' in this - it is all reality - He is Lord over all believers.

One reason for Jesus' death and resurrection, was that he would be the Lord of both the dead and the living. His lordship is universal. His subjects are not merely those who are alive at the present time, but also those who have died previously are subject to his authority. Therefore, he is the judge of all.

Revelation 2:8 "And to the angel of the church in Smyrna write: The first and the last, who was dead, and has come to life, says this:

2 Corinthians 5:15 and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf.

1 Thessalonians 5:9-10 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10) who died for us, that whether we are awake or asleep, we may live together with Him.

Romans 14:10 But you, why do (v.pai) you judge (v.pai) your brother? Or you again, why do (v.pai) you regard (v.pai) your brother with contempt (v.pai) ? For we shall all stand (v.fmi) before the judgment seat of God.

Extended verse

Romans 14:10 But you, why do you continue to judge your brother? Or you again, why do you keep on regarding your brother with contempt? For (“gar”- shows purpose) in the future, we shall all stand (be present) before the judgment seat of God/Christ (NKJV).

Paul reprimands the weak believer for judging the stronger believer and he rebukes the stronger believer for having contempt for the weaker believer. There is no room in the family of God for one believer to pass judgment on another nor for one believer to have contempt for another.

The following verses are about the Judgement Seat of Christ:

LESSON 362 (9-17-24)

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good (divine good) or ~~bad~~ worthless (human good).

(KJV) **2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**

Hebrews 6:10-12 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered

and in still ministering to the saints. 11) And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 12) that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

1 John 2:28 And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

1 John 4:17 By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world.

1 Corinthians 3:12-15 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, 13) each man's work will become evident; for the day (JSC) will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. 14) If any man's work which he has built upon it remains, he shall receive a reward. 15) If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

Philippians 1:20 according to my earnest expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death.

Hebrews 13:17 Obey your leaders and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

1 Peter 1:17 And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay upon earth;

1 Corinthians 4:4-5 For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. 5) Therefore, do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

Revelation 22:12 Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

Romans 14:11 For it is written (v.rpi), "As I live (v.pai), says (v.pai) the Lord, every knee shall bow (v.fai) to Me, And every tongue shall give praise (v.fmi) to God."

Extended verse

Romans 14:11 For it was written (Isa. 45:23) in the past with the result that what was received continues today, "As I continue to live, the Lord keeps on saying, in the future, every knee shall bow to Me, and every tongue shall give praise to God."

Philippians 2:9-11 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, 10) that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, 11) and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Isaiah 45:23 "I have sworn by Myself, The word has gone forth from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear allegiance.

Isaiah 55:11 So shall My word be which goes forth from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.

It is right and altogether proper that our Lord Jesus Christ be afforded the respect and praise described in Ron. 14:11.

LESSON 363 (9-19-24)

Romans 14:12 So then each one of us shall give (v.fai) *account of himself to God.*

Extended verse:

Romans 14:12 So then each one of us shall give account (“logon”- a reckoning) *of himself to God in the future* (at the Judgment Seat of Christ).

! The purpose of requiring each believer to give an account, or a reckoning, is to evaluate whether one is qualified to receive eternal rewards, decorations, and privileges, or whether they will not receive rewards but be disinherited.

This accounting has nothing to do with sin. Our Lord took care of the sins of the world on the cross. It is about works.

“Divine Works” will be rewarded but “Human Works” will not.

Proverbs 24:12 Does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work?

Hosea 12:2 ...He will repay him according to his deeds.

Read: **Romans 2:5-8** & Page 278 (1738)

“Divine good” is work accomplished by the power of the Holy Spirit working through believers who trust in Him.

“Human good” is work accomplished by unbelievers who rely on their own efforts, trusting in themselves or others, rather than trusting in the omnipotent power of the Holy Spirit. All who trust in their own good works to be saved, reject Christ’s universal atonement on the cross and will go to the Lake of Fire for all eternity.

Romans 14:13 Therefore let us not judge (v.pas), one another anymore, but rather determine (v.aam), *this-- not to put* (inf.pa), *an *obstacle or a *stumbling block in a brother's way.*

****obstacle*** - ΠΡΟΣΚΟΜΜΑ, πρόσκομμα, (n.asn); ② opportunity to experience inward pain (take offense) or make a misstep, cause for offense, cause for making a misstep

***stumbling block** – SKANDALON, σκάνδαλον, ② an action or circumstance that leads one to act contrary to a proper course of action or set of beliefs, temptation to sin, enticement

Extended verse:

Romans 14:13 Therefore let us not keep on judging (maybe we will or maybe we won't), one another anymore, but rather at a point of time, obey the command to determine this,-- not to keep on putting a cause of offence or a stumbling block in a brother's way.

Paul strongly exhorts Christians to not seek to take over God's role in judging other Christians regarding their convictions. Paul exhorts every believer to act according to the verse below:

LESSON 364 (9-24-24)

Romans 14:19 "So then, let us pursue the things which make for peace and the building up of one another"

We should check our attitude to make sure that what we say and what we do, brings unity and spiritual growth to our fellow brothers and sisters in Christ.

Romans 15:7 Wherefore, accept one another, just as Christ also accepted us to the glory of God.

Romans 14:14 *I know (v.rai), and am convinced (v.rpi), in the Lord Jesus that nothing is unclean in itself; but to him who thinks (part.pm), anything to be (inf.pa), unclean, to him it is unclean.*

Extended verse:

Romans 14:14 *I know from what I have learned and have become convinced of, in the Lord Jesus that nothing is unclean in itself; but to him who keeps on thinking anything to be unclean, to him it is unclean.*

1 Timothy 4:4-5 *For everything created by God is good, and nothing is to be rejected, if it is received with gratitude; 5) for it is sanctified by means of the word of God and prayer.*

It may be difficult for some of us not to question how poisonous snakes, scorpions, spiders, tarantulas, sharks, mosquitoes, flies, fleas, ants, roaches, etc. are good. We might not like them, but they all are part of the ecosystem which must stay in balance for life to exist.

The idea that “nothing is unclean in itself” was more difficult for the Jews to accept than the Gentiles because the Gentiles would eat anything but the Jews had a rigorous regimented diet that they were required to eat.

Read: **Mark 7:1-23**

Romans 14:15 For if^{1st} because of food your brother is hurt (v.ppi), you are (v.pai) no longer walking (v.pai) according to love. Do not destroy (v.pam) with your food him for whom Christ died (v.aai).

Extended verse:

Romans 14:15 For since, because of food, your brother keeps on being hurt, therefore, you are no longer walking according to love. Do not ignore God's command to stop destroying with your food, him for whom Christ died.

This is a warning to a stronger believer who may cause harm to a weaker believer by thinking more of himself than for a weaker believer. In Christian love, he ought to forgo his liberty to eat anything in Christ, to avoid being a spiritual hindrance to his brother in the Lord.

Ephesians 5:1-2 Therefore be imitators of God, as beloved children; 2) and walk in love, just as Christ also loved you, and gave Himself up for us...

1 Corinthians 8:11-12 For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. 12) And thus, by

sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.

For a more mature believer to please himself, knowing that it would spiritually wound an immature believer, is a serious sin against the Lord. It demonstrates that a more mature believer can be arrogant, thoughtless, and selfish to fellow believers and defiant to the Lord.

LESSON 365 (10-1-24)

Romans 14:16-17 Therefore do not let (v.pam) what is for you a good thing be spoken (v.ppm) of as evil; 17) for the kingdom of God is (v.pai) not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Extended verse:

Romans 14:16-17 Therefore obey the commands to not continue what is for you a good thing (eating whatever you want) which carries on to be spoken of as evil; 17) for the kingdom of God persists in not being about eating and drinking, but about righteousness and peace and joy in the Holy Spirit.

“For people to insist on eating whatever they want (since nothing is unclean in itself) is to reduce the

kingdom to matters of dietary preference. God's kingdom simply cannot be trivialized in this way."

Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 257.

The kingdom of God will have concerns significantly broader than eating and drinking which will relate to issues such as peace and joy, which come from our relationship to the Holy Spirit. Those who serve Christ in this way, that is, "by recognizing that food and drink are secondary matters," are pleasing to God and are accepted by others.

Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Believers should have an abiding attitude of praise and thanksgiving, regardless of circumstances, which flows from one's confidence in God's promises.

Romans 14:18-19 For he who in this way serves (part.pa) Christ is acceptable to God and approved by men. 19) So then let us pursue (v.pas) the things which make for peace and the building up of one another.

Extended verse:

Romans 14:18-19 For he who in this way continues to serve Christ is acceptable to God and approved by men. 19) So then let us keep on pursuing the things which make for peace and the building up of one another, some will do this and some will not.

The importance of believers to treat each other with respect, building up one another, giving encouragement and thoughtfulness to one another, with kindness and forgiveness to each other. The verse above is one of many that shows how God expects us to treat one another.

1 Thessalonians 5:11 Therefore encourage one another, and build up one another, just as you also are doing.

Hebrews 10:24-25 and let us consider how to stimulate one another to love and good deeds, 25) not forsaking our own assembling together, as is the habit of some, but encouraging one another;

Ephesians 4:29 & 31-32 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification... 31) Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32) And be kind to one another, tender-

hearted, forgiving each other, just as God in Christ also has forgiven you.

Psalm 34:13-14 Keep your tongue from evil, And your lips from speaking deceit. 14) Depart from evil, and do good; Seek peace, and pursue it.

Romans 12:18 If possible, so far as it depends on you, be at peace with all men.

Romans 14:20 Do not tear down (v.pam) the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats (part.pa) and gives offense.

Extended verse:

Romans 14:20 Obey the command to not keep on tearing down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who keeps eating and gives offense [to weaker believers].

LESSON 366 (10-3-24)

"The work of God" no doubt is the grace orientation that God is revealing to the weaker believer's soul, growing it so it will reach the full assurance of faith.

The one who uses his God-given liberties carelessly and selfishly, offends his weaker brother where he should be encouraging him and helping him. When

an arrogant believer disrupts the spiritual growth taking place in the weaker believer, it shatters his confidence and the progress he was experiencing.

Romans 14:21 *It is good not to eat (inf.aa) meat or to drink (inf.aa) wine, or to do anything by which your brother stumbles (v.pai).*

Extended verse:

Romans 14:21 *It is good not to eat meat at certain times or to drink wine at certain times, or to do anything by which your brother keeps on stumbling.*

1 Corinthians 8:13 *Therefore, if food causes my brother to stumble, I will never eat meat again, that I might not cause my brother to stumble.*

“If Paul began to sound repetitive in this section it was simply because he felt the issue to be so important that it bore continual restatement. The apostle knew the difficulty of driving home a point that runs contrary to the prevailing attitude.” Robert H.

Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 258.

The main point of this verse is that believers are to be alert to not offend other believers by whatever they do.

Romans 14:22 *The faith which you have (v.pai), have (v.pam) as your own conviction before God.*

Happy is he who does not condemn (part.pa) *himself in what he approves* (v.pai).

Extended verse:

Romans 14:22 The faith which you keep on having, continue with it by obeying God's command as your own conviction before God. Happy is he who continues to not condemn himself in what he keeps on *approving.

*** approves** – DOKIMAZO, δοκιμάζω, (v.pai); ② to draw a conclusion about worth on the basis of testing, prove, approve, here the focus is on the result of a procedure or examination. ① *accept as proved, approve*. William Arndt et al., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 255.

“Blessed are those who do not condemn themselves by eating certain foods that they have approved. What is wrong is to act in a way that contravenes one's convictions [or conscience]. Those who eat a certain food about which they have reservations will stand condemned.” Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 258.

1 John 3:21 Beloved, if our heart does not condemn us, we have confidence before God;

A stronger believer should not insist on influencing a weaker believer to change his ways. The weak

believer should stand firm on what he believes, having a clear conscience before God on the “gray areas” of the Bible. He should stick with his own conviction or else he will condemn himself by going against his conscience. Happiness awaits those who stick with the doctrine he or she has learned. If the weak believer continues to take in doctrine, he will find that his position was incorrect, so his convictions and confidence would change as he learns more about the grace of God.

Romans 14:23 But he who doubts (part.pm) is condemned (v.rpi) if^{3rd} he eats (v.aas), because his eating is not from faith; and whatever is not from faith is (v.pai) sin.

Extended verse:

Romans 14:23 But he who keeps on doubting receives condemnation if he eats at some point (maybe he will or maybe he will not), but if he does eat, his eating is not from faith; and whatever is not from faith keeps on being sin.

LESSON 367 (10-8-24)

If a believer eats food or does anything when he has doubts in his own mind as to whether it is right or wrong before God, demonstrates that he is weak in faith and his action does not come from his faith in God.

Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.

James 1:6 But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind.

...whatever is not from faith keeps on being sin.

Those who doubt do not have the assurance that what they are doing is acceptable to God.

“Faith here denotes an assured belief that what one does is right; nor is it necessary to give the word a wider or different sense in this concluding clause.” H. D. M. Spence-Jones, ed., The Pulpit Commentary: Romans, The Pulpit Commentary 1909), 412.

CHAPTER 15

Romans 15:1 Now we who are strong ought (v.pai) to bear (inf.pa) the weaknesses of those without strength and not just please (v.pai) ourselves.

Extended verse:

Romans 15:1 Now we who are spiritually strong ought to keep on *bearing the weaknesses of those without spiritual strength and not just keep on pleasing ourselves.

***bear** – BASTAZO, βασιτάζω, (inf.pa); ② to sustain a burden, carry, bear. β. be able to bear up under especially trying or oppressive circumstances, bear, endure.

1 Corinthians 10:24 Let no one seek his own good, but that of his neighbor.

1 Corinthians 10:33 just as I also, please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

Galatians 6:1-3 Brethren, even if a man is caught in any trespass, you who are spiritual, restore (v.pam) such a one in a spirit of gentleness; each one looking (part.pa) to yourself, lest you too be tempted (v.pas) 2) Bear (v.pam) one another's burdens, and thus fulfill (v.fai) *the law of Christ. 3) For if ^{1st} anyone thinks (v.pai) he is (part.pa) something when he is (part.pa) nothing, he deceives (v.pai) himself.

****the law of Christ.***

Note: **Galatians 6:5 For each one shall bear his own load/burden.** Notice in **Galatians 6:2**, “**Bear one another’s burdens** (plural).” There is no contradiction here. This tells us when we have so close a context, two things which are obviously antithetical, so obviously, the Law of

Christ must differentiate between the different ways to deal with burdens. There are three ways to deal with burdens.

The first way is to deal with burdens is to deal with it yourself. The second way is to deal with the burdens of others, and the third way is to let God deal with it.

Dealing with burden yourself is found in **Galatians 6:5**. The second way to deal with burdens is found in **Galatians 6:2**. The third way is to deal with burdens is found in:

1 Peter 5:7 ...casting all your care/burdens upon Him, for He cares for you.

Psalms 37:4-5 Delight yourself in the LORD; And He will give you the desires of your heart. 5) Commit your way to the LORD, Trust also in Him, and He will do it.

Psalms 55:22 Cast your burden on the LORD, And He shall sustain you; He shall never permit the righteous to be moved.

“Paul’s concern that weak and strong Christians live in harmony carries right on into chapter 15. The apostle placed himself in the company of the strong (“we who are strong”). Their faith in Christ allowed them to partake with a clear conscience of food that earlier they had held

to be ceremonially unclean. They were free from ceremonial obligations, but they remained under the obligations of love. It was not enough that the strong simply put up with the foibles of weaker Christians; they were to bear the weaknesses of the immature. Rather than insisting on their own way, they were to be supportive of those whose faith was insufficiently robust. The temptation of the strong is to pay scant attention to the timorousness [*nervousness and hesitancy*] of the weak. But Paul insisted that the strong be supportive and helpful to those who naturally speaking would be nonproductive in the assembly.

Rather than pleasing themselves, strong believers are to please their neighbors. The goal is to help them develop into more mature Christians.” Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 259.

LESSON 368 (10-10-24)

Romans 15:2-3 *Let each of us please (v.pam) his neighbor for his good, leading to *edification. 3) For even Christ did not please (v.aai) Himself; but as it is written (v.rpi), "The reproaches of those who reproached (part.pa) You fell (v.aai) on Me."*

Extended verse:

Romans 15:2-3 *Let each of us keep on obeying God's command to please his neighbor for his good, leading to *edification. 3) For even Christ*

*did not at any given time please Himself; but it was written in the past and is still true today; "The *reproaches of those who kept on reproaching You (Jesus) fell (at a point in time) on Me (G.F.)."*

"The strong Christian is to follow the example of one's Lord, who did not please himself. As foretold in Scripture (Psa. 69:9), Jesus bore the insults and hostility that people had against God."

Edwin A. Blum, "Romans," in CSB Study Bible: Notes, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1803.

**edification - ΟΙΚΟΔΟΜΕ, οἰκοδομή, (n.asf); ① process of building, building, construction, building up.*

**reproaches – ΟΝΕΙΔΙΣΜΟΣ, ὀνειδισμός, (n.npm); act of disparagement that results in disgrace, reproach, reviling, disgrace, insult.*

"The great example of self-denial for the sake of others is, of course, Jesus Christ. If Christ, the very Son of God, did not order his life so as to please himself, how much more should we forego all personal advantage and follow the path of the Suffering Servant. The selfless life of Christ is reflected in **Psalm 69:9**, "**The insults of those who insult you have fallen on me.**" ...That Christ did not live to please himself is clearly stated in **Mark 10:42-45** (read). He gave his life as a ransom for many." *Robert*

H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 259.

1 Corinthians 10:32 - 11:1 Give no offense either to Jews or to Greeks or to the church of God; 33) just as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved. 11:1- Be imitators of me, just as I also am of Christ.

2 Corinthians 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.

LESSON 369 (10-15-24)

Romans 15:4 For whatever was written (v.api) in earlier times was written (v.api) for our instruction, that through perseverance and the encouragement of the Scriptures we might have (v.pas) hope.

Extended verse:

Romans 15:4 For whatever was written at a point in earlier times was written for us to receive our instruction, that through perseverance and the encouragement of the Scriptures, some will keep on having hope/expectation and some will not.

God reveals Himself to us through men that He inspired to write the Scriptures, so that we can learn all that He wants us to know.

Extended verse:

(KJV) 2 Timothy 3:16-17 All scripture is God breathed, and is profitable for doctrine, for re-proof, for correction, for instruction in righteousness: 17) That the man of God may be complete, thoroughly furnished unto all good works.

Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

What a shame that very few people in this old, wicked world will ever read, study it, or even listen to it. That means that the masses of people on this earth have rejected the Bible, which means that they have rejected the Lord Jesus Christ, which means they will spend eternity apart from God in the Lake of Fire.

Believers who persevere in studying the Bible will be encouraged by the doctrines and promises in it, which give them Hope! Believers who don't consistently study the scriptures, will not have hope, but they will have confusion, fear, despair, and anger.

A believer may go to church regularly and know very little about the Bible. Even church leaders may be biblically ignorant. Some are known to say, "Well, I don't know much about the Bible, but ..." and then

he gives his opinion, which often actually contradicts the Word of God!

One of the worst things one can do is to be ignorant of God's Word both in and outside the Church. The Scriptures were written for us. Many prophets were killed when they declared the truth of God's Word to people who had no intention to hear it or to obey it.

People today say they are too busy to learn God's Word. What they really mean is, they are too busy to make time for God. That is like saying, "I'm too busy to breath!" We need oxygen to sustain us physically and we need the Word of God to sustain us spiritually.

Jeremiah 15:16 Thy words were found and I ate them, And Thy words became for me a joy and the delight of my heart;

Read: **Psalm 19:7-10**

Proverbs 4:13 Take hold of instruction; do not let go. Guard her, for she is your life.

Proverbs 8:33-35 "Heed instruction (B.D.) and be wise, And do not neglect it. 34) "Blessed is the man who listens to me, Watching daily at my gates, Waiting at my doorposts. 35) "For he who finds me (B.D.) finds life And obtains favor from the LORD.

Proverbs 3:13-15 How blessed is the man who finds wisdom, And the man who gains understanding. 14) For its profit is better than the profit of silver, And its gain than fine gold. 15) She is more precious than jewels; And nothing you desire compares with her.

Romans 15:5 Now may the God who gives perseverance and encouragement grant ^(v.aao) you to be of the same mind with one another according to Christ Jesus;

Extended verse:

Romans 15:5 Now may the God who gives at point in time, perseverance and encouragement that you will be of the same mind with one another, following the example of Christ Jesus;

We learned from the previous verse (4), that perseverance and encouragement come from the Scriptures that can give us hope, and they also enable us to be like-minded with one another as we follow Christ Jesus.

Psalms 119:49-50 Remember the word to Your servant, upon which You have caused me to hope. 50) This is my comfort in my affliction, For Your word has given me life.

Romans 12:16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

1 Corinthians 1:10 I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions among you, but that you be united in the same mind and the same judgment.

LESSON 370 (10-17-24)

Read: **Philippians 2:1-5**

The most important purpose of unity is not to please other believers but to glorify God. He is pleased when believers treat their fellow believers with love, thoughtfulness, self-sacrifice, and humility.

Romans 15:6 ...that with one accord you may (v.pas) with one voice glorify (v.pas) the God and Father of our Lord Jesus Christ.

Extended verse:

Romans 15:6 ...that with one accord you may or may not keep on glorifying the God and Father of our Lord Jesus Christ with one voice,

“In the presence of a hostile world, it was evidently of the highest practical importance that the early

Christians should exhibit the power of the truth and the Spirit of God to draw them together, and to make them one.” H. D. M. Spence-Jones, ed., The Pulpit Commentary:

Romans, (London; New York: Funk & Wagnalls Company, 1909), 434.

“Paul’s desire that they “mind the same thing among one another” (literal translation) does not mean that they should all come to the same conclusion. That is obvious from his discussion of the weak and the strong—the conscience of each is to guide the conduct of that person. It is unity of perspective that is desired. And that perspective is that of Christ Jesus, our model for Christian conduct. Think as he does. Take on his values and priorities. As each member of the church draws closer to Christ, we will at the same time draw closer to other members of the body. The experience of Christian unity produces a symphony of praise to God in which each voice blends with all the others to the glory of God. It is a family affair.”

Ibid p. 260

2 Corinthians 13: 11 Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace shall be with you.

“When Christians live not only for themselves, but for others, then that solidarity is achieved. God himself is seen as the source of such harmony,

because he supplies the grace of endurance and encouragement.” Joseph A. Fitzmyer S.J., Romans: A New Translation with Introduction and Commentary, vol. 33, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 703.

Romans 15:7 Wherefore, accept (v.pmm) one another, just as Christ also accepted (v.ami) us to the glory of God.

Extended verse:

Romans 15:7 Wherefore, obey the command to keep on accepting one another, just as Christ also accepted us at a point in time (when we believed the gospel) to add to the glory of God.

It is important to recognize that the first time that “accept” is used, it is a command. The second time it is used, it is not a command. It refers to Christ accepting us at a point in time which is not a potential, but a reality.

Romans 14:1 Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

This is the objective. Jesus accepted us - knowing just what sinners we all are. Therefore, in the same way, we should accept each other.

“Both the weak and the strong are to accept one another. That is what it means to follow Christ. He accepted us; we are to accept one another. It should

not be too difficult to extend the hand of friendship to one who is loved by the one we honor and worship. We might say, "Any friend of His is a friend of mine." This spirit of brotherly kindness will bring praise to God, who makes it all possible in the first place."

Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 261.

It is the will of God for believers to accept other believers just as Jesus Christ accepted us. This is the objective. Jesus accepted us - knowing just what sinners we all are. Therefore, in the same way, we should accept each other.

There may be a time when a person starts coming to our church and you have a difficult time accepting him or her because you may not like their personality or the way they dress or some other trivial reason. We must remember that we are commanded to accept our fellow believers.

"The Lord received believers when they were not only "powerless" (Rom. 5:6, lit., "weak") but also "ungodly" (Rom. 5:6), "sinners" (Rom. 5:8), and "enemies" (Rom. 5:10). Certainly, Christians can receive others who differ with them on non-essential matters."

John A. Witmer, "Romans," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 495.

Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Romans 5:10 For if while we were enemies, we were reconciled to God through the death of His Son...

These verses are good to explain to unbelievers who are trying very hard to be saved by their own good works.

LESSON 371 (10-22-24)

Romans 15:8 For I say ^(v.pai) that Christ has become ^(inf.rp) a servant to the circumcision on behalf of the truth of God to confirm ^(inf.aa) the promises given to the fathers,

Extended verse:

Romans 15:8 For I keep on saying that Christ became a servant in the past and continues to be a servant to the circumcision (Jews) on behalf of the truth of God to confirm in a point of time the promises given to the fathers/patriarchs,

^a

Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

Circumcision was a sign to remind the Jews that they were God's chosen people, and they should act like it by obeying the Law of God. And of course, no one can be saved by keeping the Law but the teaching they received had devolved to the point that is exactly what was happening.

"For I say that Jesus Christ has become a servant to the circumcision..." That phrase circumcision is a code word for the Jews. It goes back to the fact that circumcision was a sign of the Abrahamic covenant. So, he's stating that Jesus came specifically as a servant to the Jews. He came primarily addressing the Jews with the message to repent for the kingdom of heaven is at hand. He initially sent out his disciples to the house of Israel and the house of Judah. On several occasions he emphasized that His ministry was primarily targeted to Israel.

"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). And 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).” *Ibid* p.495.*

Old Testament writers and prophets who received bits and pieces of the four unconditional covenants which have yet to be fulfilled including the Abrahamic Covenant - includes **a new race, Jews**, and **new nation, Israel**, see Gen 12:1-3; and **real estate** in Gen 13 and 15; and the **heavenly city** of Rev 21 and Heb 11:8-10.

Romans 15:8~~For/Consequently {gar}, I {Paul} report that Christ has become a minister/deacon/servant {diakonos} to the Jews {idiom: peritome - literally the 'circumcision'} 'on behalf of' {huper} the truth/Doctrine {aletheia} of God . . .to establish/confirm {bebaioo} the promises {epaggelia} to the fathers/patriarchs.

Old Testament writers and prophets who received bits and pieces of the four unconditional covenants which have yet to be fulfilled, including the Abrahamic Covenant - includes a new race, Jews, and new nation, Israel, see Gen 12:1-3; and real estate cov. in Gen 13 and 15; and the heavenly city of Rev 21 and Heb 11:8-10. . . by R.B. Thieme Jr.

The notes that cover the Abrahamic Covenant mentions **Genesis 12:1-3** which substantiates a new race and a new nation, but they are not named here. Their names would be given later. The bits and the pieces of the Abrahamic Covenant do not abrogate the Unconditional Covenants.

Genesis 12:1-3 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2) And I will make you a great nation, And I will bless you, *And make your name great; And so you shall be a blessing; 3) And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed."

***Abram** – exalted father **Abraham** – father of multitudes

The Real Estate (Land) Covenant is found in **Genesis Chapter 13** and **15** which do substantiate the Real Estate Covenant.

The heavenly city which appears to be associated with the **New Covenant** is substantiated in Revelation Chapter 21 and Heb 11:8-10.

Romans 15:9 and for the Gentiles to glorify (inf.aa)
God for His mercy; as it is written (v.rpi),

"Therefore I will give, praise (v.fmi) to Thee among the Gentiles, And I will sing (v.fai) to Thy name."

Extended verse:

Romans 15:9 and for the Gentiles to glorify God at a point in time for His mercy; as it is written in the past and is received in the present, "Therefore, in the future, I will give praise to Thee among the Gentiles (2 Samuel 22:50 & Psalm 18:49), And in the future, I will sing to Thy name."

2 Samuel 22:50 "Therefore I will give thanks to Thee, O LORD, among the nations, And I will sing praises to Thy name."

David was rejoicing in God's victory over His Gentile enemies who will eventually serve God.

Psalm 18:49 Therefore I will give thanks to Thee among the nations, O LORD, And I will sing praises to Thy name.

These verses were foreseeing a time when Gentiles will be as equally blessed by the kingdom as the Jews. That salvation is not just for Israel. That salvation is not just for the Jews but that it will include both Jews and Gentiles in the future.

Romans 3:29-30 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of

Gentiles also, 30) since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

The word “***Therefore***” in verse 9 is a song that continues to verse 12.

LESSON 372 (10-24-24)

Romans 15:10 And again he says (Deut. 32:43), “Rejoice (v.apm), O Gentiles, with His people.”

Extended verse:

Romans 15:10 And again he says, at a point of time, obey God’s command to Rejoice, O Gentiles, with His people.”

Deuteronomy 32:43 Rejoice, O Gentiles, with His people...

Romans 15:11 And again (Psalm 117:1), Praise (v.pam), the Lord all you Gentiles, And let all the peoples praise (v.aam), Him.”

Extended verse:

Romans 15:11 And again at a point of time, obey God the Father’s command to Praise the Lord Jesus, all you Gentiles, and let all the peoples obey the command to praise Him.”

Here the Gentiles are commanded to join Israel in praising the Lord.

Psalm 117:1 Praise the LORD, all nations; Laud Him, all peoples!

Psalm 67:3-4 Let the peoples praise Thee, O God; Let all the peoples praise Thee. 4) Let the nations be glad and sing for joy...

Romans 15:12 And again (Isaiah 11:10) Isaiah says (v.pai), "There shall come (v.fmi) the root of Jesse, And He who arises (v.part.pm), to rule (v.pai), over the Gentiles, In Him shall (v.fai), the Gentiles hope (v.pai)."

Extended verse:

Romans 15:12 And again Isaiah keeps on saying, in the future, There shall come the *root of Jesse, And He who arises to keep on ruling over the Gentiles, In Him shall the Gentiles keep on having hope for the future.

***Isaiah 11:1 Then a shoot will spring from the stem (stump) of Jesse, And a branch from his roots will bear fruit.**

God's kingdom will arise by a Shoot coming up from the stump of Jesse, David's father (cf. Rev. 22:16). Isaiah undoubtedly was thinking of God's promise to David (2 Sam. 7:16) that a Descendant of David will rule over his kingdom (cf. Isa. 9:7) forever. This

Branch, the Messiah (cf. Jer. 23:5), will bear fruit, that is, prosper and benefit others. (He is the Root; cf. Isaiah 11:10.)

****Isaiah 11:10*** *Then it will come about in that day (2nd advent) That the nations will resort to (seek) **the root of Jesse**, Who will stand as a signal (banner, standard, flag) for the peoples; And His resting place will be glorious.*

Revelation 22:16 *"I, Jesus, have sent My angel to testify to you these things for the churches. **I am the root and the offspring of David, the bright morning star.**"*

Jeremiah 23:5 *"Behold, the days are coming," declares the LORD, "When I shall raise up for David **a righteous Branch**; And He will reign as king and act wisely and do justice and righteousness in the land.*

Revelation 5:4-5 *So I wept much, because no one was found worthy to open and read the scroll, or to look at it. 5) But one of the elders said to me, "Do not weep. Behold, **the Lion of the tribe of Judah, the Root of David**, has prevailed to open the scroll and to loose its seven seals."*

Matthew 12:21 And in *His name* (Root of Jesse, Root of David, the Lion of the tribe of Judah) *the Gentiles will hope.*

"All these various quotes from the Old Testament related to God's inclusion of Gentiles in His plan of salvation. They'd always been in God's plan of salvation. The point from these quotes was to demonstrate that the inclusion of Gentiles in the body of Christ was not unforeseen. Although the concept of the Church and the body of Christ was not predicted in the Old Testament, the salvation of the Gentiles was not unforeseen." Dr. Robert Dean, NT -06 - Romans

Romans 15:13 Now may the God of hope fill (v. pleroo – πληρώω / n. pleroma - πληρομα) (v.aao-opt.) *you with all joy and peace in believing* (inf.pa), *that you will abound* (inf.pa) *in hope by the power of the Holy Spirit.*

Extended verse:

Romans 15:13 Now may the God of hope fill you at a point in time with all joy and peace as you continue believing, that you will keep on abounding in hope by the power of the Holy Spirit.

LESSON 373 (10-29-24)

This verse demonstrates how much God loves us and how much He is concerned about our welfare. c.

Romans 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit (when we are filled with the H.S.).

Read: **Romans 5:1-5**

Note on **Romans 5:2** – ...we have **access** by faith into this grace in which we **stand**...

“access” Used only twice elsewhere in the NT (*Eph. 2:18; 3:12*), this word always refers to the believer’s access to God through Jesus Christ. What was unthinkable to the OT Jew is now available to all who come (*Heb. 4:16; 10:19–22*). **“stand”** This refers to the permanent, secure position believers enjoy in God’s grace (*Rom. 2:10; 8:31–34; John 6:37; Phil. 1:6; 2 Tim. 1:12; Jude 24*).

“hope” of the glory of God. Unlike the Eng. word **“hope,”** the NT word contains no uncertainty; it speaks of something that is certain, but not yet realized. The believer’s ultimate destiny is to share in the very glory of God (*Rom. 8:29, 30; John 17:22; 2 Cor. 3:18; Phil. 3:20, 21; 1 John 3:1, 2*), and that **hope** will be realized because Christ Himself secures it (*1 Tim. 1:1*). Without the clear and certain promises of the Word of God, the believer would have no basis for **hope** (*15:4; Ps. 119:81, 114; Eph. 2:12; cf. Jer. 14:8*). John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1700–1701.

Ephesians 2:14-18 *For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, 15) by abolishing*

in his (J.C.) flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, 16) and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. 17) He came and preached peace to you who were far away and peace to those who were near. 18) For through him we both (Gentiles and Jews) have access to the Father by one Spirit.

Read: [Romans 8:1-17](#)

[LESSON 374 \(10-31-24\)](#)

...you will keep on abounding in hope by the power of the Holy Spirit.

This is a quote from the end of [Rom. 15:13](#). It is giving one aspect of the many ministries of the Holy Spirit. It is the power of the H.S. that will keep believers abounding in hope, not their own effort.

Another ministry of the Holy Spirit is to give **Common Grace** to unbelievers so that they can understand the gospel. They can't understand it because it is spiritual and they are spiritually dead.

When an unbeliever hears or reads the gospel, the H.S. enables it to become clear and lucid so that the spiritually dead unbeliever can understand it.

The H.S. also ***convicts** or convinces the unbeliever supernaturally, that Jesus Christ paid for his sins on the cross and he will be saved if he believes in Him. The unbeliever has free will and can decide to accept the gospel, or to reject it.

***convicts** Gr. ELEGCHO, ἐλέγχω, (v.fai); ② to bring a person to the point of recognizing wrongdoing, convict, convince someone of something, point something out to someone.

John 16:7-8 ***But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you. 8) "And He, when He comes, will convict the world concerning sin, and righteousness, and judgment;***

1 Thessalonians 1:5 ***...for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction;***

Matthew 16:16-17 ***And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17) And Jesus answered and said to him, "Blessed are you, Simon Barjona,***

because flesh and blood did not reveal this to you, but My Father who is in heaven.

1 Corinthians 2:4-5 And my message and my preaching were not in persuasive words of wisdom, but in demonstration of **the Spirit and of power, 5) that your faith should not rest on the wisdom of men, but on the power of God. **PP****

Another ministry of the H.S. was giving the power to J.C. to show signs and wonders:

Romans 15:19 in the power of signs and wonders, **in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.**

The phrase **“the God of hope”** is monumental because we all have had the frightening experience where we thought that there is no hope. That fear disappears when we remember that our God is the God of hope!

The Greek word for “hope” is elpis:

Hope – ELPIS, ἐλπίς, ① the looking forward to something with some reason for confidence respecting fulfillment, hope, [confident] expectation: ②

especially pertaining to matters spoken of in God's promises, hope. β. of Christian expectation: absolutes.

Acts 24:15 *having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.*

1 Timothy 1:1 *Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of **Christ Jesus, who is our hope;***

1 Peter 1:13 . . . *fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.*

There is a difference between a **WISH** and **HOPE**.

WISH - verb

1 : to have a desire for (as something unattainable)

 ⟨wished he could live his life over⟩

2 : to give expression to as a wish : ⟨wish them good night⟩

3 a : to give form to (a wish) ...

 b : to express a wish for ...

 c : to desire (a person or thing) to be as specified...

4 : to confer (something unwanted) on someone ...

WISH - noun

- 1 a : an act or instance of wishing or desire :
b : an object of desire :
- 2 a : an expressed will or desire :
b : a request or command couched as a wish:
- 3 a : an invocation of good or evil fortune on someone

Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

WISH verb

- 1 desire something that cannot or probably will not happen.
- 2 want to do something. ask (someone) to do something
or that (something) be done.
- 3 express a hope that (someone) has (happiness or success).
- 4 [with negative] (wish someone/thing on) hope that (someone) has to deal with someone or something undesirable.

■ noun

- 1 a desire or hope, or an expression of this.
(wishes) an expression of a hope for someone's happiness, success, or welfare.

2 a thing wished for.

Catherine Soanes and Angus Stevenson, Concise Oxford English Dictionary (Oxford University Press, 2004).

HOPE ■ *noun*

- 1 a feeling of expectation and desire.
 - ▶ a cause or source of hope.
 - ▶ grounds for hoping.
- 2 archaic a feeling of trust.

HOPE ■ *verb*

- 1 *expect and desire: he's hoping for an offer of compensation.*
- 2 *intend if possible to do something.*

PHRASE

hope against hope *cling to a mere possibility. Not "some hope" but no chance at all. Ibid 2004*

The obvious difference between wishing and hoping biblically, is that when one wishes, he doesn't have absolute confidence that it will come to pass, at best, it is a 50/50 chance, or less, to come true. However, the believers hope is confident expectation that whatever God promises, will absolutely come to pass. It is a certainty that He will deliver because it is impossible for Him to lie.

LESSON 375 (11-5-24)

Romans 15:14 *And concerning you, my brethren, I myself also am convinced (v.rpi) that you yourselves are full of goodness, filled (v.rpi) with all knowledge, and able (pt.ppi) also to admonish (inf.pa), one another.*

Extended verse:

Romans 15:14 *And concerning you, my brethren, I myself also stand convinced from receiving information from the past that you yourselves are full of goodness, being filled with all knowledge from the past so you can keep on receiving what is needed to continue admonishing one another.*

This verse is where Paul started giving his concluding remarks which last all the way to Rom. 16:17. He made more closing remarks in Romans than in any other epistle. This could be due to the fact that he never visited the city or its churches and he wanted to establish personal relationships with his readers.

Paul was blunt and bold in speaking to the Romans in the doctrinal section of this epistle, but he was speaking to them in more of a gentle way because many of them now possessed the doctrinal qualities that he taught them.

”Morally, they were “full of goodness,” intellectually they were “complete in knowledge,” and functionally

they were “competent to instruct one another.” The believers in Rome were expected to help one another toward spiritual maturity. They were to advise and instruct one another. None were so wise that they had nothing more to learn, and none were so inept that they had nothing of value to share.” Robert H.

Mounce, Romans, vol. 27, The New American Commentary (Broadman & Holman Publishers, 1995), 266.

GOODNESS Gr. AGATHOSNE, ἀγαθωσύνη, (n.gsf); positive moral quality characterized especially by interest in the welfare of others.

2 Thessalonians 1:11 *To this end also we pray for you always that our God may count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power;*

KNOWLEDGE Gr. GNOSIS, γνώσις, (n.gsf); ① comprehension or intellectual grasp of something, knowledge.

knowledge – The result of perception and learning and reasoning and sometimes simply endowed by God; (often with focus on application of the knowledge)

1 Corinthians 8:1 *Now concerning things sacrificed to idols, we know that we all have*

knowledge. **Knowledge** makes arrogant, but love edifies.

Proverbs 1:7 The fear of the LORD is the beginning of **knowledge**; Fools despise wisdom and instruction...

Proverbs 2:6 For the LORD gives wisdom; From His mouth come **knowledge** and understanding.

Proverbs 14:7 Leave the presence of a fool, Or you will not discern **words of knowledge**.

...to continue admonishing one another.

ADMONISH Gr. NOUTHETEO, *νουθετέω*, (inf.pa); to counsel about avoidance or cessation of an improper course of conduct, admonish, warn, instruct.

Every believer is responsible to encourage and strengthen other believers with God's Word being divinely equipped to do so. It seems natural that believers would be eager to encourage and strengthen people with Bible doctrine, especially those they love. Most people, including believers, have an unbiblical view of much of the Bible and they should be open to someone who is willing to admonish them and show them why their view of a particular scripture is not biblical.

Romans 15:15 But I have written (v.aai), very boldly to you on some points, so as to remind (part.pa), you again, because of the grace that was given (part.pp) me from God,

Extended verse:

Romans 15:15 But I have written at a certain time very boldly to you on some points, so as to keep on reminding you again, because of the grace that continues to be given to me from God,

Paul wrote boldly to the church in Rome concerning certain points which were probably the main points of Bible doctrine that he wanted to emphasize.

He kept on **reminding** them again and again about the doctrines he taught because they are so important.

1 Corinthians 4:17 For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, **who will remind you of my ways in Christ, as I teach everywhere in every church.**

Jude 1:5 But **I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.**

It is very important for pastors to review what they have previously taught, because his flock is less likely to forget it and more likely to remember it. Sometimes a congregation gets tired of hearing the same thing over and over, but it almost always guarantees that they won't forget it. (*1 Tim. 4:6; 2 Tim. 2:8–14; Titus 3:1*).

Then, Paul brought up the grace of God that enabled him to continue to teach the word of God to the Gentiles.

LESSON 376 (11-7-24)

Romans 15:16 to be (inf.pa) a minister of Christ Jesus to the Gentiles, ministering (part.pa) as a priest the gospel of God, that my offering of the Gentiles might become (v.ams) acceptable, sanctified (part.rp) by the Holy Spirit.

Extended verse:

Romans 15:16 to keep on being a minister of Christ Jesus to the Gentiles, continuing to minister as a priest for the gospel of God, that my *offering of the Gentiles to God might someday become acceptable, by receiving sanctification by the Holy Spirit.

Paul was a minister to the Gentiles through Christ Jesus and a minister as a priest for the gospel of God.

minister Gr. LEITOURGOS, **λειτουργός**, (n.asm); servant, a minister, one who cares for another, implying special duties (Ro 13:6; 15:16; Phil 2:25; Heb 1:7; Heb 8:2)

“Minister” was a general Gr. term used of public officials. But in the NT it is used most often of those who serve God in some form of public worship (e.g., Phil. 2:17; Heb. 1:7, 14; 8:1, 2, 6).”

John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1722.

Paul’s practice was always to present the gospel to the Jews first in every city he visited, his primary apostolic calling was to the Gentiles (Rom. 11:13; Acts 9:15). If Paul went to the Gentiles first, the Jews would never listen to anything he said.

Acts 9:15 But the Lord said to him, (Ananias) "Go, for he (Paul) is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.

Romans 1:1 Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God...

Romans 11:13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

* **offering** Gr. PROSFORA, προσφορά, (n.nsf); ② that which is brought as a voluntary expression. Something presented to (a deity) for acceptance or rejection.

offering - Having referred to himself as a minister, a word with priestly overtones, Paul explains that his priestly ministry is to present to God an offering of a multitude of Gentile converts.

“Note: This was written by Paul at the end of the rule of the Claudio Julian Caesars. They would have 10 more years on Caesar's throne (ending in 68 A.D). This verse is the turning point of history and the change of the spiritual thrust from the Jews to the Gentiles. First notice of the change in thrust - now the dispensation of the Gentiles - Jews are not excluded, but emphasis is on Gentiles now.” R.B

.Thieme Jr. Roman notes

Romans 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

Ephesians 5:1-2 Therefore be imitators of God, as beloved children; 2) and walk in love, just as

Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

SANCTIFICATION Gr. HAGIAZO, ἁγιάζω, (part.**rp**);

② include a person in the inner circle of what is holy, in both cultic and moral associations of the word, consecrate, dedicate, sanctify.

④ to eliminate that which is incompatible with holiness, purify.

When a person believes the gospel, he is **sanctified**. That means that he becomes acceptable to God because:

1. The barrier of sin between God and man was removed by our Lord's spiritual death on the cross for the entire world.
2. When a person puts his faith alone in Jesus Christ's sacrifice for him on the cross, he is eternally saved.
3. He is given the righteousness of God as a gift.
4. He is sanctified by the (dry) baptism of the Holy Spirit which makes one acceptable to God.

5. He is also identified/united with Jesus Christ forever through the (dry) baptism of the Holy Spirit. The Bible calls this being “in Christ”.
6. He is set apart by God for special blessings,

Louw-Nida, Greek – English Lexicon

SANCTIFIED

1. To dedicate to service and loyalty to God.
1 Corinthians 1:2 to the church of God which is at Corinth, to those who **have been sanctified** (hagiazō) in Christ Jesus, saints (hagias) by calling,
2. To make holy, sanctify, to cause one to have the quality of holiness.
1 Thessalonians 5:23 Now may the God of peace Himself **sanctify you entirely**; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.
3. Honor as holy, hallow, feel reverence, regard as holy.
1 Peter 3:14-15 But even if you should suffer for the sake of righteousness, you are

*blessed. And do not fear their intimidation, and do not be troubled, 15) but **sanctify** (regard as holy) **Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;***

LESSON 377 (11-12-24)

Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the God's plan. The term means to be set apart to God for a special purpose. The Royal Family of God consists of all Church Age believers who are set apart to God in three distinct phases.

Phase 1 Salvation Our position before God is secure through **Positional Sanctification** which makes us acceptable to God. All believers have eternal security because our positional standing depends on God, not us.

Phase 2 Time Phase 2 covers the time after we are saved until we die. All believers have the potential to be **Experientially Sanctified** in Phase 2, but few make it because it takes consistent study and application of Bible Doctrine to reach spiritual

maturity. They are the ones who will experience the rewards and **Super-Grace Blessings** of Experiential Sanctification.

Phase 3 Eternity Phase 3 covers eternity where those who experienced Experiential Sanctification and Super-Grace Blessings on earth, can experience **Ultimate Sanctification** who will receive **Surpassing-Grace Blessings** for all eternity.

Romans 15:17 *Therefore in Christ Jesus I have found (v.pai) reason for boasting in things pertaining to God.*

Extended verse:

Romans 15:17 *Therefore in Christ Jesus I keep on finding reason for boasting in things pertaining to God.*

As a result of his special ministry by God's grace to the Gentiles, Paul kept finding reason to boast about God. He makes sure that his bragging had nothing to do with himself.

Philippians 3:3 *...for we are the true circumcision, who worship in the Spirit of God and glory boast in Christ Jesus and put no confidence in the flesh,*

Romans 15:18 For I will not presume (v.fai) to speak (inf.pa) of anything except what Christ has accomplished (v.ami) through me, resulting in the obedience of the Gentiles by word and deed,

Extended verse:

Romans 15:18 For I will not presume in the future to keep on speaking of anything except what Christ has accomplished in a point of time through me, resulting in the obedience of the Gentiles by word and deed,

Paul said that in the future, he would not speak about anything

Except what Christ accomplished through him. It's a shame that so many professing Christians today go for days, weeks, or months without ever mentioning anything about Jesus Christ.

resulting in the obedience of the Gentiles

“Obedience” is a synonym for coming to Christ (Rom.

1:5; 1 Peter 1:2; cf. “obey” in Rom. 16:26) for God “commands all men everywhere to repent.”

Acts 17:30-31 Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, 31) because

He has fixed a day in which He will judge the world in righteousness...

Romans 1:4b-5 ...Jesus Christ our Lord, 5) through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake,

1 John 3:23 And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

1 Peter 1:1-2 Peter, an apostle of Jesus Christ, to those who reside as aliens... who are chosen 2) according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure.

Read: 2 Thess. 1:7-9

John 3:36 "He who believes (part.pa) in the Son has (v.pai) eternal life; but he who does not obey [apeitheo – disobeys, does not believe] the Son shall not see life, but the wrath of God abides on him."

When you quote this verse to someone, it is better to go with the NKJV because it says, *“he who does not believe the Son.”*

If you quote the NASB (*does not obey the Son*) to someone, they might think that people must be obedient and believe in Jesus Christ to be saved.

Also, some people think that because the word “believes” is an articular present tense (part.pa), it means that one must continue to believe to be saved; if you ever stop believing, then you are no longer saved.

But the word that follows the phrase, *“He who believes in the Son”* is **“has** eternal life.” “Has” is a present, active, indicative, meaning that you keep on having eternal life, you believed in Jesus Christ with the result that you received eternal life, and the indicative mood means it wasn’t something that could be lost, but it is indeed a reality.

Eternal life and God’s own righteousness, along with many more blessings, are given to us as a gift and they are irrevocable, it is impossible for believers to lose them or for them to be taken away.

Romans 6:23 For the wages of sin is death, but the *free gift* of God is eternal life in Christ Jesus our Lord.

Romans 5:17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the **gift of righteousness will reign in life through the One, Jesus Christ.**

★ **Romans 11:29 for the gifts and the calling of God are irrevocable.**

LESSON 378 (11-14-24)

Paul recognized that all credit goes to Christ. And yet Paul was involved; God worked by what he had said and done. The apostle had been used by God to perform signs that signify theological truths and miracles that produce wonder.

Acts 15:12 And all the multitude kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders **God had done through them among the Gentiles.**

2 Corinthians 3:5 Not that we are adequate in ourselves to consider anything as coming from ourselves, **but our adequacy is from God,**

Acts 14:27 And when they had arrived and gathered the church together, they began to report all

things that God had done with them and how He had opened a door of faith to the Gentiles.

It was very proper and right that Paul would take no credit to himself for the Gentile's salvation or concerning their assimilation into the churches that were predominately populated by Jews. Only God could bring Jews and Gentiles together considering the hatred the Jews had toward the Gentiles.

Accepting Those Who Differ: Lessons On Unity From Romans 14 And 15

Larry E. McCall

Often unity is thought to happen by “you becoming like me.” Occasionally, one might meet an unusually humble person who seeks unity by “I need to become like you.” Even more common, however, are the well-intended efforts to compromise. “Each of us needs to become a bit more like the other.” Each of these briefly mentioned attempts at unity fall short. I propose, through the following study of Romans 14:1–15:7, that unity is neither “you need to become like me” nor “I need to become like you.” Rather, unity is to be pursued “by each of us becoming more like Jesus Christ.”

Larry E. McCall, “Accepting Those Who Differ: Lessons on Unity from Romans 14 and 15,” *Reformation and Revival* 8, no. 3 (1999): 87.

Jewish Attitudes Towards Gentiles

The following list includes various Jewish attitudes towards Gentiles:

- **Unrighteous**—a type of Gentiles as examples of unrighteous behavior (*Deuteronomy 18:9; Gal 2:15*) with no hope for salvation (*Eph 2:12; Jubilees 15:26*)
- **Proselytes**—the incorporation of Gentiles into the Jewish community (*Exodus 12:19; Lev 24:22; Num 9:14–16*); two key factors are devotion to God and circumcision for males
- **God-Fearers/Righteous Gentiles**—Gentiles who attain a righteousness without being bound by the full Law
- **“Eschatological Pilgrims”**—the vindication of all, both Jews and Gentiles, in the future reign of

God Chad Chambers, “Gentiles,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Definitions of Gentiles:

Gentiles. A biblical term (Heb. גוֹיִם, ‘nations’; Gk ἔθνη, ‘nations’, or Ἕλληνες, ‘Greeks’) usually applied to non-Jews. The meaning of the corresponding Lat. word, gentiles, used in the *Vulgate to translate the Heb. and Greek, has changed during the centuries. In post-Augustan Latin it meant ‘fellow

countrymen' and in still later Latin more generally 'foreigners'.

F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 667.

GENTILES (גוֹיִם, goyim; ἔθνος, ethnos). A word of Latin origin meaning, "belonging to a people." The Hebrew and Greek words translated as Gentiles mean "people" or "nations." Bible translations selectively use Gentiles to designate non-Jews. Chad Chambers. "Gentiles." ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Romans 15:19 ...in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have (inf.ra) fully preached the gospel of Christ.

Extended verse:

Romans 15:19 ...in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum, I have fully preached the gospel of Christ with the continuing result of people being saved.

The previous verse ended with the phrase, "***by word and deed***" which connects to this verse "***...in the power of signs and wonders.***"

signs – SEMEION, σημεῖον, (n.gpn); ② an event that is an indication or confirmation of intervention by transcendent powers, miracle, portent

Ⓐ miracle

α . a miracle of divine origin, performed by the Holy Spirit, through Christ, or by men of God.

wonders – TERAS, τέρας, (n.gpn); something that astounds because of transcendent association, prodigy, portent, omen, wonder

John 4:48 Jesus therefore said to him, "Unless you people see signs and wonders, you simply will not believe."

By performing mighty signs and wonders, Paul demonstrated that God had granted him apostolic power.

2 Corinthians 12:12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

in the power of the Spirit - "The signs and miracles that had accompanied Paul's ministry among the Gentiles revealed the presence and power of the Holy Spirit Christ (v. 19). To have "fully proclaimed the gospel of Christ" does not mean that he had evangelized everyone in the area indicated but that

he had completed his “trail-blazing, pioneer preaching” of the gospel that he believed was his own special apostolic ministry. Paul could attest that all the way from Jerusalem to Illyricum he had fulfilled his task of preaching the gospel of Christ.” Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 267.

Read: **Acts 22:17-21**

Read: **1 Corinthians 2:1-5**, ***Other Common Grace verses*** : **Matt. 13:17**, **John 16:17-18**, **1 Thess. 1:5**

LESSON 379 (11-19-24)

Read: **Acts 22:17-21**

Read: **1 Corinthians 2:1-5**, which can be considered to be **Common Grace** verses, meaning that spiritually dead unbelievers can understand the gospel, which is spiritual, by the enablement of the Holy Spirit

Other ***Common Grace verses***: **Matt. 13:17**, **John 16:17-18**, **1 Thess. 1:5**

ILLYRICUM, a country to the north-west of Macedonia, on the eastern shores of the Adriatic, now almost wholly comprehended in Dalmatia, a name formerly given to the southern part of Illyricum. It was traversed by Paul in his third missionary journey. It was the farthest district he had reached in preaching the gospel of Christ.” M. G. Easton, Illustrated Bible Dictionary and Treasury of Biblical History, Biography, Doctrine, and Literature (New York: Harper & Brothers, 1893), 343–344.

I have fully preached the gospel of Christ – Paul had canvassed the entire area, and he was ready to go to other places that needed to be evangelized.

with the continuing result of people being saved. God opened the doors for Paul to give the gospel to people who were ready to receive the free gift of salvation. We must never doubt the power of the gospel so when people reject the gospel we give them, that we don't give up on giving the gospel.

No doubt, Paul gave the gospel to hundreds of people who rejected it, but it didn't slow him down in the slightest. He pressed on with amazing zeal. One reason that he could press on, is because he knew that they were not rejecting him, they were rejecting the Lord Jesus Christ.

Romans 15:20 And thus I aspired (part.pm) to preach (inf.pm) the gospel, not where Christ was (v.api) already named, (v.api) that I might (v.aam) not build upon (v.aam) another man's foundation;

Extended verse:

Romans 15:20 And thus I continued to aspire to keep on preaching the gospel, not where Christ was at a point in time already named, so that I might not actively build upon another man's foundation;

Romans 1:15-16 *Thus, for my part, I am eager to preach the gospel to you also who are in Rome. 16) For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

Romans 15:20 describes Paul's regular missionary practice of preaching the gospel and planting churches only in places where other missionaries had not previously worked. Paul apparently regarded his ministry strategy as a fulfillment of **Isaiah 52:15**, which he cites in **Rom 15:21**.

Read: **Isaiah 52:1-15**

Isaiah 52:15 *So shall He ***sprinkle** many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.*

***sprinkle** - he shall sprinkle many nations... The Hebrew verb used here, **nazah**, typically refers to sprinkling (**Exodus 29:21; Lev 4:6,17; 5:9; 6:27**). The translator of the Greek Septuagint, however, used a Greek verb denoting astonishment or surprise (**thaumazō**). The Greek translator may have inferred this meaning for the Hebrew word **nazah** based on the following parallel phrase about the

kings' silence. However, the translator may also have known of a Hebrew homonym for **nazah** meaning "startle" since Arabic (a Semitic language related to Hebrew) attests nazah with that meaning.

1 Corinthians 3:10 According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it.

LESSON 380 (11-21-24)

1 Corinthians 3:10 According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it.

Romans 15:21 but as it is written (v.rpi), "They who had (v.api), no news of Him shall *see (v.fmi), And they who have (v.raii), not heard (v.raii) shall (v.fai) understand (v.fai)."

Extended verse:

Romans 15:21 but as it was written in the past and received now, "They who in a point in time had received no news of the gospel of Him, shall in the future *see, And they who have not heard

the gospel in the past, shall understand it in the future.

***see**, - HORAIO, ὁρᾶω, (v.fmi); ④ to be mentally or spiritually perceptive, perceive, ⑥ with focus on cognitive aspect: *look at or upon they who have never been told of (Christ) shall look upon him. Ro 15:21* (Is 52:15). To consider, Hm 6, 2, 4.—*Become conscious of 3J 11. Cp. 1J 3:6*

Read: 3 John 9-11, 1 John 3:6

After clarifying the nature of his teaching earlier in the letter (vv. 14–15), Paul explains his mission strategy (vv. 16–21) and promotes his plans to carry on his missionary work in Spain (vv. 22–29).

Romans 15:22-23 *For this reason I have often been hindered* (v.imp.pi) *from coming* (inf.aa) *to you; 23) but now, with no further place for me in these regions, and since I have had* (part.pa) *for many years a longing to come* (inf.aa) *to you...*

Extended verse:

Romans 15:22-23 *For this reason I was being hindered many times in the past from coming to you at a point in time; 23) but now, with no further place for me in these regions, and since I have*

kept on having for many years a longing to come to you when I can...

I was prevented Paul's visit to Rome was delayed by his commitment to completing his missionary work in the east.

Read: 1 Thessalonians 2:17-20, Romans 1:10-13

Romans 15:24-25 *whenever I go* (v.pas), *to Spain-- for I hope* (v.pai), *to see* (inf.am), *you in passing* (part.pm),, *and to be helped* (inf.ap), *on my way there by you,* (inf.ap), *when I have* (v.aps), *first enjoyed* (v.aps), *your company for a while-- 25) but now, I am going* (v.api), *to Jerusalem serving* (part.pa), *the saints.*

Extended verse:

Romans 15:24-25 *whenever I go to Spain, I'm not sure about going -- for I keep on hoping to see you in passing your way and to be helped, on my way there by you, when I may have first enjoyed, your company for a while-- 25) but now, I am going to Jerusalem to continue in serving the saints.*

Spain Refers to the Iberian Peninsula, which includes modern-day Spain and Portugal. Rome would have been a strategic base for launching a missionary journey to Spain, which by the first century ad was part of the Roman Empire. Paul's desire

to push westward to the borders of the empire may have been motivated by certain OT passages (e.g., Isa 66:19–20; Ezekiel 36:22–28). It is unknown whether Paul reached Spain,

LESSON 381 (11-26-24)

and to be helped (inf.ap), *on my way there by you*, Paul likely hoped for the Roman believers to support him for his Spanish mission.

25) but now, I am going to Jerusalem to continue in serving the saints.

Paul had an agenda where he had plans to visit Rome and the believers and churches there and then press on to Spain.

Paul wasn't trying to convert the world; He was saving individuals. His routine was to give the gospel, establish a church, ordain men who had not been to theological seminary, and left the Scriptures and the young believers to them. The rest is up to God the Holy Spirit.

Jesus said, “***All that the Father gives to me shall come to me***” (**John 6:37**), and we can be sure that not one of His chosen ones will be overlooked or fall away. He saves and keeps all who are His own.

Through Paul, the Lord establishes a handful of believers in a community, which is the church of Jesus Christ. It is up to that little group, led by the Holy Spirit, to bear witness in that community.

Paul had formed his own idea of his future; he announced his plans for the future — plans that never came to fruition. He was going to visit the believers in Jerusalem and give them an offering which had been collected in Greece. He also planned to visit Rome while on the way to Spain. These plans were never fulfilled.

When Paul realized that his plans would not come to pass, he didn't get angry, he didn't pout, nor did he get depressed. Why?

He knew that God is in control and His plans always supersede our plans and they glorify Him and can bring blessing to us. The fact that Paul's prayers were not always answered, and that his plans were not realized, need not stop the true believer from praying and from making plans. **Our trust is in the Lord, not in our plans.** He is Lord of our lives and Lord of all our plans. He can do with us exactly what He pleases, and when, and where and how. Our total commitment to His will is where our highest joy lies.

Sometimes, God closes one door and then opens another door. What is that all about? It is God's plan working out in our lives and we should be grateful. His plan is customized specifically for us and it is perfect.

It is normal for people to resist change in their lives. We have a routine that we are familiar with and even if we are not very fond of it, we would rather keep it than adapt to changes to our lifestyle.

We have no control over when, how, or why God changes things in our life. We can accept them and adapt to the changes, or we can allow mental attitude sins, such as worry, anger, complaining, self-pity, etc.

Paul was on his way to Jerusalem to bring a monetary gift from the Gentile churches to the poor Jewish churches in that city. He planned to go to Rome next. Little did he know he would be taken to Rome in custody (Ac 25:11–28:14, 30–31).

Romans 15:26-27 For Macedonia and Achaia have been pleased (v.aai) to make (inf.aa) a contribution for the poor among the saints in Jerusalem. 27) Yes, they were pleased (v.aai) to do so, and they are (v.pai) indebted to them. For if the Gentiles have shared (v.aai) in their spiritual things, they are

(inf.aa) *indebted to minister to them also in material things.*

Extended verse:

Romans 15:26-27 *For Macedonia and Achaia have been *pleased to make a contribution at the right time for the poor among the saints in Jerusalem. 27) Yes, they were *pleased to do so, and they continued to be indebted to them (the Jews). For if the Gentiles have shared in their spiritual things in a point of time, they are indebted to minister to them (the Jews) also in material things.*

**pleased* – EUDOKEO, εὐδοκέω, (v.aa); ① to consider something as good and therefore worthy of choice, to be content with. ② to take pleasure or find satisfaction in something, be well pleased, take delight.

This money was not only aid from Gentile believers to Jewish believers, but an expression of love that would unify the church even more.

The voluntary nature of the contribution (koinōnian, “fellowship”) is stressed by the repetition of the verb, were pleased (cf. Rom. 15:26–27). At the same time Paul recognized the churches had an obligation:

Read: **2 Corinthians 8:1-12**

Verse 12 Note: For if there be first a willing mind, ***“For if the readiness is forthcoming, it is acceptable,”*** In other words, God considers not the magnitude of the gift, but the proportion which it bears to the means of the giver.

LESSON 382 (12-3-24)

New Testament Giving

The most detailed passage on giving in the New Testament is found in Second Corinthians (chapters 8 & 9). The primary reason that Paul addressed this topic here was that false teachers in Corinth were questioning Paul’s motives for ministry. Evidently, they were suggesting that Paul was pocketing contributions earmarked for the poor believers in Jerusalem. Consequently, the Corinthians, despite their announced willingness to help, had not donated to the cause. Taking pen in hand, Paul defended his integrity (2 Corinthians 1:12).

2 Corinthians 1:12 *For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.*

Those who impugned Paul's character were liars. Paul gave his life, time, and service in helping others. He gave them the gospel and then taught them how to grow in grace and knowledge.

(KJV) **2 Timothy 2:15** *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

When it comes to giving during the Church Age, the verses below explain clearly the right way to give.

2 Corinthians 9:6-8 *Now this I say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully. 7) Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. 8) And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed;*

1 John 3:17-18 *But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? 18) My little children, let us not love in word or in tongue, but in deed and in truth.*

Romans 15:28-29 *Therefore, when I have finished (part.aa) **this, and have put my seal** (part.am) **on this***

fruit of theirs, I will go on (v.fmi) *by way of you to Spain. 29) And I know* (v.rmi) *that when I come* (v.fmi) *to you, I will come* (v.fmi) *in the fulness of the blessing of Christ.*

Extended verse:

Romans 15:28-29 *Therefore, when I have finished this* (mission), *and have put my seal* (assured the delivery) *on this fruit* (funds) *of theirs, in the future, I will go on by way of you to Spain. 29) And I know from the past that when I come to you in the future, I will come in the fulness of the blessing of Christ.*

Paul wanted to deliver the offering in person to make sure believers understood the significance of the offering for the unity of Jews and Gentiles in the church.

Notice how different the reality of Paul's circumstances concerning going to Rome, compared to his anticipations about visiting Rome. He seemed absolutely sure about visiting Rome and then going on to Spain. Paul learned that **man proposes, but God disposes** (to bring a matter to finally) **and all for good.**

There is nothing wrong with making plans for the future, but life is full of changes, so we must be ready

to trust in the Lord and to follow Him wherever He leads us and be ready to adapt to the changes, whether they are good or awful.

Read: ***Philippians 1:8-18***

Romans 15:30 Now I urge (v.pai) ***you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive*** (inf.am) ***together with me in your prayers to God for me,***

Extended verse:

Romans 15:30 Now I continue to urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together at a point in time with me in your prayers to God for me,

by the love of the Spirit, This phrase occurs only here in Scripture is probably the love given by the Spirit (cf. Rom. 5:5), not love for the Spirit. Recognizing that divine love, they would be motivated to pray. A Christian's intercession is a means of sharing in the ministry of others.

Romans 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

“Paul had a deep concern for the Christians at Rome; he urged them to cooperate and pray for him. United prayer is a powerful force; prayer strengthens God’s servants; it changes situations; it changes people; it brings miracles.” Croft M. Pentz, Expository Outlines from Romans, Sermon Outline Series (Grand Rapids, MI: Baker Book House, 1980), 45.

strive – SUNAGONIZOMAI, **συναγωνίζομαι**, (inf.am); to join with someone in a common effort, fight/contend along with someone.

Note that all three persons of the Trinity (“our **Lord Jesus Christ ... the Spirit ... God**”) are specifically mentioned in this one verse.

LESSON 383 (12-5-24)

There is power in prayer and especially in unified prayer:

Read: **Acts 12:1-24**

2 Corinthians 1:11 *you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.*

Paul was uncertain about what could happen to him when he returned to Jerusalem. The Holy Spirit had continually warned him of the perils that lay ahead.

Acts 20:22-23 And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, 23) except that the Holy Spirit solemnly testifies to me in every city, saying that bonds (fettters) and afflictions (tribulations) await me.

This is one reason Paul asked believers to pray for him because he had been told that his trip to Jerusalem would include bonds and afflictions.

Romans 15:31 that I may be delivered (v.aps) from those who are disobedient (part.pa) in Judea, and that my service for Jerusalem may prove (v.ams) acceptable to the saints;

Extended verse:

Romans 15:31 that I may or may not receive deliverance from those who continue to be disobedient in Judea, and that my service for Jerusalem, may or may not prove acceptable to the saints;

2 Thessalonians 3:1-2 Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as it did also with you; 2) and that we may be delivered from perverse and evil men; for not all have faith.

Read: **2 Timothy 3:10-14**

Paul didn't heed the warning from the people or even the Holy Spirit. It did not go well for him in Jerusalem, and it was because he was stubborn and prideful. He acted as if he became a martyr in Jerusalem, it would be God's plan. But he was repeatedly warned not to go there and even the Holy Spirit warned of the danger and suffering that awaited him, but he was determined to go anyway.

Read: **Acts 20:17-32, Acts 21:17-Acts 22:21** gives the details on what happened.

LESSON 384 (12-10-24)

Read: **Acts 21:17-Acts 26** gives the details on what happened.

Acts 22:16 is mistranslated:

Acts 22:16 *And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name.'*

Verse 16 – this is all mixed up in the translation. “And now why tarriest thou?” Whoever translated this forgot that the action of the aorist participle precedes the action of the main verb. The aorist active participle is “calling on the name of the Lord,” and the word is *epikalew* [kalew = to call; epi = upon], a synonym for believing in Christ, as per Romans 10:13. This has to

do with being saved, and Paul has already done this; he was already saved: “brother Saul.” Obviously calling upon the name of the Lord has to come first. But there is another point of syntax: the action of the aorist participle is also coterminous with the action of the main verb. The main verb here is “wash away sins.” When Paul called upon the name of the Lord (aorist participle), at that moment his sins were washed away. Sins are washed away by faith in Christ. Paul on the Damascus road fulfilled the aorist active participle. He called upon the name of the Lord and that is when he was saved.

Correct Translation: ***“Having called upon the name of the Lord, and your sins washed away, why are you hanging around here? Get up and be baptized.”***

LESSON 385 (12-17-24)

Romans 15:32 so that I may come to you in joy by the will of God and may find refreshing rest (v.ams) in your company.

Extended verse:

Romans 15:32 so that I may come sometime to you in joy by the will of God and might find refreshing rest in your company.

Romans 1:10 always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

“ Paul was deeply concerned that the offering from the Gentile Christians be delivered and distributed properly. If these objectives were accomplished, according to Paul, he could then by God’s will go to them with joy and ... be refreshed with them. The word rendered “refreshed” suggests that Paul would be able to rest or relax with them in the knowledge of a job well done.” John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 498.

Romans 15:33 Now the God of peace be with you all. Amen.

*“This ***doxology** may have formed an intended ending of the letter to the Roman Christians. However, Paul was moved further by the Holy Spirit to pen chapter 16.”* Inc Thomas Nelson, *The Woman’s Study Bible* (Nashville: Thomas Nelson, 1995), Ro 15:22.

*** doxology - ■ noun (plural doxologies) a liturgical formula of praise to God.** Catherine Soanes and Angus Stevenson, eds., *Concise Oxford English Dictionary* (Oxford: Oxford University Press, 2004).

The Doxology

Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.

Glory – DOXA, **δόξα**, ① the condition of being bright or shining, brightness, splendor, radiance (a distinctive aspect of glory and praise). *William Arndt et al., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 257.*

peace – EIRENE, **εἰρήνη**, (n.gsf); ② a state of well-being, peace. ③ Since, according to the prophets, peace will be an essential characteristic of the messianic kingdom.

Paul uses this word similarly to how it is used throughout the Old Testament: to describe well-being, prosperity, safety from harm, and deliverance from enemies. This peace is more than just the absence of conflict; it is the result of having been declared righteous by faith. It also could refer to the believer's subjective experience of peace with God.

2 Thessalonians 3:16 Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!

2 Corinthians 13:11 Finally, brethren, rejoice, be made complete, be comforted, be like-minded, **live in peace**; and the **God of love and peace** shall be with you.

Philippians 4:9 The things you have learned and received and heard and seen in me, practice these things; and the **God of peace** shall be with you.

1 Thessalonians 5:23 Now may **the God of peace** Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

The paragraph below is a summary of Ephesians Chapter 2, verses 1-10 giving us the background of Eph. 2:11-19.

In Ephesians 2:1–10, Paul addresses the reconciliation of Gentiles with God through Christ, emphasizing that humanity was once alienated from God due to sin. He describes the state of being "dead" in trespasses and sins, highlighting the inability of spiritually dead individuals to respond to God without divine intervention. Paul underscores that salvation is a gift of grace, not achieved through

human effort or works, but through faith in Christ, who offers new life and unity with God.

LESSON 386 (12-19-24)

Read: **Ephesians 2:11-22**

Summary:

The latter part of Ephesians 2:11–22 expands on this theme, illustrating the broader reconciliation of both Jews and Gentiles into one new humanity in Christ. Paul urges Gentile believers to remember their previous separation from God and the covenants of promise made to Israel. He explains that Christ's death has broken down the barriers between Jews and Gentiles, creating peace and unity. The "dividing wall" refers to the law that previously separated them, which Christ fulfilled.

Paul emphasizes that through Christ, both groups have access to God and are now part of His household, forming a holy temple where God dwells. This unity is facilitated by the Holy Spirit, who empowers believers and signifies their identity as the dwelling place of God on earth.

1 Corinthians 3:16 Do you not know that you are a temple of God, and that the Spirit of God (Holy Spirit) dwells in you?

Overall, Paul's message highlights the transformative power of Christ's sacrifice in uniting diverse peoples into one body of believers.

Galatians 3:28 *There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*

LESSON 387 (1-2-25)

CHAPTER 16

Guided by Grace - By Joel E. Kim

Like many people, I have become completely dependent on my phone's GPS to help me navigate the traffic in southern California. I love it when my GPS says, "You're on the fastest route and your route is clear." If only our faith journeys were this easy, with clear directions and turn-by-turn guidance to God's destination for our lives.

In the closing verses of Romans, Paul does not provide detailed directions for every step of our lives, but he does alert us to signs we should heed. These markers guide us along a trajectory of grace.

What do these signs have in common? They all point to the providence and sovereignty of God: He is in

charge and we are not. Our God is able and faithful, and our response should be to depend on him.

First-Century Resumé

Pray for those who minister to you. Ask God to reveal ways you can support their ministry.

Since its inception in 2004, Facebook has become an essential tool for connecting with people. In a way, Romans 16—a chapter sometimes treated as unnecessary for the church—functions like a first-century Facebook, establishing personal connections between Paul and the believers in Rome (most of whom he had not met). By offering this extensive list of mutual friends, Paul is able to recommend himself to the congregation.

What can we learn from this chapter full of names? For one, the Roman church was very diverse. Out of the 26 people named, nine are women. Perhaps this doesn't seem so unusual, given that women often make up the majority in our churches today. However, it might be surprising to learn that slaves or "freedmen"—former slaves who were given freedom—make up the majority of the names in Romans 16. (In the first century, names were often associated with certain social or economic classes.) Imagine sitting in church and worshipping with a slave. Given the homogeneous

nature of our most of our churches, such diversity is difficult to imagine.

Moreover, we should note how Paul describes these people: “servant,” “fellow workers,” “beloved,” “fellow prisoners,” “workers in the Lord,” “brothers.” These names belong to the band of followers that the Lord brought together to serve alongside Paul in ministry, brothers and sisters “who risked their necks for [his] life” (v. 4).

Who supports you in your ministry or works alongside you? Whom do you support? How do you give thanks for them?

Bible Study Magazine 10, BSM-10 Bomar, David, Magazine

Romans 16:1-2 I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; 2) that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

Paul used the end of his letter to recognize the people who he was close to. He commended their work for the Lord but he condemned those who were causing dissension among the brethren.

Paul was very much a people person. What you see so often in psychological characterizations of the Apostle Paul is that he is an obsessive, detailed-oriented theologian that's more concerned with scripture than with people. That's how the modern mindset wants to approach the Bible. Here we see that Paul was very engaged with the people he knew.

Some think that Paul was a misogynist, that he hated women. Yet what we see here is that Paul mentions a number of women and praises them for their involvement in the ministry and the local church.

Paul clearly recognized that there are role distinctions between men and women but they are equal as image bearers of God. God designed men and male souls for one purpose and women and feminine souls for another purpose.

Genesis 1:27 And God created man in His own image, in the image of God He created him; male and female He created them.

The first person on his list was **Phoebe** whom Paul encouraged people of the church of Cenchrea to welcome her. We don't know a lot about her. The name is a pagan name. It's the feminine form of the Greek word PHOIBE which was one of the alternate names for Apollo. It means the bright one. Apollo

was this sun god in the Greek pantheon. Such names were often given to the slaves who of course retained them even if they were set free. Phoebe was more likely a free woman. She was possibly the one that delivered Paul's letter to the Romans.

Some claim that she was a deaconess but that seems unlikely because that position is limited to men. Example:

1 Timothy 3:8 Deacons likewise must be men of dignity...

1 Timothy 3:12 Let deacons be husbands of only one wife...

“Phoebe who is a servant of the church. This is the word DIAKONOS in the feminine form. There are those who have sold out to what is known as evangelicalism feminism who come to Romans 16:1 and say this shows they had deaconesses in the early church. This is a misuse of both history as well as language. The idea of a deacon having an official church leadership position in the sense that we have today was unheard of in the early church. It was a servant position, not a position of authority or teaching or leadership.” Dr. Robert Dean, NT-6 Romans

“Phoebe (which means **“bright, radiant”**) I commend to you our sister Phoebe. The relationship

mentioned is spiritual, not familial. Phoebe was a servant of the church in Cenchrea, a seaport a few miles east of Corinth. Paul not only officially commended her, but also asked the Roman Christians to receive her in the Lord in a way worthy of the saints and to give her any help (lit., “and to stand by her in whatsoever matter”) she may need from you. Paul explained, for she has been a great help to many people, including me.” So they should help her since she had helped others. John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 499.

Romans 16:3-4 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4) who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles;

This list of greetings (vv. 3–16) that Paul wanted conveyed to friends in Rome is the longest in any of his epistles. He mentioned 26 people by name, and referred to many others.

“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)". Ibid 499

Prisca, Priscilla – She is named before her husband in the majority of cases so we can conclude from this that she was a more important person than her husband Aquila. He is never mentioned without her. She took part with Aquila in instructing Apollos (Acts 18:26).

They had church in their home, they instructed Apollos, and they risked their own lives to save Paul.

LESSON 388 (1-14-25)

1 Corinthians 16:19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

Aquila and Prisca are mentioned in **Acts 18:24-28** in reference to a man named Apollos.

“Apollos was a Jew “born at Alexandria,” a man well versed in the Scriptures and eloquent (Acts 18:24; R.V., “learned”). He came to Ephesus (about A.D. 49), where he spoke “boldly” in the synagogue (18:26), although he did not know as yet that Jesus of Nazareth was the Messiah. Aquila and Priscilla instructed him more perfectly in “the way of God,” i.e.,

in the knowledge of Christ. He then proceeded to Corinth, where he met Paul (Acts 18:27; 19:1). He was there very useful in watering the good seed Paul had sown (1 Cor. 1:12), and in gaining many to Christ.” M. G. Easton, *Illustrated Bible Dictionary and Treasury of Biblical History, Biography, Geography, Doctrine, and Literature* (New York: Harper & Brothers, 1893), 47–48.

Read: **Acts 18:1-28**

Acts 18 identifies Aquila as a Jew. Like other Jews living outside of Palestine, he and his wife adopted Roman names in addition to their Jewish names, which are not given in Scripture. They settled in Corinth and Paul, who shared their trade of tent making (that is, leather working), stayed with Aquila and Priscilla there.

The couple apparently returned to Rome and became leaders of the Christian community there (Rom. 16:3–5a). What is perhaps most fascinating about references to Aquila in the New Testament is that in each case his wife is mentioned with him, and in half the references Priscilla is named first. What an appropriate reminder that in ministry as in life husbands and wives are to be partners, and that in some partnerships the wife’s gifts may be greater

than those of her husband. Larry Richards, *Every Man in the Bible* (Nashville: T. Nelson, 1999), 213.

2 Timothy 4:19 Greet Prisca and Aquila, and the household of Onesiphorus.

ONESIPHORUS— name means “bringing profit”, an Ephesian Christian who showed great kindness to Paul at Rome. He served him in many things, and had often refreshed him. Paul expresses a warm interest in him and his household.

“2 Timothy 1:16-18 The Lord grant mercy to the house of Onesiphorus for he often refreshed me, and was not ashamed of my chains; 17) but when he was in Rome, he eagerly searched for me, and found me—18) the Lord grant to him to find mercy from the Lord on that day-- and you know very well what services he rendered at Ephesus.” M. G. Easton, *Illustrated Bible Dictionary and Treasury of Biblical History, Biography, Geography, Doctrine, and Literature* (New York: Harper & Brothers, 1893), 513.

“on that day” refers to the Judgment Seat of Christ.

1 Corinthians 3:13 each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work.

Linking a Much-Abused Text:

1 Corinthians 3:1-15

Brian Borgman

1 Corinthians 3:1-15 Abused

The Carnal Christian Teaching (3:1–4)

“[Lewis Sperry Chafer] Classic Study of the “Biblical Doctrine of Spirituality,” he gave full exposition to the “carnal Christian” teaching, which had been briefly articulated in the Scofield Reference Bible, just one year before.

In Chafer’s work, he opens up the first chapter with “Three Classes of Men.” Chafer based his teaching on 1 Corinthians. 2:9–3:4. He states:

The Apostle Paul, by the Spirit, has divided the whole human family into three groups: (1) The “natural man,” who is unregenerate, or unchanged spiritually; (2) the “carnal man,” who is a “babe in Christ,” and walks “as a man”; and (3) the “spiritual” man.

In that opening chapter, Chafer describes the “carnal Christian” in the following terms: Though saved, the carnal Christians are walking “according to the course of this world.” They are “carnal” because the flesh is dominating them (see Romans 7:14).... The objectives and affections are centered in the same unspiritual sphere as that of the “natural” man.

According to Chafer, Paul, in 1 Corinthians 3:1–4, is teaching that a saved person can be under the dominion of sin. Amazingly he uses Romans 7:14 to support this idea! Further, he asserts that a regenerate man may have his objectives and affections completely untouched by the regenerating grace of the Spirit! Finally, he summarizes, “There are two great spiritual changes which are possible to human experience—the change from the ‘natural’ man to the saved man, and the change from the ‘carnal’ man to the ‘spiritual’ man.”

What is important to notice is that Chafer, and those who have followed him, have taken 1 Corinthians 3:1–4 and used it to justify that there are actually three classes or kinds of people: natural, spiritual, and carnal. In Chafer’s scheme, there are two types or kinds of Christians, those who are spiritual and those who are carnal.

Furthermore, what characterizes this “carnal” Christian is that his life can be completely unchanged; his objectives and affections can remain untransformed. There is no observable difference between him and the natural man. He can be walking according to the course of this world. In fact, he can even be completely indifferent to the work of the Holy Spirit. Certainly there are other related problems with Chafer’s teaching—for instance, regarding the nature of man, the nature of regeneration and sanctification. However, for our purpose we are simply focusing on his use of 1 Corinthians 3:1–4 to justify the “carnal Christian” doctrine.

LESSON 389 (1-16-25)

The Bema Seat and Rewards (3:10–15)

This teaching on three classes of men is often coupled with the next passage, 1 Corinthians 3:10–15. What is often asserted within the carnal Christian teaching is that there will be a separate judgment for believers, where their works are evaluated and they will receive rewards. The usual assumption is that those who were spiritual will receive a reward, those who were carnal will be saved “as by fire.”

“The teaching on 1 Corinthians 3:10–15. (1) It is a unique judgment for Christians; (2) It focuses only on

Christian service or good works; (3) It is only a matter of reward or loss of reward. This teaching fits in neatly with the carnal Christian teaching. The idea is that a person could live life with little or no works, and at this special Christian judgment would still get to heaven, without any rewards.

These doctrines have been used to instill in people the notion that they can have true faith and yet be carnal and fruitless. The worst thing that can happen to such people is that they lose out on millennial rewards. This is not a hypothetical observation; it is one that I have heard many times over the years. A presumptuous laziness can creep in, making people comfortable with their carnality and fruitlessness. What makes this so dangerous is that it gives ground for people to think they are converted, when in fact they may well be unregenerate and hell-bound.

There is a more profound way than is usually recognized, this opening issue is the most crucial factor in the letter, not because their 'quarrels' were the most significant error in the church, but because the nature of this particular strife had as its root cause their false theology, which had exchanged the theology of the cross for a false triumphalism that went beyond, or excluded the cross.

The Apostle's criticism of the Corinthians is that although they claimed to be spiritual, they were not acting like it. In fact, they were acting "as carnal" people, that is, people of the flesh, people of this world. Their behavior was not only worldly, it was infantile. This is brought out by the derogatory "as babes in Christ." They claimed to be "mature" but the hard fact was that they were infantile, childish. In our vernacular, they were "acting like babies."

The argument of 2:6–16 implies that for Paul the gospel of the crucified one is both "milk" and "solid food." As milk it is the good news of salvation; as solid food it is understanding that the entire Christian life is predicated on the same reality- and those who have the Spirit should so understand the "mystery."

Thus the Corinthians do not need a change of diet but a change in perspective. As Morna Hooker nicely puts it: "Yet while he uses their language, the fundamental contrast in Paul's mind is not between two quite different diets which he has to offer, but between the true food of the Gospel with which he has fed them (whether milk or meat) and the synthetic substitutes which the Corinthians have preferred."

Paul is not chastising the Corinthians because they were babes in the faith and had not progressed like they should. He chastises them because their

attitudes were childish, completely incompatible with the fact that they were people who had the Spirit of God. "The Corinthians are involved in a lot of unchristian behavior; in that sense they are 'unspiritual,' not because they lack the Spirit but because they are thinking and living just like those who do."

Thiselton summarizes the problem as it is described in 3:1–4.

*However, claims to be Christlike cannot be sustained among those whose desire for status and self-esteem leads them to rivalries. Where envy and strife are in evidence, Paul is reluctant to use the word "spiritual." He does not deny that committed Christians may behave in infantile ways. **The church is a school for sinners, not a museum for saints...** To be sure, in many instances an incongruous gap appears between what God has made the Christian's status as a new creation in Christ and the Christian's lifestyle which may lag behind it. Brian Borgman, "Rethinking a Much Abused Text: 1 Corinthians 3:1–15," *Reformation and Revival* 11, no. 1 (2002): 78–79.*

Points:

The second verse in 1 Corinthians addresses the church of God in Corinth; they were sanctified in Christ Jesus, called to be saints, even though they may have been the worst church ever.

These believers were all carnal and out of fellowship, but they were all sanctified in Christ Jesus.

To understand this, we must know the Doctrine of Sanctification, the Doctrine of Positional Truth, and the doctrine of the baptism of the Spirit.

1 Corinthians 1:1-2 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2) To the church of God which is at Corinth, to those who are sanctified (part.rp) **in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ, our Lord, both theirs and ours:**

“Sanctified”

1. It means to be set apart unto God.
2. It is in the perfect tense: they were sanctified in the past and the results go on forever. They were sanctified at the moment they were saved and they remain- sanctified forever — (positional truth).
3. The passive voice: the subject receives the action of the verb. They didn't earn or deserve this thing; they received it by the grace of God.
4. It is a participle. A participle modifies something, and this modifies “in Christ Jesus.” ‘Sanctified’ goes with ‘in Christ Jesus.’

The doctrine of Positional Truth

1. It is not an experience it is not ecstatic. It is something that God does for you at the moment of salvation, and it continues forever.
2. It is not progressive; it cannot be improved. You can never improve your position in Christ, it is perfect as of the moment of salvation.
3. It is not related to human merit in any way, no works involved.
4. It is eternal in nature; perfect tense of sanctified.
5. It is known only by the Word of God; it is taught no other place and is not understood apart from the Word of God.
5. It is obtained in total the moment of salvation.
6. Positional Truth is obtained in total the moment of salvation. It belongs to the **carnal** as well as the **spiritual believer**, to the **supergrace believer** and **the reversionist** — **1 Corinthians 1:2, 30.**
7. Positional Truth means that all Church Age believers are in union with Christ and are identified with Him forever. We share His **Eternal Life**, His **Righteousness** (which means it is impossible for us to be judged at the

Great White Throne), His **Sonship**, His **Heirship**, His Priesthood, His Election, His Destiny, His **Kingship**.

8. Positional truth produces a new creature in Christ — **2 Corinthians 5:17**.
9. Positional truth guarantees the eternal security of the believer — **Romans 8:38-39**.

The doctrine of the **Baptism of the Spirit**, (it is the mechanics of positional truth).

1. The baptism of the Spirit did not occur in Old Testament times, ever.
2. The baptism of the Spirit was prophesied by Jesus Christ during His earthly ministry.

Acts 1:5 "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

3. The mechanics of the baptism of the Spirit, 1 Corinthians 12:13. The Holy Spirit takes every believer at the moment of salvation and enters him into union with Christ.

1 Corinthians 12:13 For by one Spirit we were all baptized into one body -- whether Jews or Greeks, whether slaves or free -- and have all been made to drink into one Spirit.

4. Unification among believers is achieved by the baptism of the Holy Spirit, Eph 4:4-5.

Ephesians 4:4-5 There is one body and one Spirit, just as you were called in one hope of your calling; 5) one Lord, one faith, one baptism (of the H.S.);

LESSON 390 (1-28-25)

5. The implications of the baptism of the Spirit are found in Galatians 3:26-28. Distinctions are removed.

Galatians 3:26-28 For you are all sons of God through faith in Christ Jesus. 27) For as many of you as were baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

6. The baptism of the Spirit provides retroactive identification, Romans 6:1-5. This is the doctrinal basis for victory over the old sin nature.

Romans 6:1-5 What shall we say then? Shall we continue in sin that grace may abound? 2) Certainly not! How shall we who died to sin live any longer in it? 3) Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4) Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5) For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

7. The Baptism of the Holy Spirit began at Pentecost (**Acts 2:1 & 4**) and so did being filled with the H.S. and being indwelt with the H.S. and that is also when the Church Age began.

Acts 11:15-16 "And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. 16) "Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'

8. The Baptism of the Holy Spirit is not something you experience, but the Scriptures confirm that it is very real.

Other Scriptures

John 5:24 *Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.*

Romans 4:5 *But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,*

Romans 8:1 *There is therefore now no condemnation for those who are in Christ Jesus.*

John 6:40 *“For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”*

John 3:15 *...so that whoever believes will in Him have eternal life.*

John 3:18 *“He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.*

Romans 16:5 greet the church that is in their house. Greet (v.amm) Epäenetüs, my beloved, who is the first convert to Christ from Asia.

Acts 16:6-7 And they passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; 7) and when they had come to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them;

6. A vision appeared to Paul in the night: a certain man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us."

Points:

The second verse in 1 Corinthians addresses the church of God in Corinth; "**they were sanctified in Christ Jesus**", called to be saints, even though they may have been the worst church ever.

These believers were all carnal and out of fellowship, but they were all **sanctified in Christ Jesus**.

To understand this, we must know **the Doctrine of Sanctification**, **the Doctrine of Positional Truth**, and **the doctrine of the baptism of the Spirit**.

1 Corinthians 1:1-2 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2) To the church of God which is at Corinth, to those who are sanctified (part.rp) **in Christ Jesus**, called to be saints, with all who in every place call on the name of Jesus Christ, our Lord, both theirs and ours:

“Sanctified”

1. Sanctified means to be set apart unto God, having a relationship with Him forever.
2. It is in the perfect tense: they were sanctified at a point in time in the past and the results go on forever. They were sanctified at the moment they were saved and they remain sanctified forever.
3. The passive voice: the subject receives the action of the verb. They didn't earn or deserve to be sanctified; they received it by the grace of God.
4. “Sanctified” is a participle. A participle modifies something and here it modifies “in Christ Jesus.” ‘Sanctified’ goes with ‘in Christ Jesus.’

LESSON 391 (1-30-25)

The doctrine of Positional Truth (In Christ)

1. Positional Truth qualifies the believer to live with God forever. It is something that God does for us at the moment of salvation, and it continues forever.
2. It is not progressive; it cannot be improved. You can never improve your position in Christ, it is perfect as of the moment of salvation.
3. It is not related to human merit in any way, no works are involved.
4. It is eternal in nature — perfect tense of sanctified.
5. It is known only by the Word of God; it is taught no other place and is not understood apart from the Word of God.
- 6 **Positional Truth** includes being **Sanctified** (set apart for blessing) **in Christ Jesus** and the **Baptism of the Holy Spirit** which identifies Church Age believers with Jesus Christ forever. Positional Truth applies to all believers whether they are **spiritual** or **carnal** or even if they are **Reversionistic**. — **1 Corinthians 1:2, 30.**
7. Positional Truth means that all Church Age believers are in union with Christ and are

identified with Him forever. We share His **Eternal Life**, His **Righteousness** (which means it is impossible for us to be judged at the **Great White Throne**), His **Sonship**, His **Heirship**, His **Priesthood**, His **Election**, His **Destiny**, His **Kingship**.

Reversionism: The status quo of the believer in Phase Two (Experiential Sanctification) who is negative toward doctrine. See "Sanctification Phases 1. 2. & 3" on the CBC Website country-biblechurch.us, click on Visuals and scroll down to find it. Also find "8 Stages of Reversionism".

LESSON 392 (2-4-25)

9. Positional Truth produces a new creature in Christ —

2 Corinthians 5:17-18 *Therefore if any man is in Christ, **he is a new creature**; the old things passed away [condemnation, spiritual death, control of the old sin nature]; **behold, new things have come** [eternal life, God's righteousness, indwelling and filling of the H.S.] **18) Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation,***

Adam was the head of the old creation, and Christ (the Last Adam), is the Head of the new creation. The old creation was plunged into sin and condemnation because of the disobedience of Adam. The new creation means righteousness and salvation because of the obedience of Jesus Christ. Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 648.

10. Positional Truth guarantees the eternal security of the believer —

Romans 8:38-39 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39) nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The doctrine of the **Baptism of the Spirit**, (it is the mechanics of positional truth).

3. The baptism of the Spirit did not occur in Old Testament times, ever.

4. The baptism of the Spirit was prophesied by Jesus Christ during His earthly ministry.

Acts 1:5 "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

3. The mechanics of the baptism of the Spirit, 1 Corinthians 12:13. The Holy Spirit takes every believer at the moment of salvation and enters him into union with Christ.

1 Corinthians 12:13 For by one Spirit we were all baptized into one body -- whether Jews or Greeks, whether slaves or free -- and have all been made to drink into one Spirit [indwelt with the Holy Spirit].

5. Unification among believers is achieved by the baptism of the Holy Spirit, Ephesians 4:4-5.

Ephesians 4:4-5 There is one body and one Spirit, just as you were called in one hope of your calling; 5) one Lord, one faith, one baptism (of the H.S.);

5. The implications of the baptism of the Spirit are found in Galatians 3:26-28. Distinctions are removed.

Galatians 3:26-28 For you are all sons of God through faith in Christ Jesus. 27) For all of you who were baptized (the baptism of the H.S.) into (identified with) Christ have clothed yourselves with Christ. 28) There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

6. The baptism of the Spirit provides retroactive identification, *Romans 6:1-5*. This is the doctrinal basis for victory over the old sin nature.

Romans 6:1-5 What shall we say then? Shall we continue in sin that grace may abound? 2) Certainly not! How shall we who died to sin live any longer in it? 3) Or do you not know that as many of us as were baptized (by the H.S.) into Christ Jesus were baptized into (identified with) His death? 4) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5) For if we have been united together in the

likeness of His death, certainly we also shall be in the likeness of His resurrection,

7. The Baptism of the Holy Spirit began at Pentecost (**Acts 2:1 & 4**) and so did being filled with the H.S. and being indwelt with the H.S. and that is also when the Church Age began.

Acts 11:15-16 "And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. 16) "Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'

8. The Baptism of the Holy Spirit is not something we experience or get emotional about, but the Scriptures confirm that it is very real.

LESSON 393 (2-6-24)

Gospel Verses:

John 5:24 Most assuredly, I say to you, he who hears My word and **believes in Him** who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

Romans 4:5 *But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,*

Galatians 2:16 *...nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.*

John 6:40 *“For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”*

John 3:15 *...so that whoever believes will in Him have eternal life.*

John 3:18 *He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.*

John 3:36 *He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”*

Romans 16:5 greet the church that is in their house. Greet (v.amm) Epaenetus, my beloved, who is the first convert to Christ from Asia.

1 Corinthians 16:19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

In the early NT days the local church met in the Jewish synagogue and had a very simple organization. Later, They met in people's houses. It was safe and pragmatic (practical) for the believers in those days.

It stands to reason that the Apostle Paul would be partial to the first convert to Christ in Asia.

my beloved - Four persons are called "beloved" by Paul: Epenetus (**Rom. 16:5**), Amplias (**Rom. 16:8**), Stachys (**Rom. 16:9**), and Persis (**Rom. 16:12**). Paul would remember Epenetus in particular, for he was the first of the converts in Asia.

1 Corinthians 16:15-16 Now I urge you, brethren (you know the household of *Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), 16) that you also be in subjection to such men and to everyone who helps in the work and labors.

***Stephanas, that they were the first fruits of Achaia - Apparently Epaenetus belonged to the household of Stephanas, for in 1 Corinthians 16:15 these people are also called “the firstfruits of Achaia.”** Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 565.

1 Corinthians 16:15 I urge you, brethren -- you know the household of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to the ministry of the saints --

Acts 16:6-7 And they passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia (west coast province of Asia Minor); 7) and when they had come to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them;

A vision appeared to Paul in the night: a certain man of Macedonia was standing and appealing to him, and saying, "**Come over to Macedonia and help us.**" **Acts 16:9-10**

The Holy Spirit guided Paul in order to keep him from going to places that were too dangerous for him to give the gospel. He also guides us as well; when we don't know where to go

or what to do. He knows where to lead us and show us what to do.

Romans 16:6 Greet Mary, who has worked hard for you.

Mary is identified simply as one who worked very hard (“toiled much”). Some Greek manuscripts read Mariam, the Hebrew form, which probably identifies this woman as a Jew.

Romans 16:7 Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

Andronicus and Junias are called “kinsmen,” which may mean blood relatives of Paul, or only that they too were Jewish, possibly of the tribe of Benjamin like Paul. At one time they had been in prison with Paul.

The word “apostle” here does not imply that they held the same office as Paul, but rather that they were *“messengers” of the Lord. The word “apostle” has both a narrow and a broad meaning. Paul was an apostle in the narrow view, meaning he had a very high status and ability to do miracles and wonders. God chose him to give the gospel to the Gentiles. The broad meaning refers to messengers

without extraordinary status - envoy, messengers ranking below an Ambassador or an apostle.

who also were in Christ before me. Andronicus and Junias were saved before the Apostle Paul.

Romans 16:8 Greet Amplias, my beloved in the Lord. Ampliatus was one Paul loved in the Lord. This was high praise from the apostle.

Romans 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

Urbanus was called our fellow worker in Christ, and Stachys was addressed as my dear friend.

LESSON 394 (2-11-25)

Romans 16:10 Greet Apelles, approved in Christ. Greet those who are of the household of Aristobulus.

Apelles was tested and approved – Gr. *δόκιμος* - ① pertinent to being genuine on the basis of testing, approved (by test), tried and true, genuine.

Romans 14:18 For he who serves Christ in these things is acceptable to God and approved by men.

Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your

mind, that you may prove what is that good and acceptable and perfect will of God.

Greet those who are of the household of Aristobulus.

Without naming other individuals Paul sent greetings to those who belong to the household of Aristobulus, perhaps a grandson of Herod the Great. A household may have included family members and servants.

Romans 16:11 Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are in the Lord.

Herodion was greeted as Paul's relative, but once again the relationship was probably tribal and not familial.

Greet those who are of the household of Narcissus who are in the Lord.

Paul restricted his greetings to the ones who are in the Lord, which probably indicated Narcissus' family was divided spiritually.

Romans 16:12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.

Paul sent greetings jointly to Tryphena and Tryphosa, identifying them as those women who

work hard (“toil”) in the Lord. Some believe they were sisters, possibly even twins.

Greet the beloved Persis, who labored much in the Lord.

Then, Persis, was addressed as (“*the one loved*”), was another woman who has worked very hard (“toiled much”) in the Lord. Interestingly four women were said to have “worked hard.”

Romans 16:13 Greet Rufus, a choice man in the Lord, also his mother and mine.

Whether Rufus is the same person mentioned in ***Mark 15:21*** or not is uncertain. If so, then Simon of Cyrene’s experience at Calvary led to his conversion and that of his household. Simon was a North African.

Mark 15:20-21 And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him. 21) Then they compelled a certain man, **Simon a Cyrenian, the father of Alexander and Rufus**, as he was coming out of the country and passing by, to bear His cross.

Paul said Rufus was a “***choice man in the Lord***” a statement true of every believer (***Eph. 1:4***). Paul may have said that to emphasize that foreigners and

different races can stand out among others. Consequently the word translated “*choice*” may mean “eminent,” since it was given to Rufus as a statement of distinction.

Paul and Rufus were not related. “*His mother and mine*” means only that Rufus’ mother had been like a mother to Paul.

Romans 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.

The next five names mentioned together (v. 14) evidently had something in common, perhaps as leaders of another house church. This may be indicated by the reference to the brothers with them.

Romans 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

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 and his sister were then greeted, though the sister’s name is not given

And finally, greetings were sent to **Olympas** and **all the saints with him**. This group may have been the leaders of another house church.

Romans 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

Of all these individuals only **Priscilla** and **Aquila** are mentioned elsewhere in the New Testament for certain; yet Paul knew them all individually and sent personal greetings to them and their associates. Paul cannot legitimately be charged with not being “a people person.” He closed this section with the command, Greet one another with a holy kiss, the mode of salutation similar to the handshake today.

Romans 16:17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away (v.pam) from them.

Paul gave a final word of warning to watch out for spiritual enemies: those who are divisive and seek to hinder the Lord’s work (who put obstacles [*skandala* - “traps, stumbling-blocks”] in your way that are contrary to the teaching you have learned). Believers are to keep away (pres. imper., “keep on turning away”) from such false teachers, who were not “serving as slaves” to Christ, but were slaves to their own appetites.

Philippians 3:18-19 For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, 19) whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.

The problem then and the problem now is, people who are Biblically illiterate and naïve, fall for the smooth talk and flattery they get from false teachers who lie and deceive them, often to get money from them.

Here is an encouragement for growing believers who faithfully take in God's Word: **Colossians 2:4 I say this in order that no one may delude you with persuasive argument.**

Matthew 7:15 Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

Galatians 1:8 But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed.

2 Thessalonians 3:14 And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame.

LESSON 395 (2-13-25)

Romans 16:18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

These people are driven by self-interest and self-gratification, often seen in their pretentious, extravagant, and immoral lifestyles.

2 Timothy 3:8 And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith.

2 Peter 2:1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

2 Corinthians 11:13-15 For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. 14) And no wonder, for even Satan disguises himself as an angel of light. 15) Therefore it is not surprising if his servants also disguise themselves as servants

of righteousness; whose end shall be according to their deeds.

In every group there seems to be those intent on bringing it down. Paul urged his Christian friends at Rome to be on the watch for those who stirred up dissensions. Paul instructed a young preacher to have nothing to do with a divisive person after he had been warned twice.

Titus 3:10 Reject a factious man after a first and second warning,

There is considerable difficulty in determining just who these trouble makers were. They have been variously identified as Judaizers, antinomians, charismatic enthusiasts, or the selfish among the strong.

God's Word stands as the only absolute. All else is measured by what God has stated as true.

Romans 16:19 For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.

It is very important for believers to be obedient to the Lord because we live in a culture that increasingly reveals the active presence of spiritual forces at war against the church.

...be wise in what is good, and innocent in what is evil.

Matthew 10:16 *Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves.*

Jeremiah 4:22 *"For My people are foolish, They know Me not; They are stupid children, And they have no understanding. They are shrewd to do evil, But to do good they do not know."*

1 Corinthians 14:20 *Brethren, do not be children in your thinking; yet in evil be babes, but in your thinking be mature.*

Romans 16:20 *And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.*

For the God of peace to crush Satan sounds a bit like an oxymoron, but it isn't. God must crush Satan in order to have peace for Himself and for us.

"The grace of our Lord Jesus be with you."

This phrase is found in the following verses: **1 Cor 16:23**; **2 Cor 13:14**; **Gal 6:18**; **Phil 4:23**; **1 Thess 5:28**; **2 Thess 3:18**; **Rev 22:21** (This is the last verse in the Bible).

Romans 16:21 Timothy, my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen.

“Paul ends his letter to the Christians of Rome with greetings to them from eight Christians who are with him. Those named are all men, and significantly no women. The greetings are perhaps formulated by Paul, but the scribe Tertius, who identifies himself, writes them. They are appended to Paul’s farewell blessing of verse 20. They form a postscript and have really nothing to do with the theme or subject of chapters 1–15.

Joseph A. Fitzmyer S.J., Romans: A New Translation with Introduction and Commentary, vol. 33, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 747–748.

Timothy was Paul’s close friend and coworker since the second missionary journey. Paul sent greetings from those working with him. Timothy, the best known of this group of workers was from the city of Lystra (Acts 16:1–3).

Philippians 2:22 But you know of his (Timothy) proven worth that he served with me in the furtherance of the gospel like a child serving his father.

Lucius not to be identified with St. Luke.

Jason a convert of Thessalonica (Acts 17:5, 7), who entertained Paul at much risk, and accompanied him to

Corinth, as usual in those times. (Read: **Acts 17:1-14**)

Sosipater of Berea.

my kinsmen - These were Paul's kinsmen, relations both by nature and grace. Relatives who eagerly serve the Lord are a joy to their families and their fellow believers.

Romans 16:22 I, Tertius, who write this letter, greet you in the Lord.

Tertius, was St. Paul's habit to dictate his letters to an amanuensis (Gal. 6:11; Col. 4:18; 2 Thess. 3:17). Here the amanuensis interposes his own greeting in his own person. The words that Tertius wrote will last as long as the Bible and it has already lasted over 2,000 years.

Romans 16:23 Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother.

Gaius was a common name. He appears to have been one who exercised extensive hospitality to Christians, which the apostle was enjoying at the time of writing.

1 Corinthians 1:14 I (Paul) thank God that I baptized none of you except Crispus and Gaius,

Erastus Acts 19:22 ***And having sent into Macedonia two of those who ministered to him (Paul), Timothy and Erastus, he himself stayed in Asia for a while.***

Quartus - undoubtedly meaning a spiritual brother, not a physical one.

Romans 16:24 ***The grace of our Lord Jesus Christ be with you all. Amen.***

This verse appears to repeat the benediction in verse 20b, however, it is not found in a number of the major Greek manuscripts and is not considered genuine.

Romans 16:25 ***Now to Him (G.F.) who is able to establish you according to my gospel*** (the gospel committed unto me to preach; Rom. 2:16; 1 Tim. 1:11; 2 Tim. 2:8) ***and the proclamation of Jesus Christ, according to the revelation of the mystery*** (of the Church Age & Gentile believers) ***which has been kept secret for long ages past***, (idiom: *chronos aionios* literally, time eternal/'without beginning').

The apostle finally came to his closing benediction. This letter to the Romans is Paul's longest and most complete statement of the message he proclaimed, what he here called ***"my gospel"*** (Rom. 2:16; 2 Tim. 2:8) and the proclamation of (i.e., concerning) Jesus Christ. The truth of this message is the means of

spiritual life and stability, as Paul expressed his praise to God who is able to establish you. John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 502.

"In this message, he proclaimed, what he here called my gospel (***Rom. 2:16; 2 Tim. 2:8***) and the proclamation of (i.e. concerning) Jesus Christ. The truth of this message is the means of spiritual life and stability, as Paul expressed his praise to God who is able to establish you." John A. Witmer, "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 502.

1 Peter 5:10 And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.

Romans 16:26 but now (in the Church Age) is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations (Gentiles), leading to obedience of faith;

"The message of the gospel of Christ was "hidden" in the Old Testament, but is revealed in the New. 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 (Luke 24:44–45), but even the prophets themselves were not fully aware of all they

wrote (1 Peter 1:10–12.” John A. Witmer, “Romans,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 502.

Romans 16:27 to the only wise God, through Jesus Christ, be the glory forever. Amen.