

GRACE SCHOOL OF THE BIBLE
BASIC BIBLE DOCTRINE

ROMANS 101 - 1

We have already determined Paul's design for the edification of the believer, and now we will follow that design by an exposition of the Book of Romans. Read through the Book of Romans from beginning to end at least three or four times this semester. That will be a great help to you. Please try to read it through at least once at one sitting to grasp the whole of the book. You will see questions on tests later such as: "In what chapter do you find Abraham being justified by faith?"(Chapter 4) "In what chapter are we told that we are baptized into Jesus Christ?" (Chapter 6) "In what chapter are we told that the creation groans and travails together in pain until now?" (Chapter 8) The only way to grasp the overall flow of the book is to read it in its entirety.

If you want a commentary on the Book of Romans, I could not recommend a better one than Mr. Cornelius Stam's Commentary on the Epistle of Paul to the Romans. For next week, read the introduction to that book and the first 26 pages of the book. You will not have to follow his book in the class, but you ought to have it, for we will make reference to it as we go along in this class.

Some basic information about the Book of Romans: It contains

16 Chapters

433 Verses

9,477 Words

Somewhere along in your study you will see the following seven points as test questions:

1. The book is written by Paul.

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

2. The book is written from Corinth.

Romans 15:25-28 - But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their

debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.



Notice in Verse 25 that he was writing this while he was on his way to Jerusalem. “But now I go . . .” He has been through Macedonia and Achaia and has collected the contribution and in Verse 28 he has it in his possession (this fruit). In another passage, he tells the Corinthians he is coming to collect it from them; now he tells them, “I have it.” *I’ve been through Macedonia and Achaia; I got it and now I’m going to Jerusalem. When I get to Jerusalem and give them this contribution, then I am going to Spain, but I am going to stop by and see you (Romans) on the way.* In this passage he already has the collection in hand.

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

He begins the journey that he spoke of in Romans 15. He actually does that in the following:

Acts 20:1-3 - And after the uproar was ceased, (at Ephesus) Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

In 1 Corinthians 16:3-5, Paul tells the Corinthians that he is going to come to Corinth to get the offering from them.

1 Corinthians 16:3-5 - And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

It is pretty obvious that he writes the book of Romans somewhere in Acts 20:1-3. That is when he goes to get the collection. He says in Romans 15 that he has been through Macedonia and Achaia; he is ready to go to Jerusalem, and he has the offering in his hands. He is evidently in Verse 3 there, where he has already been through Macedonia and Greece.

It is more important to you to know where in the Book of Acts the Book of Romans is written than it is to know the date of the Book. The dates are not as helpful in locating where the events of another book take place in Acts as is a verse. People will tell you the Book of Romans is written about A.D. 58 to A.D. 60. As far as I know, that does not mean anything to you. How many of you know what happened in A.D. 58? I don't. But I do know what happens in Acts, Chapter 20, because I can read Acts 20. All those dates you see in your Bible are calculated and most are fairly accurate. However, a three year period might cover one page, and you only have one date posted on it. Again, the dates are not as helpful in locating where the events of another book take place in Acts as is a verse. Romans is written during the time period of Acts 20, Verse 3. Paul is evidently in the city of Corinth when he writes it. If you look at your map and see where Greece is, you can see that the upper part of Greece is identified as Macedonia. Achaia is shown below that and Corinth below that on what appears to be a large island. On most maps you will see Corinth shown on the west and Cenchrea on the east. It is all the City of

Corinth, and Cenchrea is the eastern harbor, and east of that is Athens.

Paul started out in Ephesus, which is across the Aegean Sea to the east of Athens. He traveled north through Macedonia and turned south to Corinth. He wrote to the Romans from Corinth that he is on his way to Jerusalem to deliver the money, and then he planned to go back to Rome on his way to Spain. That was Paul's long-range vision, and there is indication that he made it later on. It is good to see geographically the areas we are learning about.

Now let's look at some evidence that Paul was at Corinth.

Romans 16:23 - Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

That man, Gaius, is a resident of the City of Corinth.

1 Corinthians 1:14 - I thank God that I baptized none of you, but Crispus and Gaius;

Erastus lived at Corinth:

2 Timothy 4:20 - Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

We know that Paul is in Macedonia and is evidently at Corinth when writing to the Romans.

Another thing:

Romans 16:1 - I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: (the eastern harbour of Corinth)

This material will be valuable later when we do some studies in the Book of Acts, but for now it is helpful in showing Paul to be in Corinth when writing the Book of Romans. If I ask you where this book was written, you will know it was Corinth, and if I ask how you know that, you have three passages as evidence. If I ask you where in the Book of Acts he was, you write down Acts 20: 1-3 and you will pass the test.

◆ The Book of Romans was dictated to a man by the name of Tertius.

Romans 16:22 - I Tertius, who wrote this epistle, salute you in the Lord.

I've been saying Paul wrote it, but why does it say Tertius wrote it? I write letters all the time, but I don't personally write the letters; my secretary does it. Paul dictated the letter to Tertius who was Paul's secretary, his amanuensis. You may see that word sometime in a commentary, and all it means is that Tertius was a secretary.

Remember that Paul's habit was to dictate his letters to others, but he always signed them himself. He probably did so because of eye problems.

Colossians 4:18 - The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen. [Written from Rome to Colossians by Tychicus and Onesimus.]

2 Thessalonians 3:17-18 - The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen. [The second epistle to the Thessalonians was written from Athens.]

For ore insight into the circumstances under which Paul is dictating, look at Romans 16:23:

Romans 16:23 - Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

It is Evident that Paul is living in the home of Gaius at the time. Wouldn't it have been something to have Paul as your house guest and have him write the Book of Romans from your house?

- ◆ The Book of Romans was delivered to the Roman church by a Christian business woman by the name of Phoebe.

Romans 16:2 - That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

She was evidently going there on business so he gave her the book, and he commends her to the assembly there.

- ◆ The book is written to the saints at Rome.
 - A. Three local churches - but one Body

Romans 1:7 - To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Notice that Paul doesn't say, "To the *church* at Rome," but he addresses all the *saints* at Rome.

The Roman church had three local assemblies (three different local churches).

1. Romans 16:3,5 - Greet Priscilla and Aquila my helpers in Christ Jesus: Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

2. Romans 16:14 - Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
3. Romans 16:15 - Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

Romans 12:3-6 - For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

(That is the first time “one body” is mentioned in the Bible.)

Although there are three separate assemblies - or local churches - at Rome, Paul in this epistle teaches the unity of the Body. So the basic truth of the one Body in Christ is in evidence in the Book of Romans. We will see, in the weeks ahead, that this book anticipates truth that is later laid out in detail for you in the Book of Ephesians, just as the Book of Ephesians is built upon the truth of Romans. When Paul wrote Ephesians, he assumed that they already knew what was in the Book of Romans. The Holy Spirit wrote the Book of Romans assuming that once you learned Romans, you would go on to study Ephesians. The Book of Romans is the foundation leading on to Ephesians, and they should not be separated from one another. “Acts 28” people do that but it does not work that way. One is built upon the other, and they intertwine.

B. The Book is written to the Romans. The Roman churches are mostly Gentiles, but the book is basically written to Gentile believers.

Romans 1:13 - Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

It is obvious that the book is written to Gentiles.

Romans 11:13 - For I speak to you **Gentiles**, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Romans 15:16 - That I should be the minister of Jesus Christ to the **Gentiles**, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

The church is predominately a Gentile church, *although* it is clear that there *are* Jews in the church.

Romans 2:17 - Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

Romans 16:3 - Greet Priscilla and Aquila my helpers in Christ Jesus:

Priscilla and Aquila are Jews: (Acts 18:2 - and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Paul was writing to the Body of Christ at Rome (Mostly Gentiles, but some Jews that had gotten saved).

The question arises: *Where did the church at Rome come from? How was it established?*

Who led them to the Lord? There are three basic views:

1. The Roman Catholic view that the church at Rome was established by Peter. They believe Peter is the founder of the church and that he became the bishop of Rome. There is no evidence of that anywhere in the Word of God.

Galatians 2:9 - And when James, Cephas, (*that's Peter*) and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

At that Jerusalem conference, Peter, James and John enter into an agreement with Paul, concurring that Paul would go to the Gentiles and that they would stay with the Circumcision. STAY: they were at Jerusalem; they agreed to STAY in Jerusalem. It makes no sense, after making a public, solemn agreement not to go to the Gentiles but to let Paul go, that then Peter would leave there and go to Rome to establish a church. That defies logic. It makes Peter out to be a man who did not think much of his word.

2 There are others who say some saints who were converted under Peter's ministry in Acts 2 must have established the church there in Rome.

Acts 2:5 - And there were dwelling at Jerusalem Jews, devout men, out of every

nation under heaven.

Acts 2:10 - [telling where they were from] . . . and strangers of Rome, Jews and proselytes,

So there were Jews in Jerusalem on the day of Pentecost whose home town was Rome. They get saved - converted - and the idea is that they in turn go back and establish the church at Rome. Now, that comes basically from the idea that the Body of Christ began on the day of Pentecost. If the scriptures indicated that is what happened, that would work, but there is a problem with it. The people that are involved in the Pentecostal church and witness had left Rome and gone to Jerusalem expecting Messiah to come back. They are not interested in leaving Jerusalem and going back to Rome. They are not in Jerry Falwell's program of evangelizing the city and the county and the state.

Acts 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Well, then, the apostles certainly did not leave Jerusalem, but some of the other people did.

Acts 11:19 - Now they which were scattered abroad upon the persecution that arose about Stephen (*that was Acts 8*) travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

So when the people in Acts 1 are scattered, they go just a short way and preach to nobody but the Jews only. Rather than these people going right back to Jerusalem, the scripture is very clear that they do not go very far. They stay in Jerusalem until they can no longer maintain the witness under the persecution; then they go out into the northern territory, but only preaching to Jews

Acts 11:20 - And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. Acts 11:21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Acts 11:22 - Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as

Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

Acts 11:25-26 - Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

It is Paul who establishes the Gentile church at Antioch, not Peter's converts. Barnabas sees what is going on and goes and gets Paul, and he comes and heads what later becomes a predominately Gentile assembly - the focus in the latter part of the book. The action in the Book of Acts does not indicate someone from Pentecost going out and doing it. When then, who did establish it?

3. Paul's converts, no doubt.

Paul is at Ephesus in Acts 19: Acts 19:10 - And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. The point is Paul set up a ministry in Ephesus, and people that he led to the Lord scattered out all over winning other people. Paul would win them to the Lord, train them and send them out with the Gospel of Grace. It is pretty clear in Acts 28 that the brethren at Rome considered Paul to be their spiritual mentor and loved and venerated him as their spiritual leader. Paul comes to Rome:

Acts 28:13-14 - And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

Notice: they come to this little place and find some brethren. Just as it is now, there are believers all over the country. Paul had sent people out to evangelize, and he would meet those who had been saved in his travels.

Acts 28:15 - And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

What we want you to see in this chapter is that when the brethren hear that Paul is coming they

go out to meet him. They obviously have a great deal of respect for Paul. When he gets to Jerusalem and starts talking to the Jews, they say, in Verse 22:

Acts 28:22 - But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

So there was plenty of opposition in Rome to what Paul was preaching. The indication is that the church was established by Paul's converts.

The reason Paul writes the Book of Romans is to establish them in the doctrine that he is preaching and teaching.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 2

We have discussed the title “the saints at Rome” and something about how the church at Rome began to be established. As we continue, notice the dispensational significance of the Book of Romans. One of the major passages in Daniel is Chapter 2 - the vision of Nebuchadnezzar’s great image. Nebuchadnezzar had a dream that bothered him so much he wanted the wise men and magicians and his religious scholars to interpret it for him. So he called them, and they said, *Okay, tell us what it was and we’ll interpret it for you.* (Well, you can fake it through if you know the dream.) But he said, *Oh no! I want to make sure you don’t deceive me, so you tell me the dream and the interpretation, or off goes your head!* They got pretty worried and remembered Daniel and suggested Daniel to the king. First, Daniel recalls the dream, then he interprets it.

Daniel 2:31-38 - Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

It is not difficult to see that Nebuchadnezzar, king of Babylon, is the head of gold. The Babylonian Empire is the head of gold. His breast and arms were silver; his belly and his thighs were of brass; his legs were of iron, and his feet were of iron and clay. So there are four kingdoms represented - and a fifth. The first is Babylon. It is obvious the image is dealing with kingdoms.

Daniel 2:39 - And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

This is a colossal image that describes the kingdoms that will bear rule over the earth. The second kingdom will be inferior to the Babylonian kingdom. The succession in the order of kingdoms descends from

1. Gold
2. Silver
3. Brass
4. Iron
5. Clay (dirt)



It starts with the organs of intelligence and deteriorates to the dust of the earth. Evolution teaches like the opposite of that. The only place you can ever see the “evolutionary” process is in the history of man, and rather than going from the bottom up, it goes from the top down.

Notice who succeeds Babylon in the following verse:

Daniel 5:1-2 - Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

If you have ever heard of the saying about “the handwriting on the wall,” you can know where it came from when you read this chapter. Belshazzar was king of Babylon and sees the handwriting on the wall:

Daniel 5:25 - And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Daniel interprets what that mean:

Daniel 5:26-28 - This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

So it is the Medes and the Persians who take over when the kingdom of Babylon falls.

Daniel 5:30-31 - In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

In Daniel 8, we see another prophecy about the third kingdom.

Daniel 8:20-21 - The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Alexander the Great was the first king of Greece. The third kingdom is that of Greece.

Daniel 2:40 - And the **fourth kingdom** shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

The next kingdom to show up in the Bible is very clear to see:

Luke 2:1 - And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

With Caesar as head, Rome is the fourth kingdom.

The iron and the clay is prophetically the Antichrist.

In order the kingdoms represented are:

- a. Babylon
- b. Media Persia
- c. Greece
- d. Rome
- e. Antichrist

Rome is in power until the Antichrist shows up and takes over. The interesting thing about that is that when you come to the end of the Book of Acts and continue to Romans, Chapter 1, Paul says, "To all that be in Rome, beloved of God, called to be saints." The Book of Romans is

written to the people who are the usurpers, in the Prophetic program, in Daniel 2. Those people took Israel into captivity. God Almighty gave Israel to be the ruler over the nations, did he not? In 606 B.C., Israel went into captivity to Babylon. Then Media-Persia, Greece and Rome all had rule over them, holding the whole world in bondage and usurping the land from Israel. When you get to this book, there is a dispensational significance. Paul is writing to the very people who, in the prophetic program, are the usurpers. What has happened is that the Mystery has interrupted the Prophetic Program. When it did, it took the very people that were the usurpers and made them God's people.

In Romans we are dealing with the Mystery. Do not let anyone tell you that you are still in the Prophetic Program there. If that were true, the usurpers would be the outcasts. The Gentiles were not "nigh unto God." But that program has been interrupted and is still interrupted today. It is tremendously important that the first epistle Paul writes is to the very people into whose hands, politically, Israel had fallen. There is something significant about the placement of the Book of Romans.

In Matthew to John is the earthly ministry of the Lord Jesus Christ to the nation Israel.

John the Baptist comes and preaches; Jesus Christ comes; he preaches; they crucify him and he returns to heaven.

In the Acts period, the Holy Spirit comes on the apostles and they go out there preaching and teaching. Notice in John 4, where Jesus is talking to the Samaritan woman at the well:

John 4:22 - Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Does that mean that God does not love anybody else? You know that in Time Past, God made a covenant with Abraham and with his seed after him, that in Abraham and in his seed "shall all the kindred of the earth be blessed." And you know that at that time salvation was going forth on the basis of the Abrahamic covenant; that is, that through the nation Israel salvation and God's blessing was to go to the world. There was no other way. Therefore salvation was of Israel. It had its source and its effect - the blessings of God - through them. They were to be the channel.

In his earthly ministry, Jesus trained those apostles with that ministry in view.

Acts 1:6 - When they therefore were come together, they asked of him, saying,

Lord, wilt thou at this time restore again the kingdom to Israel?

The word “asked” in that verse means they *interrogated* him; they pinned him down and questioned him closely - about what? Do you see what it was they were interested in? Just as the earthly ministry of Christ was to Israel, the Book of Acts begins with the apostles wanting to know if the kingdom will be restored to Israel. That is the hope of the world at that time. Now let’s compare Acts 1:6 with Acts 28:28:

Acts 28:27-28 - For the heart of this people [Israel] is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Now I know something: I know that by the end of the Book of Acts, instead of the salvation of God going through Israel, they have fallen away. They stopped up their ears, covered their eyes and refused the truth. Yet Paul says, *Don’t worry about it. In spite of Israel, the salvation of God is going to go to the Gentiles.* What is going on here? If you had been studying from Genesis to the Book of Acts, you would be scratching your head. Why would Paul be saying the salvation of God is sent to the Gentiles?

What shows up right after Acts? The Book of Romans explains to you the whole problem created by the Book of Acts. The times of the Gentiles began *politically* at the point we read about in Daniel 2, a while ago. The political control and rulership by the Gentiles - what Jesus calls in Luke 21 “the times of the Gentiles” - began in Daniel 2; the details are given and its course is explained.

In like manner, in the Book of Romans, the times of the Gentiles begins *spiritually*, and the details and the course is explained in Paul’s epistles. The doctrinal basis of the age in which we live - the “times of the Gentiles,” spiritually - is explained in Romans. The dispensational superstructure is raised in Ephesians.

When Babylon took over Israel (Dan. 2), there were three different assaults on Israel before they took them completely.

There was King Zedekiah: they slew his sons and bored out his eyes and led him captive back to Babylon. Do you remember something like that happening in the Book of Acts when the

Dispensation of Grace began? In Acts 13, Paul begins to preach to a Gentile named Paul (Sergius Paulus), and a Jew withstands him, and that Jew is blinded by God Almighty. The “times of the Gentiles” politically and spiritually began with blind Jews. Not only that - they begin with a three-fold withdrawal of God’s blessings. We are looking at the dispensational significance of Romans.

Ezekiel 9:3 - And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

The glory of God dwelt over the mercy seat - between the cherubim, over the mercy seat in the Holy Place. The Shekinah glory left there, and went to the threshold (over the door) of the house.

Ezekiel 10:19 - And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above.

He goes from the cherubim in the Holy Place to the threshold of the house; from the threshold of the house, He goes with the real cherubim that were there, out to the east gate outside of the city.

Ezekiel 11:23 - And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

He goes out to the Mount of Olives. So He leaves the temple and goes to the threshold in one move; then He goes to the gate of the city (second move); then it goes out to the mount (third move), and He is gone. Now notice in the Book of Acts that there is a three-fold withdrawing and pronouncement of God’s judgment on the nation Israel by the Apostle Paul.

Acts 13:44-46 - And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo,

we turn to the Gentiles.

Here we have Paul announcing the departure from the Prophetic program. Then he does it again:

Acts 18:5-6 - And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

And the third one:

Acts 28:28 - Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Just as the three-fold departing established the times of the Gentiles politically in Ezekiel (the glory just gradually leaves) so it is here. Just as Daniel 2 explains the details of the times of the Gentiles and what is going to happen, so the Book of Romans explains the situation now that the nation Israel is “shot.” The wrath of Almighty God has come upon them to the uttermost.

1 Thessalonians 2:14-16 - For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

What will happen now that those people are set aside? If the channel of blessing of God to the world is set aside, what program is now in order?

Romans through Philemon

Those books will tell you about the program that is in effect now. Romans is first because it explains the whole problem created in the course of the Book of Acts. Its position in the writings is very significant dispensationally.

6. The purpose of the writing.

Romans 1:11 - For I long to see you, that I may impart unto you some spiritual

gift, to the end ye may be established; 12 - That is, that I may be comforted together with you by the mutual faith both of you and me.

The Romans needed to be established in the faith. Paul wanted to come to them but could not, so he wrote the epistle in his place. It explains the doctrine and the dispensational developments that are created by the interruption of the Prophetic Program by the Mystery. The believers in that period needed to be properly oriented to the new program of the Dispensation of Grace. They did not have a Bible they could go to for understanding, so they needed the orientation.

Though Romans was the last of the Acts epistles written, it is placed first in your Bible (of Paul's writings) in order to give you that orientation.

The Book of Romans is a doctrinal treatise on the issue of salvation.

The theme of the book is in Chapter 1, Verses 16 and 17:

JUSTIFICATION BY FAITH ALONE.

Romans 1:16-17 - For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Paul adds the capstone to progressive revelation with the Book of Romans. He is given information about the cross that no one else ever knew. People in Time Past knew about the cross. Progressively, God revealed more and more and more information about the cross. It was not until Paul that the completion of that revelation was accomplished. Paul is given the capstone - the last installment of progressive revelation in his gospel. "BUT NOW, the righteousness of God without the Law is manifest." We will talk more about that as we continue through the book.

OUTLINE OF THE BOOK OF ROMANS

A. Chapters 1 - 8 - DOCTRINAL

An exposition of the cross work of Christ; that which was accomplished at Calvary for you and me.

Chapter 1:18 - 3:20 - The Doctrine of Condemnation

Chapter 3:21 - 5:11 - The Doctrine of Justification. (The issue here is sins)

Chapter 5:12 - 8:39 - The Doctrine of Sanctification (The issue here is sin)

Chapter 8: 19 - 39 - The Doctrine of Glorification

He doesn't give so much detail of what the glorification is going to be, but he does give the doctrinal assurance of future glorification.

You need to be careful to notice the difference between sin and sins. E. W. Bullinger said that if you fail to notice the subject changes in Ch. 5:12 from sins to sin, you have never properly studied the Book of Romans. Sins are the fruit - the things you do. SIN is your nature - the root cause of the problem. Paul does not just deal with our sins in showing us we have a right standing before God, but he also deals with our sin nature, the real problem. We sin because we are sinners. We are not sinners because we sin. The reason we sin is that we have a fallen nature. But here we read that God has taken care of our sins and has given us perfect, complete standing - a right standing before God. And Paul teaches us that we are given deliverance from our old sin nature and how we can walk in the Spirit, free from the condemnation of the law and free from the flesh.

B. Chapters 9 - 11 - NATIONAL ISRAEL

An explanation of the status of the nation Israel during the Dispensation of Grace.

C. Chapters 12 - 16 - PRACTICAL

Application of the principle of Grace in the Believer's life.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 3

There are 16 chapters in the Book of Romans. As you enter into this book you need to remember you are entering into a section of the Bible that is written specifically for us today. The Book of Romans is a doctrinal treatise on salvation. The first seven verses are the salutation (the greeting) and are heavy with a doctrinal air. Paul talks about separation unto the Gospel of God, which gospel was promised before, and that it concerns His Son - made of the seed of David according to the flesh, declared to be the Son of God, etc. Paul enters into doctrine right away in that salutation. Compare this introduction to those of the other books Paul wrote, and you will notice how much doctrine there is in just the introduction to this book. The doctrines are the basic foundational truth for the edification of a believer. The doctrinal framework and foundation of all your ministry will start in Romans. You move through Romans toward Ephesians, but you will always move forward from Romans.

Romans 1:1-2 Paul, a servant of Jesus Christ, called to be an
apostle, separated unto the gospel of God, (Which he
had promised afore by his prophets in the holy
scriptures,)

Notice that the first word here is the name of the person that wrote the book. We usually put that at the end of a letter. I could answer dozens of letters daily. Sometimes I'll receive a six page letter, and I will have to fumble to the end of it (or look at the return address on the envelope) before I find out who wrote it. The ancient form of writing was much easier! We can look at a couple of illustrations of this in Bible times. While putting one's name at the beginning was an ancient form of greeting, it was also a way to express the man's presence and authority.

Acts 23:25-26 - And he wrote a letter after this manner: Claudius Lysias unto the
most excellent governor Felix sendeth greeting.

Do you see in Verse 26 that the name of the man writing put his name first in the greeting?
When the Jerusalem church wrote letters of commendation, they did the same thing.

Acts 15:23 - And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

So they put down their name first and then the name of those to whom they are writing. You will find that in all of Paul's epistles and in Peter's and all the rest of them who wrote letters.

In Romans, Paul identifies himself, lays some doctrinal foundation; then in Verse 7 tells you to whom he is writing.

That is also the way kings wrote:

Daniel 4:1 - Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

Daniel 4:4 - I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: Basically, this is an account of the things that happened to him when he had lycanthropy. My point to you is that when a king wanted to express himself, or anyone who wrote to someone, they put their name first. Every epistle that Paul, Peter, Jude and James wrote begin in that way. The book of Hebrews, 1 John, and the book of the Revelation are the only ones that do not start out with the names of the human authors.

Hebrews 1:1 - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

When people ask me who wrote the Book of Hebrews, I usually say, "God did." The human author of the Book of Hebrews is not identified. The very first word identifies the authority of the writer. It was a message from God to the Nation.

Revelation 1:1 - The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Some people think that, instead of it being called "The Revelation of John," it should be, "The Revelation of Jesus Christ." That is a way of being cute without teaching you anything. They get that from that first verse. The Book of the Revelation is not what John wrote, but rather, it is what Christ gave him to write down.

The only other book in which the author does not first identify himself is First John. In Second

John and Third John, he calls himself “the elder,” but in First John he just starts with:

1 John 1:1 - **That which was from the beginning**, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

Notice the “we, our, us,” etc. The “we” there is obviously the apostles. So 1 John is a message from the apostles to the believers at that time. Doctrinally 1 John will fit a time period after the rapture and before the 70th week begins.

In Romans 1, the idea of opening with “I, Paul,” gives the idea that he is speaking with authority. Compare this with Ephesians 1:

Ephesians 1:1 - Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

If you look at every other book Paul wrote to the church: 1 Cor. 1:, 2 Cor. 1:1, Gal. 1:1-5 and Philippians, Thessalonians, etc., you will see that in every other epistle Paul wrote, he adds someone else’s name.

1 Corinthians 1:1- Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Corinthians 1:1- Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

Philippians 1:1 - Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

etc., in all except Romans and Ephesians. In those two Paul stands by himself. Those are books wherein is the doctrine Paul received directly from Christ. There are people with Paul in Corinth when he wrote Romans, but he doesn’t add them to the letter. When he writes to the Corinthians from Ephesus, he adds people’s names as he does in all the others except Romans and Ephesians. Therefore, the Book of Romans comes as direct revelation from God to Paul. “Paul, a servant of Jesus Christ...” Notice: he is a servant. That word is the same as our word for slave - a bond slave (which is a man that has no will of his own; he belongs to someone else). This issue of being a servant of Christ is important, having to do with the fact that you do not belong to yourself. In Acts 27, Paul talked about the angel of God, “whose I am and whom I serve.” That is the motivation for service - being God’s servant before anything else.

Galatians 1:10 - For do I now persuade men, or God? or do I seek to please men?
for if I yet pleased men, I should not be the servant of Christ.

Notice the time elements in that verse - “now” and “yet.” What is that about?

Galatians 1:13-14 - For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Paul is saying he was serving men when he was a Jew persecuting the church, making a profit - pleasing people. But not NOW. (Vs. 10) God did not save us just so we could live the way we want to live. The accusation against Grace preaching is that people will just live any way they want to live. Well, how were they living *before* they got saved? That is a senseless charge. It is not Grace that makes you want to live the old way. It is your old sin nature that does that. God sets you free from sin so you can please God and not men.

Paul had the marks of a slave:

Galatians 6:17 - From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

He could prove who he was from the scars he carried on his body from having been beaten with a rod 195 times. (39 stripes on five occasions)

I can't emphasize enough the fact that a servant of Jesus Christ does not exalt himself.

2 Corinthians 4:5 - For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

If you are going to serve the Lord in preaching, teaching or witnessing so that you can call attention to yourself, do yourself and God a favor - stay at home. We must make Christ the issue. If you can't get in the pulpit and preach God's Word instead of *your* word, go fishing. My point to you is to get your motivation as a servant from the example God gave us in our apostle, Paul. The ministry is not designed to give you “front row on cheer leader alley.” If your heart is not right in that regard, you will “sell out” because when the persecution comes, you will quit. You may start out with the right attitude, but you will need to watch yourself all the time.

Remember what Paul said about his service: “I magnify my office.”

I am your servant to please Christ. A servant must be willing to be used. In Luke 17, Jesus said a servant works all day in the field and when he comes in at night the master tells him to cook supper for him. When you have done all you are supposed to do, you then say, *I am an unprofitable servant*. That’s tough! Paul starts out that way. So don’t get all high-minded about the doctrine of Romans, but remember that the third word in the book is “servant.”

1 Thessalonians 2:4-6 - But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

There is the key to your whole ministry.

Romans 1:1- Paul, a servant of Jesus Christ, called to be an **apostle**, separated unto the gospel of God,

The word “apostle” comes from two Greek words:

apo - (from)

stello - (to send)

To send someone forth on your behalf - as your agent or your representative. The apostle goes out with the authority of the person that sent him.

Romans 1:5 - By whom [Jesus Christ] we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Paul’s apostleship came from the Lord Jesus Christ. It is very important that you know how to date in your Bible just when Paul’s apostleship began. In Acts 22, Paul is recounting his conversion experience:

Acts 22:17-21 - And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him [Jesus Christ] saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting

unto his death, and kept the raiment of them that slew him. And he said unto me,
Depart: for **I will send thee** far hence unto the Gentiles.

Christ sent Paul out to the Gentiles. Historically, that takes place in Acts 9. In Acts 22, you have a recounting of the conversion and the experiences subsequent to it.

Before Paul's conversion, there was the crucifixion of Christ; the ascension, the coming of the Holy Spirit after which the apostles go out and preach. In Acts 7, the fall of Israel takes place and the diminishing of Israel begins and extends to Acts 28, at which time Israel is completely fallen. In Acts 9, the Lord Jesus Christ, from Heaven's glory, reaches down and saves Saul (Paul). Paul got his grace - the privilege of ministry, right there at his conversion.

Acts 26:15-19 - And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, **to make thee a minister** and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

In other words, Jesus Christ, at Paul's conversion in Acts 9, told Paul he had saved him in order to make him a minister and to send him out with some information ("that which you have seen..." [that He was who he said he was - the Messiah] and ". . . those things in the which I will [subsequently] appear" and give to you). Paul starts out with almost no information; and then, for a period of time - until the end of the Book of Acts - Paul is gaining information. There is a progressive revelation of truth to Paul from Acts 9 to Acts 28. The further along he goes, the more he knows about what God has given him. Paul goes from Damascus back to Jerusalem; he prays in the temple and thinks he is ready to go back and convince his nation of the Messiah. But God said, *Look, I didn't send you there. I said to go out to the Gentiles.*

Paul knows about the fall of Israel and know that he has that commission to the Gentiles.

God made him a minister at his conversion, and Paul is commissioned at that point. There is a period of time when the ministry is embryonic - growing and maturing - but it begins in chapter

9. An apostle has had a direct commissioning to go forth.

Romans 1:1- Paul, a servant of Jesus Christ, **called** to be an apostle, separated unto the gospel of God,

The word called is also important. In this verse, speaking of the priesthood:

Hebrews 5:4 - And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

A man does not appoint himself to be a priest; God calls the man for that job. So when Paul is saying he was “called to be an apostle,” he’s saying, *I am an apostle by calling. God appointed me to this. I was not self-appointed.*

Paul’s apostleship is very clearly stated in Romans 11:13:

Romans 11:13 - For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

People did question Paul’s apostleship because he was preaching different doctrine than others had before him. In writing to the Corinthians, he defended his apostleship.

1 Corinthians 9:1 - Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

Of course the answer is “yes” to all those things.

1 Corinthians 9:2 - If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

They were the living proof that he was sent from God. The problem is in Verse 3:

1 Corinthians 9:3 - Mine answer to them that do examine me is this,

. . . and he goes on to defend his calling.

1 Timothy 2:4-7 Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

God Almighty wants all men to be saved and to come to the knowledge of the truth. Jesus Christ gave himself a ransom for all men. He did it at Calvary, and that act was to be testified “in due time.” He died at Calvary, thereby fulfilling the office of mediator, but the revelation

of it - the preaching and testifying of that - was not done at that time. No one at that time really understood what was going on there, but it was to be testified in due time. *“Whereunto (unto testifying about the finished work of Christ at Calvary) I am ordained a preacher, and an apostle, a teacher of the Gentiles...”* His apostleship, after the resurrection, has to do with the explaining and proclaiming all that was accomplished back at the cross.

Therefore he says in Romans 1:1b: **“...called to be an apostle, separated unto the gospel of God,”**

Paul’s apostleship had to do with his making known a body of truth that fully expressed and revealed all that was accomplished back there at Calvary. 1 Timothy 2 - that is why he got his apostleship - to manifest that information. To the Romans, he said he was an apostle “separated unto the gospel.”

This separation is in three parts.

Galatians 1:15-16 - But when it pleased God, who separated me from my mother’s womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

The idea there is that Paul was separated from birth unto the ministry God had for him. He was separated at birth, then called in Acts 9. Remember you are always called by the gospel. There is no way to be called of God except by the gospel. Involved in Paul’s salvation is his separation from the nation Israel unto the ministry. In Galatians you see that the separation and the calling are involved in the same issue. Paul is not told that he was separated from birth until after his salvation in Acts 9.

Jesus, speaking to Ananias regarding Paul being chosen, said:

Acts 9:15 - But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

He was separated from birth; then he was separated from the nation at his salvation. Then:

Acts 13:1-2 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for **the work whereunto I have called them.** 3 - And when

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

Here you have Paul's separation unto the work. Here he was separated by human hands, as a result of the Holy Spirit's direction to the church at Antioch.

1. He was separated at his birth.
2. He was separated from Israel at his salvation.
3. He was separated unto the work.

It must have been one of the more difficult things the church at Antioch had to do, to give up two of their best teachers. In fact, they let go the man who had really established the church. But Paul's training period was over, and it was time to begin his apostolic journeys.

The two points of separation in Acts 9 and 13 tend to be points of argument between "Mid-Acts" people. Some say that the Body of Christ begins in Acts 13 and others in Acts 9. Some even say it began in Acts 11. I feel that if people would just back up and look at it closely they would see it more clearly. In Acts 9 when Paul is saved, he is clearly commissioned at that point. (Acts 22 and 28) In Acts 9, he knows about the fall of Israel. He knows he is commissioned to be an apostle. In Acts 11, you see the first real Gentile church in Scripture established at Antioch. In Acts 13, you see a situation in which, from that Gentile base, Paul is sent to go out into the surrounding territory and the world and do the apostolic work.

When does the program start? It is like an automobile. You start your car by placing your key into the ignition switch and turning it; now the car is running, but is it really going? You'll sit there all day if you don't do something else. You have to put the car in gear. If you are going to get where you are going to go, you have to put your foot on the gas to make the car move.

The car started in Acts 9: Paul gets saved; the Body of Christ begins; the car is running.

In Acts 11 the car is put into gear. The first Gentile church is established, and you can see the program in operation there. But it is not really going full steam ahead.

In Acts 13, they take the foot off the brake and push the "pedal to the metal," and off it goes! So it is a matter of perspective in discussions that take place about "when did the Body of Christ begin?"

The reason the Acts 13 view is such a strong position to contend with, is because the Book of Acts is divided into two sections: Acts 1 to 12 and 13 to 28.

1. In the first section Peter is the main man; Jerusalem is the center.

2. In the second section Paul is the main man; you move from Antioch to Rome.

The Book of Acts is a perfectly symmetrical book. Everything Peter does in the beginning of Acts corresponds to what Paul does in the latter part. What you have in Acts is Peter and his disciples being superseded by Paul and his disciples. You will see a tremendous parallel between these two sections when we study the Book of Acts.

There is some reference to Paul in Acts 9 and in Acts 11. You have a couple of references to Peter in Acts 12 and 15. You see the shadows of Paul's beginning in early Acts but not in much detail until later. You see a shadow of Peter's ending in later Acts but not in much detail. The major break is in Acts 9. Therefore some of the Grace brethren choose Acts 13 as opposed to Chapter 9 for the beginning of the church, the Body of Christ. But if you remember about starting the car and you can reconcile the passages that indicate the church begins in Chapter 9 with Paul. Paul was a born Jew, but he was also a Gentile - a freeborn Roman. Jew and Gentile in one person - saved at one moment - a fitting representative of the Body of Christ.

We call ourselves "Mid-Acts" because we recognize that the Body of Christ did not begin at Acts 2 (the "Acts 2" position), and we know that it did not begin after Acts 28 (the "Acts 28" position). So our position is called the "Mid-Acts" position because some of the brethren believe it started in Acts 9, some in Acts 11, and some believe Acts 13 was the beginning. The reason they can believe in all three of those is because there is obviously and clearly, in the text, something that begins in each of those chapters. My personal opinion is that it is easier to begin it where it starts and incorporate the other things as progression of what God promised when he said, *...in what I have appeared unto you and what I WILL appear unto you.* Progressive revelation.

There are good men that believe all three of those positions. Our doctrinal statement says that the Body of Christ began with Paul before he wrote his first epistle. The reason for that is because, no matter which of those three positions you hold, Paul did not write his first epistle until Acts 17 or 18. Everyone knows the Body of Christ started before then, therefore all the Acts epistles (Romans, Thessalonians, Galatians Corinthians) are for the Body of Christ. The people who believe in the Acts 28 position for the beginning of the Church, the Body of Christ, believe that the Acts epistles are not for you, just the books written after those. We will study these views more when we get into the Book of Acts.

Acts 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 4

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

Reviewing our last lesson, we remember that Paul was a servant, called by God, and sent to a group of people with a message - separated unto the gospel of God. Paul's separation was actually in three parts: at birth Paul was separated from his mother's womb; he was marked out at birth for something God wanted to do with him. There is a passage like that in Jeremiah 1. In a like manner, God told Jeremiah he had chosen him.

Jeremiah 1:4-5 - Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

God ordained - or appointed - Jeremiah for a ministry. That doesn't mean the man was saved right from his mother's womb. In Paul's case, it does not mean he was saved all of his life. Before you and I trusted the Lord Jesus Christ as our Saviour, God convinced us we were lost. For six months before I trusted the Lord Jesus Christ as my Saviour, God the Holy Spirit did one thing in my life, and that was to convince me that if I died during that time, I would burn in the fires of hell. Unless he was lying to me, I was lost. I certainly believed I was lost, because I believed the testimony he raised through the Word of God in my heart. And it is that way with all men. He separated Paul- set him apart - at his birth.

Then he was separated from the nation Israel at his salvation. Paul was a man who was part of an apostate nation.

Speaking of sound doctrine:

1 Timothy 1:11-13 - According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 - And the grace of our Lord was

exceeding abundant with faith and love which is in Christ Jesus.

Notice he said, *Before I got saved, I was a “blasphemer, and a persecutor, and injurious.”*

He was speaking of his wild career as a persecutor of the Messianic, Pentecostal, Kingdom church of God in the early Acts period. It was Paul who held the coats of the men who stoned Stephen. He gave his approval to what they were doing. He breathed out threatenings and wrecked havoc, causing the saints of that church to recant and blaspheme against their Saviour. It is interesting that he says he was “a blasphemer.” Paul was a part of apostate Israel. Remember that the Lord Jesus Christ, in Matthew 12, warned the nation Israel that if they spoke a word against the Son of Man (The Lord Jesus Christ) it would be forgiven them. But, he told them, if you blaspheme (speak evil of; oppose) the Holy Spirit, “it shall *not* be forgiven [you], neither in this world, (the kingdom age) neither in the world to come.” (the Kingdom on earth; Ages To Come).

Paul joins the ranks of blaspheming Israel. Israel rejected God the Father when he appealed to them through the ministry of John the Baptist. God the Father gave a direct revelation to John the Baptist and sent him out to announce the coming of God the Son, the Messiah-Saviour. God the Son comes and the nation Israel rejects him. They hang him on a cruel cross, and with wicked hands they crucify the Son of Man, their Messiah. Christ the Messiah is resurrected from the dead, ascends into heaven, and from that position sends the Holy Spirit back down on this little group of people he had chosen back in his earthly ministry. He chose the twelve apostles then and trained them for the ministry they were to carry on in his absence. He calls them “the Little Flock.” They were the small group of believers within the apostate nation -a remnant of believers. After the Holy Spirit came upon them, they went out and offered to the nation Israel the renewed opportunity of repentance, which they refused. What you need to remember is that the nation Israel was in apostasy and were called upon to repent. Instead of repenting, in the Gospel accounts, they killed their Messiah. They then have a renewed opportunity given to them in Acts, and instead of repenting, they then blaspheme against the ministry - the witness of the Holy Spirit in the Little Flock. Paul was a part of that blaspheming nation. The fall of Israel takes place in Acts 7, and from that time they begin to diminish away until Acts 28. From that point on, they are no longer an issue during the dispensation of the Grace of God. Paul was a part of that blaspheming nation who had no hope in that age or in the age to come

(the Kingdom). He had fallen from the place of privilege down to the same condition as any idol worshiping Gentile. Paul had gotten himself into the same position you and I were in, through his participation in the blasphemy of Israel. He was “cut off and was without hope. Christ, exalted at the Father’s right hand, (far above all heavens at this time) reached down from heaven and saved Paul from that position. He gave to Paul the message of grace - a new ministry. If there was no hope for Paul in Time Past or in the Ages To Come, God had to insert a new age into the program in order to save Paul and those like Paul, who were completely cut off from God. Paul’s very salvation is involved in that. Paul is separated from the apostate nation itself at his salvation. God introduces a new dispensation in order to save people who were completely cut off from all of the promises God had made in Time Past.

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

Paul’s separation was from his mother’s womb - from his birth - but it was also from the nation of Israel, in Acts 9. Also, in Acts 13, you find God telling the church at Antioch - of which Paul and Barnabas were primary leaders - to separate unto Him Barnabas and Saul for the ministry “whereunto I have called them.” Right at that point, there is a further separation of Paul and Barnabas for the ministry of going out on the apostolic journey to which God had already called them. So Paul’s separation was a progressive thing, just as the fall of Israel was progressive. It starts in Acts 7 and continues to Acts 28. That period is the “diminishing” of Israel.

Romans 11:11 is the outline of the history of Israel:

Romans 11:11-12 - I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

They stumble; then they fall; then they diminish away. After Acts 28, they are no longer the issue until God turns back to them in the Ages To Come. There you have the three-fold separation of Paul, which has to do with the ministry God gave him as an apostle.

It is important that you understand Paul’s apostleship. He said, *I have been* “called to be an apostle.” I trust you know verses like Romans 11:13 where Paul said, “I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles; I magnify mine office,” and other verses like that

where Paul asserts and demonstrates his apostleship.

Notice some things about the origin of Paul's apostleship in the following:

Galatians 1:1 - Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

There was a situation in Galatia where people were questioning Paul's apostleship. Therefore he is very careful, in Galatians 1 and 2, to defend his apostleship and to demonstrate his status as an apostle of Jesus Christ. He begins the book with a parenthesis: . . . "not after man." It did not have its origin with men. A group of men did not sit down and think up Paul's apostleship. He continues: "I neither received it of man . . .;" It was not by man's instrumentality. He was not ordained to the ministry by men. When they sent him out in Acts 13, they were not ordaining Paul with the gospel ministry or his apostolic ministry. Rather, they are recognizing what God Almighty has already done. It's not *of men* (not of human origin). Paul was appointed as an apostle just as Matthias was in Acts, Chapter 1. Matthias was appointed by the brethren - by the eleven in Acts 1. Paul got his appointment "by Jesus Christ, and God the Father." Notice Verse 11.

Galatians 1:11-12 - But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

So Paul got his apostleship directly from the Lord Jesus Christ *and* from God the Father.

Galatians 1:15-16 - But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

God the Father and God the Son appointed Paul as an apostle. Each of those things is very important. Let's look at God the Father first:

God the Father appointed Paul an apostle, and immediately upon that appointment, Paul conferred NOT with flesh and blood. The Bible says that there was a man sent from God, whose name was John. When John the Baptist began his ministry to the nation Israel, he didn't just dream up what he would do; rather he was a man sent from God the Father. (John 1:6)

John 1:33-34 - And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and

remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

John said that God the Father said to me, *When you see the Holy Spirit descend on him, that's my Son*. There's the Trinity: Father, Son and Holy Spirit. God the Father is communicating directly with John - a man sent by God the Father to the nation Israel with a particular message.

Luke 3:2-3 - Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

The Word of God came to John the Baptist - God the Father revealed a message to John - a word to take to the nation Israel, and he went into the wilderness preaching that message of the baptism of repentance for the remission of sins. John is introducing Israel's Messiah and offering them the opportunity to function as a holy nation and a royal priesthood in the presence of the Messiah in his kingdom. There is something that begins fresh with John. John's ministry was a new beginning. He presented a new opportunity that had never been available for Israel in Time Past, and he received that message as a direct revelation from God the Father.

Luke 16:16 - The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

The law and the prophets ministered in Time Past. When John the Baptist came on the scene, there is a new revelation, an added program in God's dealings. The law foreshadowed the worship and blessings of that promised kingdom, the day that the prophets spoke so much about - and all that they encompassed. John announces it was "at hand." "Repent for the kingdom of heaven is at hand." It's within your grasp. John the Baptist came with that message, having received it directly from God the Father.

In like manner Jesus Christ came on the scene. John the Baptist identifies the Lord Jesus Christ to Israel as their Messiah.

John 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

His baptism was a means whereby the nation Israel could be identified with her Messiah and her

Messiah with them. There was, in essence, the Jewish Baptist church being established, and the means of identification with that church was water baptism. John is the porter who opens the door; he demonstrates to the nation what the entrance was to that Little Flock of believers. When Christ comes, John says, "He must increase, but I must decrease ." John's ministry is transferred to Jesus and the nation Israel allows Herod to kill John, God's prophet. Jesus calls a number of disciples and chooses from them twelve men, the twelve apostles, who are then trained for the ministry they will have *after* Christ dies and goes away.

Matthew 16:15-17 - He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

In Verses 18 and 19, Christ said, *On the confession that Peter just made I am going to build that Messianic church (my church) and will give unto Peter the keys of the kingdom of heaven.*

There are twelve men whose appointed leader is Peter. He would lead the twelve apostles. Just as John had a direct revelation, Peter gets a direct revelation from God, identifying the Messiah and his ministry for the twelve.

Matthew 16:17 b - for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Compare:

Galatians 1:16 b - immediately I conferred not with flesh and blood:

Just as God the Father revealed the identity of Christ directly to Peter, so God the Father - from heaven's glory - revealed to the Apostle Paul a message and a ministry having to do with a new beginning. Just as John's ministry was a new opportunity and beginning for the nation Israel, so it was that the Apostle Paul's ministry is a new opportunity and new beginning for some other people - we who are in the dispensation of grace. They all came by revelation - direct communications.

Galatians 1:1 not only says, ". . . by Jesus Christ", but also says, "by God the Father, who raised him from the dead." Notice that Christ's appointment of Paul as an apostle, in Galatians 1, is associated with a Christ who has been raised from the dead.

Romans 1:3-4 - Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Jesus Christ had been raised from the dead by this Risen Christ . . .

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

Paul's apostleship is always associated with the risen Christ. His apostleship is very unique in that sense. He is the first apostle to have his office conferred upon him from heaven. Compare the following passages and note the distinction between Paul's ministry and apostleship and that of those who had gone before him:

Luke 6:13 - And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

Jesus Christ gathered together all the disciples, and out of the disciples he chose twelve men and named them apostles. Every apostle was a disciple, but every disciple was not an apostle. He did that during his earthly ministry so that he might train them to carry on his ministry in the early Acts period.

Ephesians 4:8 - Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

That is the ascension of Christ there. He gave:

Ephesians 4:11 - And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

These apostles, prophets, evangelists, pastors and teachers were given by the *risen Lord after his ascension*. Paul is appointed and ordained an apostle *after* the ascension of Christ. His dealings with apostles in his ministry was *after* the ascension, distinct and separate from the earlier ministry of the apostles under Peter's leadership. Paul is not in any way, by any stretch of the imagination, one of the twelve apostles. There are people that will try to convince you that when Judas fell from his office and the apostles (in Acts 1) chose Matthias to be Judas' replacement, they were wrong, and that Matthias was not God's choice. They will say that God intervened and chose Paul as the twelfth apostle and sent him to go to the Gentiles because the other apostles would not go. That is preposterous. I'll give you three reasons, out of many,

how you can know that Paul was not one of those twelve.

1. Paul did not meet the job description; he did not qualify for the position.

Acts 1:21-26 - Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Notice that Judas fell from the office of his apostleship; from the office of the ministry conferred upon him. Matthias plus the eleven makes twelve.

What does that passage say are the qualifications to be one of the twelve apostles? You can hear that discussed on radio, television and in books. You are told that the qualifications were that one had to be an eyewitness of the resurrection of Jesus Christ, based on Verse 22. But if you read Verses 21 and 22, you will find nothing to indicate that the job description required one to be an eyewitness of the resurrection. Rather, the verses say that the purpose is to be an eyewitness of the resurrection. It was not a requirement to get the job, but it was what the job was to produce.

Here is the requirement:

Acts 1:21 - Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

One had to be with them beginning - from the baptism of John right to that same day he was taken up from them. Remember, in First John, where he said,

1 - That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

An apostle was one who was with him from the start and would be with him all the way through

to his ascension, to which he could bear witness.

Where did Peter get the idea that this is what was required? From the Lord Jesus Christ:

Matthew 19:27-28 - Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Peter knew that there had to be twelve apostles. He knew the purpose of the twelve apostles was that they were to be the princes over each one of the tribes of Israel. There had to be twelve in order for that kingdom to be established. Judas fell from that office. They understood that one of them could die and that God would resurrect him. In John 16, He told them that some of them would die. In Acts 12, when James was beheaded, they did not choose a successor for him because they knew he died in the faith and God would resurrect him. The issue was not just that Judas died but that he fell from his office. They had to have someone in that office in order to legitimately offer the kingdom to Israel. They knew that the qualifications were, “. . . you that have followed me . . .”

John 15:26-27 - But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

Jesus Christ has the apostles with him at that time and sends them out with the promise of the Holy Spirit coming to them to give them power to bear witness of him - exactly what Peter says in Acts 1:22 *is the purpose of their ministry - because you have been with me from the beginning*. Peter got the instructions, and those brethren knew what was going on because Jesus had given them the instructions, thoroughly equipping these men to carry on the ministry at that time.

In Acts 1:26, Matthias is numbered with the eleven. In Chapter 2 - at Pentecost - the Holy Spirit came down, and in Verse 4 they were all filled with the Holy Ghost. God the Holy Spirit put his “stamp of approval” on what they did.

So Paul was not one of the twelve apostles, because Matthias was the twelfth. Paul never

would have qualified for the job. In fact, at the time, Paul was a blaspheming Jew.

2. The second reason:

1 Corinthians 15:4-8 - And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.

Paul said that Christ was seen of Cephas, then of the twelve and then of himself. Paul considered himself distinct from the twelve. In addition, Paul, writing by direct inspiration of God the Holy Spirit, said there were twelve apostles back there before he was even called; back during the post resurrection, pre-ascension ministry when Christ stood on the earth - after his resurrection and before his ascension. God the Holy Spirit, during Paul's ministry, looks back to that period and identifies twelve apostles. An easier way to say all that is that the Holy Spirit recognized Matthias as the twelfth apostle. You have an inspired verse in your Bible that identifies twelve apostles before Paul. If you care anything about what God's Word says, there is no way Paul can be counted among the twelve.

3. The third reason Paul did not meet the job description to be the twelfth apostle is that Paul was not working under the post-resurrection commission. That commission is called by Christendom today the "Great Commission." What they fail to recognize is that there has been a **greater** commission given to Paul.

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

There is no question that God sent those men to baptize. God the Son (Jesus Christ) purposed that they were to go out and baptize their converts and told them to do it.

1 Corinthians 1:17 For Christ sent me **not** to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Here it is perfectly clear that Jesus Christ did **NOT** send the Apostle Paul to baptize. If Christ sent one to baptize and another **NOT** to baptize, they are not working under the same marching orders. They are not in the same ministry or under the same commission. Therefore Paul was

not working under - had no part in - the same commission as the twelve apostles; otherwise he would never have been able to say, in Verse 14:

1 Corinthians 1:14 I thank God that I baptized none of you, but
Crispus and Gaius;

I know what people say about that. They say he was a traveling evangelist and that, although he didn't baptize people, somebody else did it for him. That is religious nonsense - trying to get around what God's Word says. In Verse 1, Paul identifies himself as an apostle, not as an evangelist. He does that time and again, but where do you find a verse where he calls himself an evangelist? Besides that, who ever heard of an evangelist that could not baptize? Certainly, if he were working under that "Great Commission," he would be baptizing. The reason people try to make Paul one of the twelve is to get Paul under that "Great Commission" so they can have him practicing water baptism, speaking in tongues and keeping the Law, etc.

Mark 16:15-16 - And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

They were to believe and be baptized to be saved. Verse 17 of 1 Cor. 1 says:

For Christ sent me not to baptize, but to preach the gospel:

You can't preach the gospel without preaching water baptism in Mark 16. But there in Corinth, Paul was equally clear that water baptism has no part in his gospel. Mark 16 is distinct and different from the gospel message Paul preached.

Paul preached the gospel of the uncircumcision. Those men preached the gospel of the circumcision.

Galatians 2:1-2 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Paul had received a further revelation here having to do with the gospel - God's good news. He went up to Jerusalem to communicate it to those other apostles, because Paul had learned some things that they needed to know about.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

Paul's gospel message was called "the gospel of the uncircumcision." Peter's was the "gospel of the circumcision." We will study those terms later, but for now: note that the gospel of the circumcision and the gospel of the kingdom are related. The gospel of the kingdom is the good news that the kingdom is becoming available to Israel, and the gospel of the circumcision is just an expanded version that says to the nation Israel, *Now you can go out and be a blessing to the nations.*" The gospel of the uncircumcision tells us that God is ready to justify all men apart from any connection with Israel - his blessings to the nations without Israel. That gospel is comparable to the Grace of God that Paul was commissioned to preach.

Galatians 2:9 - And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

James, Cephas and John saw the ministry God had given to Paul. Those men had previously been told that whatever they bind on earth would be bound in heaven, and whatever they loosed on earth would be loosed in heaven. They had been sent out to "every creature," beginning with Israel, and then to take the salvation of God to the nations. When they saw the further revelation given through Paul they loosed themselves from that commission to go to all men. They confined their ministry to Israel only. When the age of grace is over, then they will go. The "Great Commission" of Mark 16 goes out of commission in Acts 15 and Galatians 2. Therefore, it is not functioning at all today, by order of the men it was given to - on the basis of their apostolic authority to loose themselves from it. If you were to ask the 12 apostles who you should follow, they would tell you to follow Paul (Gal. 2:9).

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

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 5

We will pick up our speed after this lesson, but there are a couple of things in the first few verses in Romans that are very critical to your understanding. I hope you have studied *Things That Differ, Chapter 3*, by now, because it will help you understand some of the terms we will talk about as we go through this passage.

Romans 1:1-4 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Notice the expression in Verse 1, “*separated unto the gospel of God.*” Verse 2 is a parenthesis. For now, skip the parenthetical verse and continue reading :

“ . . . separated unto the gospel of God, ² Concerning his Son Jesus Christ our Lord, ff.”

In other words, the gospel of God concerns the Lord Jesus Christ. Mark this down in your mind now: Jesus Christ is the center of everything for Paul. He is the center of everything in God’s purposes of the ages. Everything that God ever does or will do is centered in the Person of the Lord Jesus Christ. The Gospel concerns Christ. There is a tremendous amount of teaching and preaching of the gospel today that has nothing to do with the true gospel. They say things like, “God has a wonderful plan for your life.” “You can be happy and prosperous.”, etc. Folks, the gospel concerns Jesus Christ. You are not the center of God’s good news. Don’t forget, while we study Romans and begin to lay basic doctrine in our souls to base our ministries on, the first thing to remember is what the gospel concerns Jesus Christ and what God has done for us

through him - what God is going to accomplish through Christ. Don't forget that God's purposes are centered in Christ. You will hear a lot of fallacy in "gospel" preaching today, because they make the gospel equal to the benefits that accrue to the believer. The gospel is not a description of all the benefits that we get, but rather it is concerning Christ and what he has done and all that is done for us in him.

Verse 2 presents a tremendous problem to many people, especially those who believe and understand the distinctive ministry of Paul and the issue of the Mystery.

“. . . the gospel of God.”

Romans 1:2 (Which he had promised afore by his prophets in the holy scriptures,) Paul had been charged with introducing strange innovations. Therefore, when he begins the book, he turns aside in the verse to declare the harmony of the gospel with all the other scriptures before he defines what the gospel of God is. He tells you that it was promised before by "his prophets in the holy scriptures." By the way, that is a good verse on inspiration of the scriptures. It tells you that the source of the scriptures is God. It tells you that the proof of inspiration is fulfilled prophecy. He uses the channel of men by his prophets and calls the written documents, Holy Scriptures. So there is a lot of information even in an *aside* verse. You will find a lot of information about inspiration, etc., in those little asides.

My point to you here is this: Paul is declaring the harmony in the gospel of God with the Old Testament and the fact that the gospel actually fulfills the promises of the Old Testament. God had long promised salvation. Since the Garden of Eden, God had promised a redeemer. There is a progressive revelation of these issues given in the scriptures that you have to understand. Chapter 3 of *Things That Differ* ought to have helped your understanding of it.

1 Corinthians 15:3 - For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

The death of Christ for our sins, Paul says, is in harmony with (according to) the scriptures. Christ's death is not a violation of what the scriptures said would happen. When Jesus Christ died at Calvary, that was not a violation but was in accord with what the scriptures said.

1 Peter 1:9-11 - Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

The Old Testament prophet in Time Past looks ahead with the eye of prophecy and sees the crucifixion of Christ; he sees the sufferings of Christ, and then he sees the glory of Christ as he reigns in his kingdom on earth. He sees that salvation that God is going to provide but does not grasp the time element. He does not fully understand everything he is reading. He does not understand the relationship between the sufferings and the glory. In fact, there are many passages in the Old Testament about the suffering of Christ that do not describe the cross itself. They describe a time before the cross in which he suffers, and they describe the events on the cross. Not only did people in the Old Testament not understand, but his own disciples did not understand:

Luke 18:31-34 - Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. [*The prophets wrote it down, not fully understanding it, and he said, Now we are going to go fulfill them. What things?*]

³² For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again.

³⁴ And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Verse 34 says the same thing three times:

1. They understood none of these things.
2. This saying was hid from them.
3. Neither knew they the things which were spoken.

With regard to the word *prophet*, there is a difference between being able to predict something and being able to understand it and preach it. They predicted the events, but they could not expound the meaning of the events. In the New Testament, the apostles of the Lord Jesus Christ and the followers of Christ, when told about the events of the cross - when it was predicted to them - do not understand. Even after the events were history, they still did not grasp it.

In the first eight verses of John 20, Peter and John have gone to the sepulchre and have seen the empty tomb:

John 20:9 - For as yet they knew not the scripture, that he must rise again from the dead.

Even after the resurrection, they haven't quite seen the picture. In the Old Testament there are many predictions about the cross. There are many things we can now go back to and perceive. For example, Psalm 23, Psalm 22, Psalm 16 and many other passages refer to the crucifixion and the resurrection of the Lord Jesus Christ. They were predictions of the event. When the prophets wrote it down, they did not understand what they were writing. When you come to the apostles of the Lord Jesus Christ, they were told about it and did not understand what was going on. Verse 9 above says they did not yet know the scripture, but the scripture foretold that He would die and rise again. In Time Past, they had predictions which later He *begins* to unfold to them and tells them the meanings of these prophecies. The purpose here is to point out to you the ***progression of revelation***.

Luke 24:25-27 - Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? **And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**

Christ begins, in his resurrection ministry, by spending that 40-day period of time - basically teaching these people out of the Old Testament scriptures about what was going on there.

Luke 24:44-45 - And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures,
46 - And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

There Christ is beginning to explain to them the predictions from the Old Testament scriptures. He begins to unfold to them the meaning behind the predictions about the cross and his resurrection.

Notice what they do know about the blood of Christ and about the program at the time.

Acts 2:37-38 - Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

The Holy Spirit has come on the apostles, and they go out to the nation Israel offering them the

opportunity of repentance just as they had done previously. Peter says the plan of salvation at that time is, Repent and be baptized (identified with that believing remnant) for the remission of sins. That little preposition *for* (*eis*) is sometimes referred to as putting the ice bag on Acts 2:38. (Trying to kill it as you try to kill a headache or make it go away by putting an ice bag on your head.) That is what the Baptist brethren do about Acts 2:38. They say the word “for” the remission of sins means “unto” or “on account of” the remission of sins. That is a *possible* translation of *eis* in this passage but I want you to see in your Bible that Peter is not saying “Repent and be baptized because you already possess forgiveness of sins.” That is what “the ice bag” theory is trying to make it say. Any way you read that preposition, he is saying, *Repent and be baptized so that you can have your sins remitted when Jesus Christ returns at the Second Advent and brings the Day of Atonement for the nation Israel.* That is when He will establish the New Covenant with the house of Israel. How do I know that is what is meant? Watch him interpret it in Acts 3:19. The way to interpret a verse in the Bible is to look at another verse that sheds light on it. Instead of arguing about a Greek preposition that could mean any one of fifteen different things - and then deciding which of those fifteen possibilities to use - find another verse that will shed some light on the subject. For this one, it is the following:

Acts 3:19 - Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; Repent - change your mind. Why? *That your sins may be blotted out.* When will they be blotted out? *When the times of refreshing shall come.* There are people that will tell you that is a bad translation of Acts 3:19 - that it should not be “when” but, that it should be “so that.” That *is* a possible translation. But if it was not possible to translate it the way it *is* - “when” - then it would not have been translated that way. If you can not accept that translation of it, you *can* accept it in this passage that follows because it has no alternative translation.

Romans 11:26-27 - And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

We are not studying the Book of Acts here, and I won't spend a lot of time right now in the Old Testament about that. When we study the prophetic order, you will see in Leviticus 23 that there is the Passover, Feast of Unleavened Bread, Pentecost; then the next feast day on Israel's calendar is the blowing of the Trumpets on the first day of the seventh month, which is the regathering of Israel. Then on the tenth day of the month, the Day of Atonement - depicting

the second Advent of Christ - and on the sixteenth, the Feast of Tabernacles - the millennial kingdom. Israel's religious calendar lays out the prophetic calendar in clock wise order for the nation. Israel's atonement, her forgiveness, the blotting out of her sins, the removal and forgiveness of her sins - is on the basis of the New Covenant which is executed with that nation right there at the second Advent of the Lord Jesus Christ. When Peter said, "Repent and be baptized for the remission of sins," he is looking ahead to the forgiveness and the atonement that comes then. He is not saying, "Because you already have it." He is saying, "You will get it over there at the Second Advent of the Lord Jesus Christ." No Jew with an understanding of the Old Testament and the revelation that God gave them at the time would have ever dreamed of his sins being forgiven outside the context of that Advent.

Matthew 26:26-29 - And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Jesus Christ shed his blood at Calvary and tells them in no uncertain terms that is the blood of the New Covenant. His death at Calvary is what ratifies and makes possible the execution -the putting into effect - of the New Covenant.

Jeremiah 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

That passage is clear: when Christ returns those things will be accomplished.

Notice also, that He said that blood "is shed for many for the remission of sins." That *many* in

Matthew 26:28 is a reference to the nation Israel.

Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

People that do not understand or do not apply dispensationalism - or even oppose rightly dividing the Word of Truth - will say that the word *many* there refers to only the elect. They are saying, therefore, that Christ only died for a certain group of people. Anyone who tries to teach you that the atonement that Jesus Christ made at Calvary is limited to a certain group of people called *the elect* is a person who will deny dispensationalism. In order to teach a limited atonement, they deny that it refers to Israel and they call it *the elect*. They have a theological system that ignores right division and teaches the issue of a limited atonement as though it applies to this dispensation. That passage teaches that the atonement is to Israel, and in the Old Testament, Israel is called *the elect*.

Up to the time of the Apostle Paul, those people did not understand anything about the cross. They had predictions about it but did not understand it. The apostles did not know it was going to happen and after it did happen they did not understand it. Jesus began to unfold to them (after His resurrection) just what He did at Calvary. What he tells them in early Acts, under the ministry of Peter and his disciples, is that his death at Calvary has ratified the New Covenant and he has provided a mechanism whereby the nation Israel can inherit her covenant blessings. The nation Israel was an apostate nation. They were sinners, and God provided a way that their sin could be put away. They could become a righteous nation, and through that righteous nation the salvation of God would be taken out to the world. Isaiah 26 calls that Little Flock “a righteous nation.” They are to have their sins taken out of the way.

I’ve been speaking here about “progressive revelation.” Israel found out about these things progressively.

Now they begin to understand some things - Isaiah 53, for example. There is no reason you and I have to worry (we who understand the revelation of the Mystery later given to Paul) about whether or not these people could understand Isaiah 53. Sure, they understood it - not as we understand it today - but as it was in the prophetic context.

Acts 8:30-31 - And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

He was an Old Testament man, and all he knew was what was back in the Old Testament scriptures. He just could not understand Isaiah 53. So Philip, as one who had advanced revelation under the ministry of Christ in his earthly ministry, got in the chariot with him and began to teach the eunuch.

Acts 8:32-35 - The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him **Jesus**.

Philip can identify who was referred to in the prophecy of Isaiah 53:2-9 because he has been given a progressive unfolding of information.

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

We've all gone astray; he has died for all. Who were the all in this passage?

Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isaiah 53 says that Christ died for "my people." (The *many* of Matt. 20:28 and 26:28)

You and I know that, subsequent to this time, the Lord Jesus Christ reached down from heaven's glory and saved the Apostle Paul. The nation Israel fell. They refused the opportunity that was offered to them, so the Lord Jesus Christ reaches down and saves Paul and introduces to him a *mystery*, i.e. a realm of knowledge and information that he had not made known back there in the days of Isaiah.

1 Timothy 2:4-6 - Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.

For every man - not just the many, but *ALL*. Now watch carefully: "to be testified in due time."

1 Timothy 2:7 - Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Paul said, *I am a preacher, a teacher and an apostle for the purpose of testifying that Christ died as a ransom for ALL*, and that was to be testified - when? Not back in the Old Testament; not in the earthly ministry of Christ during the period of “unfolding,” but NOW - in *due time* - the full revelation is made known. There you see the progressive revelation in making known the accomplishments of the cross of Calvary. NOW, through Paul, the full, complete revelation is made known.

The issue in Isaiah 53 is that Christ has provided an atonement for Israel. When those scriptures are in effect again (when God again takes up dealing with Israel), the issue will not be that he died for all men, but will be that He died for Israel. The “My people” in Isaiah 53 is Israel. We know that because the Body of Christ was still a secret, and the *due time* had not arrived to include us, so Isaiah would not be referring to us. Progressive revelation has revealed to us now that the “all” in 53:6 is the nation Israel. Isaiah did not understand what he wrote; the people during the earthly ministry of Christ did not understand it; others understood it as meaning only Israel, BUT NOW, through the Apostle Paul in 1 Timothy 2, we now know that through the death of Jesus Christ, God’s Son, *ALL* men’s sins are going to be forgiven.

We have spent even more time on this than I had planned, but there is a tremendous amount of confusion - even among Grace people - about this issue, to say nothing about the average professing Christian. There are people who teach that the conscious object of people of faith in the Old Testament time was the death of Christ coming to pass. That cannot be found in the Word of God. The predictions are there, but the understanding is not.

Subsequent to the cross, Christ begins to unfold it, BUT NOW - with Paul - we have a part of that realm of knowledge that God kept secret, the full understanding of the extent and accomplishments of that cross work.

Romans 3:21-23 **But now** [*a dispensational term*] the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God;

The Law and the prophets of the Old Testament *witnessed* to what Paul tells us. They predicted the events; they could not explain them, but now you can go back and see that God had the forgiveness of sins in mind all along. He just did not make it known until time was right for it to be made known. And this is the righteousness of God *without* that law.

That is exactly what Paul is saying in Romans 1:2.

Romans 3:25 Whom [Jesus Christ] 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;

We now know that it is the blood of Jesus Christ that forgave all the sins from Time Past, under the first covenant.

Romans 3:26 - To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

“At this time:” that full revelation is given to Paul.

Now, we understand that the work is finished; the law is abolished; Satan is vanquished. But we know even more about it than that: We know some things that are not in the Old Testament. We know that today God is reconciling Jew and Gentile together in One Body. You can not find that even hinted at in the Old Testament.

Paul’s revelation encompasses the completion of progressive revelation along with other

information never anticipated in Time Past. That means that through Paul we have the capstone of progressive revelation.

Romans 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

That seed line:

0. The seed of the woman
1. The seed of Abraham
2. The seed of David

Paul begins with that seed line (that progressive revelation about the coming Redeemer) and adds information that completes the revelation. God had long promised salvation and a Redeemer. That promise had been centered in the promise of a king and a kingdom, and now God gives us a *full* revelation, and Paul calls that “the *mystery* of the gospel.” The secret of all of God’s good news is explained through Paul. Without Paul’s revelation, the Prophetic Program would not be completely understood. Without Paul’s revelation, there would never be (from only the Prophetic scriptures) a way to understand how God had put away sin in Time Past. That last little part to the puzzle would not be available - that secret of all God’s good news. But we have that today in the Gospel of the Mystery.

Romans 1:1-3 - Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 6

In our last lesson we looked at the issue of progressive revelation, and I pointed out to you that in Verse 1, Paul was separated unto the Gospel of God and that, according to Verses 3 and 4, that gospel concerns His Son, Jesus Christ Our Lord. We saw that there is a progressive revealing from Genesis 3 onward about the coming Redeemer. The revelation given Paul is the concluding issue, the capstone of progressive revelation. To Paul was given a revelation about the Redeemer that is not contained in previous revelations. It is part of the secret given to Paul - part of the mystery - about the finished work of Christ, who gave himself as a ransom for *all* men.

In Time Past there were the shadows; that is, there were predictions about the cross not understood at the time, even during the earthly ministry of Christ. In the post-resurrection ministry of Christ, where he began to unfold what the Old Testament predicted about his death - that he would die as a ransom for Israel so that the nation could again enjoy her covenant blessings in the kingdom.

Then you come to Paul where you have the completed revelation unfolding in its fullest, of all that was accomplished (Paul calls it *the preaching of the cross*) is now made known. There is a great realm of knowledge about what was accomplished at the cross, even in his redemption work, that is never made known until you get to Paul.

Romans 1:3 - Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

The Lord Jesus Christ had been made known according to the flesh. Peter and Paul's references to David contrast the basic differences between their messages.

Peter is preaching to the Jews at Jerusalem in Acts 2 - directly to the men of Judea:

Acts 2:14 - But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Acts 2:22 - Ye men of Israel, hear these words; Jesus of Nazareth, a man approved

of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

If there were any Gentiles there (and there no doubt were a number of Romans there) they would have known that Peter was qualifying his audience as the Israelites there.

Acts 2:29 - Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 - Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 - He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 - This Jesus hath God raised up, whereof we all are witnesses. 32 - Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Peter was very specific. He said, *Jesus Christ died at Calvary as a victim of the nation Israel.* Peter was charging the nation with the death of Christ. He was saying, *You killed him, but God raised him from the dead. You, with wicked hands, slew him even though God proved to you who he was with signs and miracles (Verse 22).* And GOD raised him up. Why did God raise him up? (Verse 30) Because God is going to send Christ back to earth after the Tribulation to *sit on David's throne*. Peter's message to Israel therefore, is, *Repent, because Christ is coming back* (Verse 32). Because of that, Christ now sits exalted at the Father's right hand and sends the Holy Spirit down on the Little Flock so they would be empowered to go out and witness to the rest of that nation of who He is - their Messiah.

Acts 2:32-33 This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

2 Timothy 2:7-8 Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

2 Timothy 2:7-8 Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Paul gets saved (Acts 9), and God gives to him a new revelation. When the nation Israel falls, God, from heaven's glory, reaches down and gives Paul some new information. Paul says, *Remember that Christ was also raised from the dead according to MY Gospel.* When he is talking about his gospel, he is talking about the fact that he has been given further light and information on the resurrection of Christ. In Paul's gospel, the resurrection of Christ is not just for him to sit on David's throne, but it is the basis for the declaration of the finished work of Christ.

Romans 4:24-25 - But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

The resurrection of Christ is the proof that his death was a sufficient and finished work. His resurrection, according to Paul, is demonstration that when he gave himself a ransom for all, the work was completed. It was revealed to Paul that it was a fully-satisfying sacrifice - putting away sin completely - and God could then release Christ from death and bring him forth in life. Notice that in Paul's first sermon (in the Book of Acts), just as in Peter's first sermon, he describes the resurrection of Christ as being for the purpose of His sitting on David's throne. Paul refers to the resurrection of Christ after having referred to David, and he does it in the context of his special message.

Acts 13:29-30 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead:

Acts 13:33-34 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, [a Psalm of David], this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

Acts 13:38-39 - Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

That is the first announcement in your Bible of without the works of the Law. It is the first time

the doctrine of justification by faith alone is introduced into the record of the scripture. You cannot find it prior to Acts 13:38-39, and it is the very basis of Paul's gospel and this revelation that is given to him - the completion of the progressive revelation.

So the differences between Paul's preaching of Christ and Peter's is:

Peter said, *You killed him, but God raised him up to sit on David's throne. You had better get right with him, or you won't enter his kingdom.* He is speaking of the Ages To Come, the earthly reign of Christ.

Paul said, *You killed him, but God raised him up, and that demonstrated that God had made him the sacrifice, the full payment of your debt. Now, through what he has done there you can be justified without the works of the law.*

Two different messages: Paul's taking the information that Peter had and adding the final touches of understanding to it.

Let's go back to Romans 1. It is very important that you understand the different terms for the "gospel." The "Gospel of God" is a general term that is really a trans-dispensational term and refers to the good news concerning God's Son. Verse 3 and 4 of Romans 1 concerns his death, burial, and resurrection, according to the scripture.

Romans 1:3-4 - Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

It is obvious that the Gospel of God concerns God's Son, Jesus Christ, who died and was buried and rose again according to the scripture. Notice some uses of this term "Gospel of God." It is a general term and can apply in any dispensation. Peter could use it in his ministry, and Paul could use it in his ministry, because they both speak of those events - the death, burial and resurrection of Christ.

1 Thessalonians 2:1-2 For yourselves, brethren, know our entrance in unto you, that it was not in vain: But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

1 Thessalonians 2:8-9 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls,

because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

When he went into Thessalonica, we are told:

Acts 17:2-3 - And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Those are the same elements as in Romans, Chapter 1. The issue is concerning His Son - that he “must needs have suffered, and risen again from the dead.”

Romans 1:3-4 - Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

In Acts 17, Paul was preaching to them the advanced revelation he had received about those events. He is not preaching the same thing Peter would have preached - that Christ died and was raised up again to sit on David’s throne. But the issue surrounding the term “the gospel of God” is contained in these events - the death, burial and resurrection - no matter which way they are presented.

Romans 15:15-16 - Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Paul ministers to those people the information about the preaching of the cross that he received from the risen Lord Jesus Christ, and he calls that the “gospel of God.” This was a general use of the phrase. But in Verse 19, he said:

Romans 15:19 - Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Now he changes the term from the “gospel of God” to the “gospel of Christ,” yet there was no

different message intended. In 1 Thessalonians 2 above, he used the term three times in the passage. He also said in Chapter 3, Verse 2:

1 Thessalonians 3:2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

He knows the difference when writing this and is using the same term. There is no good news from God (the gospel of God) apart from the redemptive work of Christ; therefore Paul uses the two terms interchangeably.

1 Thessalonians 1:5 - For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

In this verse, Paul uses a distinctive term to describe his gospel, as opposed to Peter's gospel. The term "gospel of God" is an overall term that covers anything preached about the death of Christ and his resurrection.

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

1 Corinthians 15:1-2 - Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

What is that gospel that is the power of God unto salvation, by which ye are saved?

1 Corinthians 15:3-4 - For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

My point is simply that the gospel of God and the gospel of Christ both concern God's Son: He died and was buried, and he rose again, according to the scriptures. It is all in accordance with the scriptures. Paul gives you information about those predictions of the cross that you can not find written down back in the Old Testament. He had the completion of the revelation about those events which had been "promised afore in the scriptures by his holy prophets."

The gospel committed to Paul was the *gospel of Christ* which he received, which he delivered. It was also called the *gospel of the uncircumcision*. We now know that the basis of all God's purposes in all the ages centered in the cross work of Christ because that information was made known to Paul. The cross makes you and me one in the Body of Christ and also joins the Body of Christ together with God's purpose for the nation Israel.

Ephesians 1:9-10 -Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

God is going to use his earthly people in it to restore the earth back under his authority through that kingdom vested in Israel. He will use his heavenly people in his heavenly purpose to bring the heavenly places back under his authority and headship through the Body of Christ. In the dispensation of the fullness of time, he will gather them together in one, *in Christ*. What will make us one is not changing our status from Body members to Kingdom members, or vice versa. What will make us one is the cross. The fact is, that we are all going to get everything we have from God based upon what was done for us on that cross. The cross of Calvary is the center of everything God does in *both programs*. Paul called it "the preaching of the cross" - the proclaiming of all that was accomplished there at Calvary. Cornelius Stam has said it time and again: *The prophetic program would not have been complete had we not had the revelation given through Paul*. It is the capstone of progressive revelation. We even understand how those people from Time Past will receive their blessings on the basis of the revelation given to Paul. He was not denying the mystery, nor contrasting it with, nor placing it in the Old Testament; he is proclaiming a realm of knowledge and information that is a capstone to *progressive revelation*. Since that body of knowledge given to Paul *is* progressive revelation, then it was not available in Time Past, or it could not be *progressive*. His revelation contrains a whole body of truth not anticipated in the Old Testament: for example, the body of Christ - Jew and Gentile in one body. While that is true that they did not see it in Time Past, you *can* see where God had in mind all along all that he has done through the cross.

Romans 1:3 - Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

That is how Christ came - he was made of the seed of David.

Romans 1:4 - And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

The resurrection of Christ marks off the Lord Jesus Christ as the Son of God with power. It is a boundary that indicates a purpose of God. That expression “the Son of God with power” is understood as *the powerful Son of God*.

2 Corinthians 13:4 - For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

The crucifixion of Christ (the cross work) was the boundary fixed by God for that weakness, and *now* he is not that lowly Galilean going around being obedient unto death. Now he is the Son of God *with power*. There is no longer any weakness. That is why we don't celebrate, as the world does, a “baby Christ”. I used to have a friend who preached a sermon entitled “Jesus Is A Big Boy Now.” After the resurrection, he is the Son of God with power.

Acts 13:33 - God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. (That psalm is Psalm 2:6)

It was by the resurrection that the Father officially declared the decree, “...*Thou art my Son...*” God Almighty erased any argument about the fact of who the Lord Jesus Christ was in that he raised him from the dead. He officially proclaimed him to be who he was.

There is an interesting parallel: One day, God Almighty will come and officially declare you and me (members of the body of Christ) to be the sons of God in the same way. When Christ comes for us, he will come and call the body out. He will demonstrate before the whole universe that you are one of his Body. Jesus Christ was the first to be begotten from the dead, and you are going to be begotten just like him. When you are a member of the Body of Christ, what He did belongs to you.

Romans 1:4 . . . declared to be the Son of God with power,
according to the spirit of holiness, by the resurrection from the
dead:

Notice that the spirit of holiness is that which resurrected Christ:

1 Peter 3:18 - For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

The Holy Spirit raised up the Lord Jesus Christ from the dead:

Romans 8:11 - But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

God the Holy Spirit who dwells in you is the Holy Spirit that raised Jesus Christ from the dead. But not only did God the Holy Spirit raise him from the dead, but look at Romans 6:4 and notice that God the Father raised him from the dead.

Romans 6:4 - Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

If that is not enough notice that Jesus Christ resurrected *himself* from the dead:

John 10:18 - No man taketh it [*his life*] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

God the Father raised him, God the Holy Spirit raised him, and yet he raised himself. There you see the activity of the Trinity. When Paul said that “God was in Christ reconciling the world,” he is saying that the triune God is involved in that work.

John 2:19 - Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

In Verse 20, he “spake of the temple of his body.”

Romans 1:4 . . . declared to be the Son of God

That is an affirmation of Christ’s deity. God the Father knew who he was, so he raised him. God the Holy Spirit knew who he was, so he raised him. God the Son knew who he was, so he had the capacity to do it himself. “. . . declared to be the Son of God. . .” That is why the Jehovah Witnesses hate the doctrine of the resurrection of Christ and try to change it. Someday, when you have time, you should read a book written by Josh McDowell about the historical evidences

of the resurrection. You can go into a court of law even today and demonstrate legally and historically the fact of the event of the resurrection of Jesus Christ and it cannot be dis-proven. Your faith rests upon facts of historical events. They are as much facts of history as Washington crossing the Delaware or someone landing on the moon.

When it talks about Christ's being the "Son of God," that is a reference to his nature - that he is equal with God. The proper title of the Lord Jesus Christ is "God the Son".

Hebrews 1:8 - But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

That is a quote from Psalm 45 where you have God the Father talking to God the Son and calling him "O God". The Father is calling the Son God. The Jehovah of the Old Testament is the Jesus of the New Testament.

Zechariah 12:10 - And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

I am thankful that is one of the verses no one has ever successfully tampered with, except the Revised Standard Version. Even a Jehovah Witness's Bible will read like yours does unless he has an RSV. That version changes this verse on the authority of "no Hebrew text in existence." It uses the Theodocian text. Theodocius is the last column of Origen's Hexapla.

Jehovah speaking:

Zechariah 12:1 - The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

When you see the capitalized word LORD in your Old Testament, that indicates that the Hebrew word is Jehovah. It is most often used as LORD.

Zechariah 12:9-10 - And it shall come to pass in that day, that I [Jehovah] will seek to destroy all the nations that come against Jerusalem. And I [Jehovah] will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me [Jehovah] whom they have pierced, . . .

When did they pierce Jehovah? John 19 quotes that as a reference to Jesus Christ dying on the cross:

John 19:37 - And again another scripture saith, They shall look on him whom they pierced.

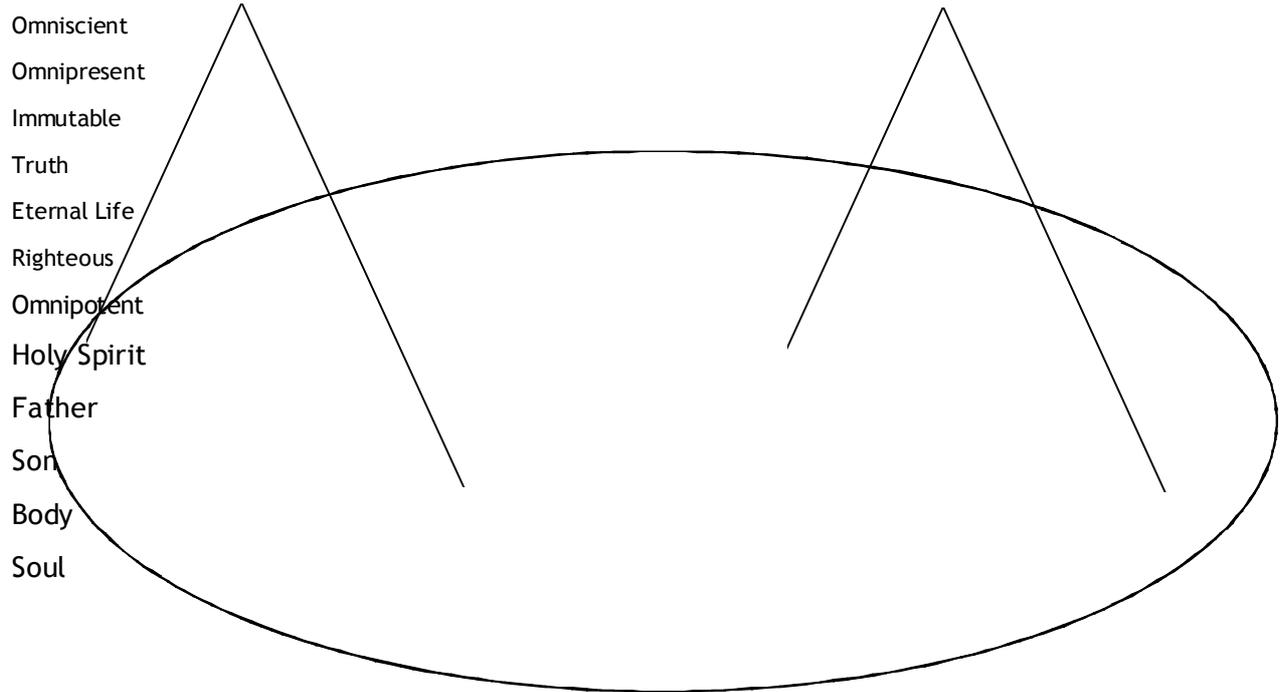
There we see the Jesus of the New Testament identified as the Jehovah of the Old Testament. So, I guess that when a fellow comes along and identifies himself as a Jehovah Witness, he must be a liar. Instead he can be called a "Russellite."

Jesus Christ was "declared to be the Son of God with power by the resurrection from the dead." Therefore in Romans 1:3 and 4, you are dealing with some terms in theology. Write down this term: theanthropic; that means that Jesus is the God-man. He is not simply God nor is he simply man, but he is the God (theos) - man (anthropos). Theanthropic: that is the two natures of Christ in one person - in Theology that is called the "hypostatic union." The hypostatic union is the union of two natures in one person. Two distinct natures put together to form just one person. He has all the essence of God and all the essence of man, yet he is one person. That is a great mystery. If you have Mr. Charles Baker's book on Dispensational Theology, write down pp. 292-311 (Chapters 37 to 39), and read about this.

HYPOSTATIC UNION

The Essence of Man

The Essence of God



Spirit

Jesus Christ, the GOD-man

Embodies the essence of God and the essence of man.

He has two natures on one person that amalgamates the whole together.

A new humanity.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 7

I hope that the further we get along in the Bible exposition classes the more comfortable I will become in covering more verses. In a teaching situation, it bothers me that I sometimes read verses and leave things unsaid. A lot of things I could say about the passages may not be the most relevant for you. Let me say to you that if one day you study these passages and learn something that I didn't teach you, perhaps it was simply that I did not have time and not because I didn't know it. I will be happy to have you come anytime and share with me something you learned, especially if I didn't tell it to you because, after all, I might not know it. So don't keep it to yourself! I try to pick out things that give you the flow (the idea about what is being said) and the cross references you will need to be able to study. If I can give you just enough information to equip you to be able to dig out everything else that is there, that will make me very happy. If we do not go at this study this way - just skipping across the mountain tops - we will never get through this Book of Romans in two years.

We will address Verse 5 now - but let us start at Verse 1 again, because it is in the sentence:

Romans 1:1-5 - Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) ³ Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; ⁴ And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

(The human nature of Christ, Verse 3. The divine nature, Verse 4.)

“By whom” - by the Risen Christ. Remember that Paul's apostleship was conferred upon him by the resurrected Christ. (In contrast with the 12 who were appointed by Christ during his earthly ministry.)

He received grace and apostleship - why? *“For the obedience to the faith.”*

Romans 1:5-6 - By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ:

You can take the phrase “obedience of faith” two ways. You can take the faith as being the one faith, i.e. the body of doctrine that we are to believe, or as the obedience of the faith in the context of Chapter 16, Verse 26.

Romans 16:26 - But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

When you read the term “the faith,” as in Verse 5, you are generally reading about that body of doctrine you are to believe.

The “obedience of faith” is faith’s obedience. What is faith supposed to do? It is to obey what you are told.

Romans 6:17 - But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

That will match the obedience *to the faith*, which is to obey from the heart; to have faith in that body of truth - that form of doctrine delivered to you. 10:10 - “With the heart man believeth unto righteousness.” Faith is a function of your soul.

Romans 1:5 - By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

“All nations” is the sphere of Paul’s ministry. The incentive is “for his name:” for God’s glory. When you serve the Lord, do it for Him, not for your own name, but His.

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

That does not mean that all in Rome were beloved of God. “The called” in Verse 6 and the “beloved” in this verse are titles that describe the believer.

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

That expression is a description of people who believe the gospel. Look at Colossians:

Colossians 3:12 - Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

The *elect, holy and beloved* are terms that refer to the status of the believer, not the unbeliever. They describe people who are *in Christ*. Verse 11 says that Christ is “in all” and they are one in him, therefore, as the elect of God, the holy, the beloved describe those who are “In Christ.” The term “elect of God is the same as “the called.” How does one get to be one of the called? How does God call people? Through the gospel.

2 Thessalonians 2:13 - But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning *chosen* you to salvation through sanctification of the Spirit and belief of the truth: Thessalonians 2:14 - Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

No one ever gets saved unless God the Holy Spirit intervenes in his life first. Just seeking God won't get you to Him. You have to have that message the Holy Spirit brings: “Whereunto he *called you by our gospel*. We are called by the gospel. As a result of hearing the gospel, when you trust Christ as your Saviour, then you are one of those who are titled “the called.”

For example: A man looks to Calvary and believes that Christ died for his sins. God the Holy Spirit identifies him and puts the man into a body of believers. This is a group of people who, when God Almighty looks down, recalling the cross, he sees these believers. God has purposed that he will do certain things in Eternity Future with a group of people who he sees as being in Christ. When you are placed into the Body of Christ, you become part of God's purpose, to function in Eternity Future. You become one of “the called.” That describes the status of the saved people.

A Calvinist will tell you that when you were an unsaved man you were one of the elect. Can one of the elect be lost? A Calvinist will tell you “no,” immediately. Were you one of the elect before you trusted Jesus Christ? Not unless you were not lost. L. R. Shelton, a five-point Calvinist Baptist preacher from Louisiana, now deceased, sat in a motel room in Montgomery, Alabama one day as I asked him,

“Brother Shelton, were you ever lost?”

He said, “Yes.”

“Well then,” I said, “Can one of the elect be lost?”

And he replied, “Well I guess I wasn't ever lost then.”

“What do you mean then in this book ,How God Saved A Baptist Preacher, where you wrote you

were saved after years and years of preaching, before you came to the understanding of knowing you were lost. Was the Holy Spirit lying to me when in December, 1962, when he convinced me I was lost and going to hell?”

So we want to see that the term “the called” describes the people who do get into what God is doing. We will study that more as we move on into Romans.

Someone may ask, “Does that mean you are an Arminian?” The answer is “no.” I am neither an Arminian nor a Calvinist. People think if you are not one of those you must be the other. Not so, since neither of them are what I am - a consistent Dispensationalist.

To touch briefly on another point: Is election conditional or unconditional?

A man asked me recently, “Do you believe election is conditional.” “Yes,” I said. About two weeks later another asked, “Do you believe election is unconditional.” I said, “Yes.” I learned a long time ago if you are going to be standing at the church door, it is not a place to fight about this stuff. But here is my stand on it:

Election is unconditional in that God unconditionally chose, before the foundation of the world, to form the church, the body of Christ. And there is no way that purpose can be thwarted. That is unconditional corporate election: the Body. BUT, it is conditional if you are speaking of the individual. Your participation in what God has purposed to do in the Body of Christ is conditioned upon your faith in the gospel of Christ. When you exercise personal faith in the fact that Jesus Christ died for your sins, God puts you in his unconditional purpose, and you are as secure there as though you were already in Eternity Future accomplishing it. So it is both unconditional and conditional.

Review: “The called and beloved of God” describes the status of the believers. Eph. 1:6 tells us we have been “accepted in the beloved.”

Colossians 1:13 - Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

His “beloved” Son; and we are in him. When he says you are beloved, he is saying you are his own sacred possession, and he loves you. Thinking on the blessings we have in Christ, one of the most wonderful things to me is to know that God loves me; that I am as dear to Him as is Jesus Christ, because my status is that I am “in” Christ. That is why Paul said we are “called to be saints.” You are a saint by calling. That is a high calling. That word saint means someone who has been set apart by God as his very own. It is not a status you attain from performing works.

God said when you rest in what his Son did for you, he sets you apart as his own. The Bible is not hard to understand; the Bible is hard for people to believe. The Bible says we are saints because we believe.

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

Notice how all this is dispensational. I want you to grasp what Paul means when he says, "Grace to you and peace." Grace is the light-hearted Greek greeting. Peace is the weightier Hebrew greeting. But Paul combines them in each of his epistles. That is his official proclamation of the attitude of God the Father and his rejected Son toward the world today.

Revelation 19:11 - And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

That is a reference to the Second Advent of Jesus Christ when he comes to earth again to set up his kingdom. He comes to judge and make war. Judgment is the opposite of grace; war is the opposite of peace. That is exactly the attitude He will have toward the world at that future time. Paul is referring to God's attitude toward the world in this age - this dispensation.

Psalms 2:1-3 - Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.

That is quoted in Acts, Chapter 4, as a reference to the cross of Christ and the persecution that was subsequently poured out upon the apostles in the early Acts period. (Acts 4:28,ff.) David looks prophetically toward the cross and sees the Gentiles and the Jews joining hands in rebellion against God and against his anointed, the Lord Jesus Christ.

Psalms 2:4-5 - He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

God the Father sits up there in heaven and will vex them and judge them. He is going to pour out his wrath on them - make war against them. If you read on down in Verse 6, you will see that he says that he will establish the Lord Jesus Christ as a king, referring to the millennial reign

of Christ.

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Jesus ascends at the invitation of God the Father, after he has been crucified and rejected of men, to sit at the right hand of the Father, until the time for him to return to earth to make his enemies his footstool.

Acts 2:22-24 - Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Acts 2:30 - Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Why? David said God was going to raise up Jesus Christ to sit on the throne - that kingdom throne.

Acts 2:34-35 - For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. [There you have Psalm 110]

Now Peter was saying that Christ ascended up to heaven and sat down and was going to be there until He made his enemies his footstool.

In Acts 7, Stephen stands before the Sanhedrin of Israel, the ruined council of Israel and preaches to them about what is going on there.

Acts 7:51-54 - Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

They began to chew on him (Stephen).

Acts 7:55-56 - But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Christ sat down until he was ready to make his enemies his footstool. Stephen saw him **standing**. The only thing in the prophetic scripture for Christ to do when he stands up is to come back and pour out his wrath. Did that happen? No, instead He *interrupted* the prophetic program. Rather than going through with Psalm 2, by coming back to vex them, Christ ascended up far above all heavens. From that position, he reached down and saved Saul of Tarsus, the Apostle Paul. He sent Paul out with a message that, instead of war and judgment, he was going to demonstrate his grace and offer peace.

When Paul says, “grace and peace,” what he is talking about is how God has changed his attitude toward the world. Paul’s apostleship is involved with a message that has interrupted the prophetic program - which changes God’s attitude toward the world from judgment, wrath, and war to grace and peace. That is why it is called the “Dispensation of Grace” - the dispensing, or giving out of God’s grace to us in Christ.

2 Corinthians 5:19 - To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

God has declared a day of grace. You know what a period of grace is on your insurance premium - it is a time when, although you owe the debt, you have a little extra time to pay it. God has said the world owes the debt, and they are going to pay it, but I’m going to give them something they don’t deserve but need - a day of grace. He said he was committing to the Body of Christ the “word of reconciliation.” There was an amnesty declared during this period of time, similar to the kind a library will declare about once a year in order to bring back books that are long overdue - no questions asked and no fines. That is like God’s grace. The world is guilty and deserves to pay the debt, but God has declared an amnesty. “Grace and Peace” from God the Father and his rejected Son. So don’t read Paul’s epistles thinking that is just a sweet way of saying “hello.” It is an official proclamation by the apostle of grace of God’s attitude toward the world in his purpose. That should also be your attitude toward the world as you address it.

Romans 1:7 - To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Mr. Stam said in his commentary on Romans that Verse 7 indicates that, 25 years after Pentecost, Peter had never been to Rome. You might want to note that it says, “. . .to all that be in Rome,” and Paul never mentions Peter anywhere. Back in Chapter 15, Paul said he was careful not to build on another man’s foundation.

Now, in Verse 8, Paul is ready to begin the epistle:

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

This is the first of Paul’s prayers in your Bible; there are about 30 of them. That is an excellent study to get into. Make a list of Paul’s prayers, and study them to learn how to pray and what to pray for.

Paul prays “through Jesus Christ.” Jesus Christ is the mediator - the one who gives you access to the Father.

Ephesians 2:18 - For through him [Jesus Christ] we both have access by one Spirit unto the Father.

Ephesians 3:12 In whom [Christ] we have boldness and access with confidence by the faith of him.

God Almighty welcomes those who are “in Christ” right into his presence *through* Jesus Christ. That is why he said in Ephesians 5:20 - “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;”

“. . . that your faith is spoken of throughout the whole world.”

That is the way to be notorious! If you want to be the most talked-about church in your county, be talked about for that reason.

The Roman church was spoken of throughout the whole world, and Paul wrote an epistle to them. The Epistle to the Romans has now become the epistle against the church at Rome. Remember when Paul said to Timothy, in 2 Timothy 1:15, “All they that are in Asia be turned away from me.” In light of that, Paul told Timothy to preach the word.

2 Timothy 4:2-4 - Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to

themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. (Stories)

You will face that in your ministry, so stay by the doctrine, because when people desert you, the doctrine will not.

Romans 1:9 - For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

It is important to understand that Paul is speaking about having a regular prayer ministry. You will not amount to what God Almighty wants you to be without a regular prayer life. I have great books of depth written by men who prayed four and five hours a day. Can you pray 30 minutes? If you want to embarrass Christians quickly, begin to ask them about their prayer life. Of you and I who understand things about the Word of God, and rejoice in Pauline truth and love doctrine, none of us know as much doctrine as Paul forgot! Yet Paul said he was praying for them all the time. He had a regular prayer life. You are not so busy that you can't pray an hour or two a day. And if you are, then you are too busy. I don't mean praying while you are driving down the road, etc. That is not a regular prayer life. I won't say you have to do what I did, but it might help you get your own method. I used to take pictures of the people in church in Alabama, put them in a notebook and wrote prayer requests for them beside their name. There was not a week that went by that I didn't pray for everybody in that book. I pray for each one of you - not just by name but by specific things about you. I guarantee you that I do twice as much in a week as you do. I have a 60 to 80 hour week of work, yet I still pray for every one of you. A regular, consistent prayer life results in getting doctrine and knowledge down inside of you, which then results in a productive spiritual life.

Regarding serving with your spirit as Paul did: you have a spirit, a soul and a body. You are a tri-part being. (1 Thes. 5:23) As a saved person, your *old man* has been crucified with Christ, and the body of sin is dead: i.e., rendered inoperative to impulse of sin. Your old sin nature is connected with your body. Your new nature is connected with your spirit; it is the spirit of Christ in you. Your will is a function of your soul.

Philippians 3:3 - For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

When you trusted Jesus Christ, God Almighty cut loose your flesh from your soul. Prior to that,

your body and soul were connected and functioned together. Your soul was enslaved to the old sin nature. But now you have been spiritually circumcised through the circumcision of Christ:

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:

When you are identified with Christ at Calvary one of the things that happened to you was that your old man was cut free and you now do not have to live under the dominion of sin.

Galatians 5:16 - This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (And the mind)

Colossians 1:21 - And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

An unsaved person is totally and completely depraved - his soul captive to his sin nature, and his spirit is dead. He is cut off from God. Death in the Bible is *generally* not cessation of activity. It means separation from God. For an unsaved man, the motivations of life begin in his soul and dominate everything else.

The basic operating principle of a believer is to walk in the spirit so he won't fulfill the lust of the flesh. It doesn't say that the lust of the flesh won't be there anymore. It says that he won't fulfill it; it won't bear fruit or cause sin to be accomplished in the life of a believer. The Spirit of God in you reverses the flow of your life from being led by your old man's flesh to being led by the Spirit of God in you.

Romans 1:10-12 - Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me.

Romans 1:13 - Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

Paul wanted them to understand that he had been trying to get to them but as yet had been unable to overcome the obstacles in his way. That was his desire, and he prayed to that end "but was let hitherto." That is an archaic use of the word *let*, meaning to hinder.

Romans 15:22 - For which cause also I have been much hindered from coming to you.

People make a big deal about the archaic words in a King James Bible. That tickles me. We use the word *let* about a half dozen different ways, all of which are in the Bible. All that talk about archaic words is more heat than light. If you are willing to read a bit, you will find some of these words defined by other verses in the Bible. For instance:

Isaiah 43:12-13 - I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

It is pretty clear that he means “who will stop me?” The way to study is not to turn to reading other books that will place doubt, will contradict and change, or deny what the passage says. Take a believer’s viewpoint, and give your Bible the benefit of the doubt. God gives you teachers. If you can’t find understanding in your Bible yourself, go ask your teacher. If he has been studying, he will know. We don’t expect you to be able to know how to find this kind of answer at first, but eventually you will be able. So don’t develop the habit of being an unbelieving student. Be positive toward the Bible. A Bible believer’s world viewpoint is to be negative toward man and positive toward the Bible.

Job 9:12 - Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

Isaiah said, “I will work, and who shall let it?” If that presents problems to your understanding, just keep reading. When I don’t figure something out immediately, I save it in the back of my mind, saying, “Lord, I know there is an answer,” and I just keep reading. Sooner or later, I will stumble over a verse that gives me that answer.

I heard the word *let* used recently in a way I had never heard before. In Pennsylvania, a Preacher I was driving with stopped at a house and said, “I’m going to *let* my daughter here.” Pondering that in my mind, I decided he must have meant, “I am going to *leave* my daughter here.” I made a mental note of a new way to use the word *let*.

Exodus 5:4-5 - And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. ⁵And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from

their burdens.

Verse 5 explains that the word *let* is used as meaning “to rest.” It is the same as the use of the word I heard on that occasion in Pennsylvania, and the context in which it was used, helped me to understand its meaning. If you try to read one of the New English Bibles, you’d better have a college dictionary next to you. There are many more words in there you will need help with than in the King James Version.

In the South, we were accustomed to hearing the word *let* used with regard to renting land. The most common usage of the word today is “to allow.”

Luke 20:9 - Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

There the meaning is “to rent” or “to lease” the vineyard. So, in addition to the common use of the word *let*, there are a lot of other meanings. In Romans 1:13, it is used in the context of *hinder*, or *to restrain or turn back*. It is also used that way in Isaiah 43, 2 Thessalonians 2:7.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 8

Romans 1:8-11 - First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

That passage is one of the prayers of Paul giving insight into his prayer ministry. There are four elements in it:

1. Thanksgiving (Verse 8)
2. Intercession (Verse 9) Praying for others
3. Petition (Verse 10) Requests
4. This next thing is hidden in the text. Notice in Verse 10:

“That I might have a prosperous journey by the will of God to come unto you.”

Did he ever get there? Yes, he finally did get there, but not the way he wanted to get there.

Romans 15:22-25 - For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints.

15:30 - Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; [intercession]

Romans 15:31-32 - That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed.

That prayer is answered with a resounding, “No.” His ministry there is not accepted. In fact, it is rejected, and Paul winds up as a prisoner of Rome. When he goes to Rome, it is in chains. In the scriptural account, he never does get to Spain.

4. In Verse 22, when he speaks of being “hindered from coming to you,” we see the fourth element of prayer, in that sometimes God told him, “no.” He did finally make the journey, but it wasn’t “prosperous.” It is also important to notice that Paul adds, “by the will of God.”

Sometimes Satan manipulates circumstances to make it appear that you are not being blessed by God and that God is not interested in what you are doing.

1 Thessalonians 2:17-18 - But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

Paul desired earnestly to go back to the Thessalonian church to minister to them. He was taken away from them in Acts 17 - he was run out of town. A peace bond was imposed on the believers there that Paul would not come back in to town. That was a legal hindrance, and Paul prayed that God would remove it:

1 Thessalonians 3:10 - Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

He prayed that he could go back and train them so they would be solid Christians, stabilized in their Christian life, and he never got back. He said that Satan hindered him from it. It looked like God had turned a deaf ear to Paul. This is where doubt can set in; we wonder if God doesn’t love us anymore. It tests our faith. Paul did not get back to Thessalonica, but he wrote them a letter. When he wrote 1 Thessalonians, he was writing part of God’s eternal Word. This was much better than what he had planned. So, there is the principle that Satan will try to hinder you; so we pray, “Nevertheless, not my will but thine be done.” Romans 8:26 says we don’t

know what to pray for as we ought. If our petition is not granted exactly the way we ask for it, we know the Lord has something else in mind, so we put aside our viewpoint and wait on Him. The question often in the ministry about how one knows he is in the will of God. How can I know I am where I should be, doing what God wants me to do? There is a principle regarding how to know where God wants you to be. **Start moving**, and God will put you where he wants you. If you will be, right where you are, what he wants you to be, God will open the doors and get you to the place he wants you to be. Remember this verse:

1 Thessalonians 5:18 - In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

That verse doesn't talk about *where you are*. It talks about *how you are where you are*. What is your mental attitude? Are you rejoicing? The will of God for you in Christ Jesus is, "in everything give thanks." That is not to say that he is not concerned about where you are, but the *first issue* is your heart attitude. If you are a member of the Body of Christ, functioning in that way wherever you are, you will find that God will open doors and will move you when he is ready.

1 Thessalonians 4:3-4 - For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour;

God's will is that you be clean, separated from the world, holy. God expects you to have "perfect holiness in the fear of God." (2 Cor. 7:1). The will of God is not so much about where you are as it is how you are living. First in importance is your attitude, then your actions. God's will is that you be living for Him.

Paul said, *I want to have a prosperous journey, by the will of God*. The elder Bob Jones used to say, "**Duties never conflict.**" Keep that in the doorway of your mind. Another thing he used to say, that I always remember is, "**The greatest ability is dependability.**" Those will help you get through some tough times of self-doubt.

Paul was an affectionate, loving fellow. He loved his fellow believers.

Romans 1:11 - For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

That spiritual gift is not one of the gifts in 1 Corinthians 12. Rather, he is talking about the operation of the Holy Spirit and the process of edification of the believer. The end result of that

is that you may be established. Compare that with:

Romans 16:25 - Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

Paul told them, in 1 Thes. 3:10, that he wanted to come back and see that they were established in the faith. The issue in Paul's mind concerning the believer is - first and foremost - maturity.

That is why he said:

Romans 15:29 - And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

To be established is to be firmly grounded so that you can stand unshakeably, not tossed to and fro; He wanted to see them established:

Romans 1:12 - That is, that I may be comforted together with you by the mutual faith both of you and me.

You will always find that the teacher is as richly blessed as the pupil when you teach the Word, and that is what Paul is saying there. Sometimes Paul sent a letter to do the job, and other times he sent a man to do the job, as in 1 Thes. 3, when he sent Timothy. To the Romans, he sent this letter to see that they are stabilized. The whole issue in the ministry is the stabilization of the believer.

1:13 - Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

You have heard me joke often about the world's largest denomination being the "Ignorant Brethren." There is a lot of truth to that, but we want to note here that there is a comma after that word *ignorant*, and it really means he didn't want them to be without knowledge. Paul uses that expression, "I would not have you ignorant, brethren," six times. Here he is talking about his gentile apostleship and his gentile ministry. Notice in the next few verses how he mentions his gentile ministry:

13 - . . . that I might have some fruit among you also, even as among other Gentiles.

14-16 - I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you

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

There is an emphasis in that passage on Paul's apostleship to the nations, as in Chapter 1:5:

Romans 1:5 - By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

That is Paul's ministry. You will find that some people do not believe that and will say he did not have a Gentile ministry in the Book of Acts. Others will say Paul ministered to some Gentiles but not to idol-worshipping heathen Gentiles and that he only ministered to Gentiles that had some association with the nation Israel. These are called "Acts 28'ers," as they do not believe the Body of Christ began until after the Book of Acts. (Acts 28:28) That position denies that Paul had any type of ministry to anyone outside the covenants and promises until after the end of Acts.

Galatians 1:15-16 - But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

You will find Paul ministering to the idol-worshipping Gentiles in Acts 14 and 17 in no uncertain terms. By some there, Paul and Barnabas were called "Mercury" and "Jupiter." In Acts 17, he was on Mars Hill with the Athenians who worshiped an unknown god. There is no doubt of Paul's gentile ministry in the Book of Acts. In Galatians 2:9 he said:

"they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

That is the same category of people as in Ephesians, Chapter 2.

Here, in Romans, we are still in the introduction to the book - down to Verse 17. Herein, he covers a lot of information about his own ministry and apostleship.

Romans 1:14 - I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Paul is a debtor to them because Christ sent him out to them with a new message for all men; hence he felt obligated to preach it. That is what knowledge does. Remember when Jesus Christ said, to whom much is given "of him shall be much required" (Luke 12). Notice Paul's attitude about this in the following verses.

1 Corinthians 9:16-17 - For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

Paul is saying, *If I preach the gospel willingly and happily for the Lord, I will get a reward at the judgment seat of Christ, but if I don't want to do it - I have no choice - I just have to do it anyway.* That is the measure of responsibility that Christ put on Paul. With the commitment of a message from God to you, there comes obligation and responsibility.

1 Thessalonians 2:4 - But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

As in the financial world, the word *trust* means that something is deposited, and the institution is trusted to be responsible for the deposited item. Likewise, Paul is a debtor to the Greeks - he *must* go to them. He fulfills his responsibility because he was *sent* to them.

Christ sent him out with a message for all men, and Paul felt himself obligated to proclaim it. There is a practical application for you and me in that passage.

Romans 1:14 - I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

The Greeks saw two classes of people in the world: themselves and what they called the Barbarians; subtitled *the wise and the unwise* - the wise being the Greeks. At that time, the word for Barbarian basically meant the uneducated person. It is a reference to someone who cannot speak Greek.

Recently, a man came into a place where I was at a meeting and gave out his own piece of wisdom as: *"If you can't speak Greek, you have no business teaching and preaching the Word of God."* Later I asked him, *"When you teach and preach the Bible, do you do it in Greek?"* He said, *"No. I teach and preach in English."* My response was, *"If 'no prophecy of the scripture is of private interpretation,' how can you privately interpret the passages and expect me to trust you. And I'm not supposed to trust the men who translated my Bible? Do you know so much more than they did?"* Suddenly the conversation was over. Be careful about that kind of reasoning that says you can not trust your Bible. Romans 1:14 is not referring to speaking Greek today. It is speaking about the attitude of the Greeks in Paul's time toward those they considered their intellectual inferiors.

But Paul was committed to all:

Romans 1:14 - I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Romans 1:15 - So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

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

What is Paul saying about his ministry to all men?

Acts 21:13 - Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

He was ready, even knowing the perils in store as he met his obligation to preach the Word. He never missed a chance to minister. Notice Paul's attitude right at the end of his ministry:

2 Timothy 4:6-7 - For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:

Paul was ready at any time to go and take advantage of the opportunities that came and also ready to meet the Lord. That is the way to live your life - always ready - whatever the cost. Do it with a heart of love.

Notice that Romans 1:16 and 17 start with the word "*for*." That is a particle of further explanation, and in Greek is *gar*. Paul is about to explain a matter.

Why is Paul ready?

Romans 1:16-17 - **For** I am not ashamed of the gospel of Christ: **for** it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. **For** therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Why is the righteousness of God important Paul?

Romans 1:18 - **For** the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Verses 16 and 17 are the **theme** of the Book of Romans.

In these two verses, Paul was unafraid to stand on a street corner and preach the gospel. The idea there is that he was ready because he knows the gospel works. *I'm not ashamed to preach it because I know that when I preach it, if someone will believe it, it is the power of God to salvation. It is the answer.* He said he was ready to preach it even to those people at Rome, because *what I have to preach is the answer and I know that it works.* That is how you keep your confidence in the gospel. The gospel is what God has put in your hand and he expects you to give it out. It is your responsibility to preach the gospel without shame. Jesus Christ became a criminal in the midst of criminals *for you*. If you preach the gospel of Grace, magnifying and exalting Him and his work for you, you will become one also. The servant is not greater than his master. Paul said, with reference to his gospel:

2 Timothy 2:9 - Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

Now let us look at the issue: "to the Jew first, and also to the Greek." This is a pivotal part of the book of Romans.

Verse 14: The Greeks and the Barbarians is the way the Greeks divide the world.

Verse 16: The Jews and the Greeks is the Jewish way of dividing the world.

The Jews would put the Greeks as the top group of the Gentiles.

Paul is saying there that when Christ was preached to the Jew, God saved the one that believed. When He was preached to the Greek, he saved the one that believed. This passage is a reference to the historical fact of the promulgation of the gospel - not to Paul's commission of the dispensation of Grace. Sometimes people use this passage to identify Paul's commission, but that is not what it is about. It is about the going forth of the gospel with regard to the dispensational position of Israel at that time period. Notice that it is not the order of the whole book.

Romans 3:1 - What advantage then hath the Jew? or what profit is there of circumcision?

Romans 3:2 - Much every way: chiefly, because that unto them were committed the oracles of God.

At the time of the writing of the Book of Romans, Israel had an advantage. They were God's people. God had been dealing with those people all down through the ages. There was a division between the two groups, and the covenants, of people in Time Past - the Jew and the Gentile, the circumcision and the uncircumcision. (Eph. 2) There was a division between the two and the

covenants, promises and the Word of God is given to Israel. If the Gentiles were to get anything from God, they had to go through Israel to get it. So there was a dispensational advantage in Time Past that the Jew enjoyed - and is still enjoying to some extent at the time Paul writes the book of Romans. We know that because, in Verse 2 above, he said, "much every way," chiefly ,because *they had the Word of God*.

There is also the recognition at this time of a basic, dispensational change.

Romans 10:11-13 - For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

Verse 13 is a quotation from Joel 2. It is quoted twice in the New Testament. Jesus Christ dies at the cross of Calvary; he ascends into heaven, and the Holy Spirit comes on the apostles and brethren there in Acts 2, and Peter quotes Joel. In Acts 2 and Acts 3, salvation was for whoever would call, but they had to come through Israel even then. The Apostle Paul gets saved and the fall of Israel takes place. That begins in Acts 7 and extends to Acts 28. The nation Israel falls at the stoning of Stephen and then are diminished away throughout the Book of Acts. You need to keep Romans 11:11-15 in your mind. Through the fall of Israel, salvation goes to the Gentiles.

Romans 11:12 - Now if the fall of them be the riches of the world, and the **diminishing** of them the riches of the Gentiles; how much more their fulness?

They fall, yet God Almighty does not just lop them off all at once. There is a diminishing away of the nation. They had a privileged status in Time Past with certain benefits that were withdrawn from them during the period of the diminishing. Then Paul comes on the scene, and there is a progressive revelation of his message throughout the Book of Acts, which covers A.D.33-63.

Through that time period, the books of Romans, 1 & 2 Corinthians, Galatians, and 1 & 2 Thessalonians were written. As the nation Israel diminished away, there was a simultaneous ascending of the Gentiles. That process of the diminishing does not end until Acts 28.

When Paul said, "to the Jew first and also to the Greek," he was recognizing the situation as it had been up until that time and as it will be in time to come. He is not giving you the order of his commission for the Dispensation of Grace. He recognized there the dispensational position the nation Israel held until that time.

Note: Israel had been first in God's program. Matt. 15:24 and Mark 7.

Relative to the Greek woman (Vs. 22) that came to Jesus about her demon-possessed child:

Matthew 15:24-27 - But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

[Christ refuses to heal her because he was not sent but to Israel only.]

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Mark 7:27 - But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

These people (the nation Israel) were *first* in God's program.

Acts 3:25-26 - Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Even after Pentecost, in early Acts, they are still first. You and I realize that Israel rejected the opportunity given them under the ministry of the twelve apostles and in Jesus Christ's earthly ministry. And they rejected it again in the resurrection ministry; i.e., the Holy Spirit's ministry through the apostles. Consequently, they are set aside. They had been first in God's program, and now they are set aside, and the Gentiles, who have been without God, are on the ascendency. In the Acts period, you are in the transition between the time when Israel was still first, and the time the change has taken place.

Acts 13:44-46 - And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should **first** have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

If Israel had fallen, why was it necessary that Paul speak the word to them first? Is it necessary that we speak first to them now? I hope you will grasp what I show you now because it is something that will save you a lot of heartache later on when you encounter conflicting dispensational viewpoints about the Book of Acts - especially the issue of the Acts 28 position.

Romans 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

Who is that foolish nation? It is the Little Flock of believers in Acts 2 and in the earthly ministry of the Lord Jesus Christ. The proper term to describe this remnant of believers that begin with John the Baptist and extends through early Acts is "Little Flock." They were given that name by Jesus Christ in Luke 12:32. This group of believers were baptized by the Holy Spirit on the day of Pentecost and is the "righteous nation," as Isaiah 26 calls them. Deut. 32 calls them "a foolish nation." The world looked at them and thought it was crazy to call them "God's chosen people." They don't look like much. The religious leaders looked at them and said they were ignorant, unlearned men.

What is God's purpose for the "foolish nation?" To provoke Israel to jealousy. They were a remnant of believers within the whole of Israel called the "Little Flock," the true nation. The Little Flock consists of those who responded to the "Repent and be baptized" message of John the Baptist and Jesus Christ. The purpose of that Little Flock was to provoke the unbelievers in apostate Israel to get into the flock - to get saved. They did not do it, so they were set aside. Christ said to that Little Flock that he was going to take away the kingdom from apostate Israel and give it to "you." [the Little Flock]

The Little Flock did not fall; that "apostate, religious" nation fell. They begin to lose their national privileges and status. The Little Flock preached to the nation to try to get them to join them in faith.

When that fall takes place, it happens in the Prophetic Program. Here is something that is part of the Mystery Program:

Romans 11:11 - I say then, Have they stumbled that they should fall? God forbid:
[They stumble at the cross, but they do not fall.]

Subsequent to the cross they do fall (Acts 7).

. . .but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Paul's ministry among the Gentiles has a purpose: to form the Body of Christ, to reveal the Mystery program that had been kept a secret until Paul, and Paul was also a witness to the

nation Israel provoking them to get saved.

Romans 11:13-14 - For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them.

He was trying to provoke them into copying what the Gentiles were doing by trusting God's Word and getting saved.

The fall and then the diminishing of Israel is a gradual thing. It does not happen in a split second. It is progressive through the last half of the Book of Acts; therefore, from Acts, Chapter 9 (where Paul gets saved) through Acts 28, (the close of the Book of Acts) is what we call a **transition period**. It is transitional in nature - it is changing. One program is diminishing away and a new program is being put in its place. That transition period from the kingdom to the Body Program takes a period of time. Because of that, you will find things in Paul's Acts Epistles that were in effect. For example: Paul baptized a few people and converts spoke in tongues, but these things are not valid in this dispensation. The advantage that Israel had in Chapter 3:1-2 - that chiefly that they were given the oracles of God - is no longer an advantage to them. One facet of what God does with the emerging ministry of the Body of Christ is to give a witness to the nation Israel of the futility of their seeking after the Law to please him.

Romans 3:19 - Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

It appears that when Paul wrote Acts 20 there were still some "under the law."

Chapter 14 is about meats offered to idols:

Romans 14:1-3 - Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Even Paul's epistles need to be rightly divided. When you do, you are not trying to discard any part of them, but you recognize that in the Acts epistles there are some things in operation during that transitional period, that will pass away because of the gradual setting aside of Israel and the gradual ascendancy of the Gentiles.

A RULE OF INTERPRETATION

(Cornelius R. Stam)

Everything that comes in by Paul's special revelation remains until the rapture. (That is, that everything that Christ, by his special revelation, committed to Paul and Paul wrote down, remains until the rapture.)

Those things that were here when Paul arrived that pertained to the kingdom program are discontinued after Acts 28.

Things that were practiced in the kingdom program like water baptism, speaking in tongues, circumcision, keeping the Sabbath, etc. are discontinued after Acts 28.

John 2 - the "new birth" pertains to the kingdom program. Does it remain today? Yes. In Romans 6, Ephesians 2 and Titus 3 Paul identifies it as an operative principle in the dispensation of grace. It was part of the kingdom program, but because Paul re-introduces it in his revelation, it is still operative today.

Sin was operative in the Old Testament. Murder is sin. Is it sin today? Of course. That is a principle that pertains to all dispensations. (Things That Differ, Chapter 1)

The Lord's Supper - was instituted in the Old Testament economy and continues today because Paul said, "I delivered unto you that which I have also received." (1 Cor. 11) It was something he received as part of his special revelation, therefore it continues today.

Water baptism - given in the Old Testament - was practiced by Paul in the early-Acts period (the transitional period), but it does not continue today.

The same with speaking in tongues and refusing meats offered to idols. They are done away. In the passage about meats, there is a weaker- brother principle applicable in all dispensations, but the meat offering is done away.

Those things that were committed to Paul as part of his revelation from the Risen Lord Jesus Christ, and which he gave instruction in his epistles, do continue.

This is how you rightly divide through Paul's Acts Epistles.

Most people say Paul wrote the Book of Galatians first. If he did, it was probably in about Acts 16 or 17. I don't know where in Acts he wrote it. There is not any internal evidence that tells where he wrote it.

Galatians	(Acts 16-17 ?)	
1 & 2 Thessalonians	(Acts 18)	At Corinth
1 Corinthians	(Acts 19)	At Ephesus
2 Cor. & Romans	(Acts 20: 1-3) At Macedonia (Corinth is there)	

He wrote 2 Cor. first, while he way on his way to Corinth.
He wrote Romans after his arrival.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 9

We have covered the introduction to the Book, and now we come to Verses 16 and 17 which present the theme of this book.

Review: we have already seen in the first fifteen verses how Paul presents some very basic issues regarding his ministry. There are three specific issues listed in the first five verses very important to his ministry that he pointed out to the Romans and thus to us today.

1. Paul is a separated apostle and a separated servant. He worked under a different program from the other apostles and servants of Christ who had come before him. He was “separated from” (*taken away from one thing unto something else.*) He was not a kingdom apostle. He had a separate and distinct ministry from the kingdom program which the other apostles and servants of God had served under before him. Paul was separated unto a new revelation about the death, burial and resurrection of the Lord Jesus Christ. Paul preached the Good News from God about the death, burial and resurrection. The twelve apostles had preached about the death, burial and resurrection of Christ as *bad news* and Paul comes along and preaches it as *good news* - a different message.

You remember when Peter, in Matthew 16, when the Lord Jesus Christ began to tell the Twelve he was to be crucified; it was received as *bad news*. In fact, Peter withstood him and said, *No, it won't be!* He didn't want to hear about that. In Acts 2, after the crucifixion, the resurrection and the ascension of Christ back to heaven had become a historic reality, Peter again preaches the death, burial and resurrection as bad news for Israel. They had crucified their Messiah. He had witnessed to them who He was with signs and wonders, yet they mistook him and crucified him. Again, the cross was preached as bad news.

The “good news” that the twelve apostles preached was the message of the kingdom; the kingdom of heaven was coming, and that the nation could be delivered and escape the *wrath* to come. The crucifixion of the *king* was bad news. The good news was His coming in kingdom splendor and glory.

With Paul, the death, burial and resurrection take on a different perspective. Through Paul, we

have the proclamation of that as *good news*. Paul calls the preaching of the cross is the very heart of Paul's message. It wasn't merely describing of the *events* that took place on Calvary, but it was describing all that was accomplished when Christ died at Calvary and was raised again for you and for me. It is Paul that offers forgiveness of sins and justification through faith in what Christ has done there at Calvary. In Paul's message, forgiveness of sins is no longer attained by water baptism as it was in the message of the twelve apostles. No longer is justification by the schoolmaster of the Law, but, rather, we have forgiveness of sins and justification before God by grace, through faith in the finished work of Christ at Calvary. That is good news, and it is what Paul is describing in the early part of the book.

Paul wants them to understand that his ministry is under a different program, with a different message and also with a different commission. (Vs.5)

He said, in Verse 1, that he was separated unto the gospel of God. Verses 2 - 4 are really a digression that describe the gospel of God. He picks up in Verse 5 where he left off in Verse 1: "...separated unto the gospel of God, . . ."

"by whom we have received grace and apostleship for obedience to the faith among all nations for his name."

The idea there is that the Apostle Paul had been given a different commission than those before him. Paul received an unrestricted commission - an unrestricted apostleship. That was not true of the Twelve. In Matthew 10, when Christ sent them out with what was certainly a "great" commission, he told them to *go not to the Gentiles, nor to the Samaritans. Just go* "to the lost sheep of the house of Israel." In Acts 1, when Christ gives the "greater" commission, he expands the ministry and tells them that now they are to go to *all the world*. Gentile salvation - the salvation of the world - had never been a mystery. That is the very purpose of God's blessing upon the nation Israel - that he might bring his blessing to the world. So, in Acts 1, under the post-resurrection commission, there is still a restriction laid; it is to Israel *first*.

Luke 24:47 - And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Acts 1:8 - But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

They had a restricted ministry, but with Paul's ministry, he has "received grace and apostleship,

for obedience to the faith among all nations. . .” You see, in Paul’s ministry God has changed the status of the world dispensationally. No longer is God recognizing fleshly distinctions. There is no longer a distinction between the circumcision and the uncircumcision. Now the message of grace is to go out to all men without distinction. Paul’s different program, his different message, his different apostleship is unrestricted in any way. God has changed the program, putting everyone on an equal basis.

It is important to understand that in the first part of Romans, Paul is settling the issue of his distinct apostleship before he goes on to describe the gospel committed to him.

1 Timothy 2:5-7 - For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Paul is clearly the “due-time testifier” that God has ordained to make known all that he has accomplished through the cross of Calvary. He has a different program, which is for the Body of Christ during the dispensation of Grace. He has a different message which is the capstone of all that had ever been predicted about the death, burial and resurrection of the Messiah. He gives the light of God’s intention in all he has accomplished.

He also has an unrestricted apostleship. Through the casting away of Israel, God has made it possible for *all* men to be saved on an absolutely equal basis.

Note: (I speak the truth in Christ, and lie not;) People were denying Paul’s apostleship even in his own day. He was having to defend his apostleship against accusations he was lying when he said he had been given a different ministry from the Twelve. The same thing happens today. You will be opposed in your ministry when you try to make known Paul’s apostleship, just as they opposed Paul. But we know the truth of it because it is the Word of God; it *is* truth - it is not a lie, therefore we are confident in it.

In the introduction to the Book of Romans, Paul has settled the details of his distinctive apostleship. He wants them to know that his not getting to Rome was not because he was not sent to them. He was. And it wasn’t because they were not dear to his heart, because they were. It was circumstances that hindered him.

In Verse 16, he is ready to spell out the details of the Gospel of Grace that are committed to him so that these people might be established in the matter of justification.

Paul knew God's design for the edification of the believer's soul and that it is found in the Romans Epistle. Paul follows that design in the Book of Romans, which is why we study Romans to get basic Bible doctrine. The reason we are not studying "Systematic Theology," etc, is because we are studying God's design in Paul's epistles. They are laid out clearly for us.

Now Paul is beginning to lay out, in a sort of capsule form, the theme of the rest of the book. The Romans were not unstable believers. They had some very great teachers in their midst. Paul had not led them to the Lord; the church had been established by others, yet they were not ignorant of what was going on. They were well aware of his Gentile apostleship. He simply reminds them of it.

Priscilla and Aquila were in that Roman church (Ch. 16). Their presence in the church would have been of no small benefit as they were tremendous Bible teachers.

In Acts 18, when Apollos came in, they took him aside and taught him "more perfectly" what God was beginning to do in the new program. It is obvious that Priscilla and Aquila meant a great deal to Paul in his ministry. Therefore, the Romans had the benefit of their teaching ministry.

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

Verses 16, 17 and 18 all begin with the word "For" (which is "Gar" in Greek.) - a word used to introduce further explanation about what has just been said. In Verse 15, he had just told them, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Why is he ready to preach the gospel to them at Rome also? Further explanation:

Romans 1:16 - For I am not ashamed of the gospel of Christ:

Why is he not ashamed of the gospel of Christ?

for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Why is the gospel the power of God unto salvation?

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

Why is righteousness important?

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

God's righteousness is revealed in the gospel. The gospel is the power of God unto salvation. That is a logical progression as Paul begins to list the issues in the Gospel of Grace. He spells out the details of how the gospel is the power of God unto salvation.

Verse 16 again:

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

The term "the gospel of Christ" is comparable to "the gospel of God" in Verse 1. It is the gospel from God; God is its author; Christ is the subject of this gospel. That genitive "of" can be rather difficult to understand at times, because it can be used lots of ways. Example:

1. The love Of God

In this use, it is God loving you; the love emanates from God. (Subjective genitive)

2. The fear Of God

In this use, it is you fearing God: fear going out from you. (Objective genitive)

Used in this verse as "the gospel of Christ," it is the objective genitive, as in "the gospel *about* Christ." The subject of that phrase is *Christ*. Someone may come along sometime and tell you that the "gospel of Christ" is the message preached back in Matthew, Mark, Luke and John, but that is not so.

Next, he says the gospel is the power of God. The word *power* comes from the word *dunamis* where we also get the word *dynamite*. I had a friend down South who named his church "Dynamite in the Heart of Dixie." Alabama is called "the Heart of Dixie." That is a word that describes the ability to accomplish something. The Gospel is the ability to accomplish salvation to everyone that believes. How are you going to get people saved? Preach the gospel.

1 Corinthians 1:17-18 - For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. **For the preaching of the cross** is to them that perish foolishness; but unto us which are saved it is the power of God.

19-21 - For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. [The

preaching of the cross.]

22-24 - **For** the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the **power** of God, and the **wisdom** of God.

One of the first lessons I ever learned is the only thing to preach is the gospel. The essential point in preaching is the clear, accurate, authoritative communication of the message. Since the power of God is in the gospel, you need to get the details of the gospel down in your heart and understand it in order to prepare yourself to serve God.

Romans 1:16 - . . . the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

That will compare with Verse 5. That is Paul's ministry: - to ALL men without distinction. Today it is not through water baptism; it is not through the law, but it is by faith alone. When we get to Chapter 4, Paul will amplify that fact. You will soon commit these verses to memory:

Romans 4:4-5 - Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

There is no room for works there at all. It is all by faith and faith alone.

Rom. 1:16 -to the Jew first, and also to the Greek.

Paul is saying that when Christ was preached to the believing Jew, he was saved; and when he was preached to the believing Greek, *he* was saved. Christ saves all who believe without any distinction. It is not a statement of priority for the Jew, but rather it is a statement of equality. Confirm that in Chapter 2. (Compare scripture with scripture)

Romans 2:9 - Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Here is exactly the same phrase in the Greek text, and in English, except that the word *Greek* is substituted for *Gentile*.

Is there a priority involved in God's dealing with wrath today? Does he give out wrath to Jews before he gives it to Gentiles? Of course not.

Romans 2:10-11 - But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: **For** there is no respect of persons with

God.

Whatever you want to make that expression, *to the Jew first*, it does not mean that God puts one in a priority position over the other, because Verse 11 clearly says “For there is no respect of persons with God.”

There is a little particle in that sentence that looks like $\tau\epsilon$ and means *likewise*. It would read “to the Jew first and *likewise* to the Gentile (first). In our language, when he said *also*, it would mean “to each of them equally.” What was true then of the Jews was equally true of the Gentiles.

The reason the gospel of God is the power of God unto salvation:

1 Corinthians 15:1-4 identify the contents of the gospel of Christ.

1 Corinthians 15:1-4 - Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

Paul said this is the gospel that - when you believed it - was the power of God unto salvation.

What is that? Verses 3 and 4: that Christ died for our sins, was buried and rose again the third day according to the scriptures.” exactly what Paul talked about in Romans 1:3-4. This was the *good news* about Christ’s death, burial and resurrection. That is the Gospel of Christ delivered to Paul. The Gospel of the Grace of God has to do with all that God accomplished through that *good news*.

Why is the gospel the power of God unto salvation?

Romans 1:17 - For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

That word “righteousness” simply means the moral position of one who has completely met all his obligations and is right. The old English word is *rightwise* (*a right way*). In other words, “doing right.” God always does what is right. The righteousness of God (the fact that God always does right) is revealed in the cross.

Proverbs 17:15 - He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

God is interested in what is right and in doing what is right. How can a bunch of guilty, ungodly sinners such as are in the world ever stand righteous before a holy and righteous God? How can the ungodly of the world be just with God? How can God forgive sins of sinful men? If God is going to hold to that which is right, how can he forgive sinners?

Job 8:20 - Behold, God will not cast away a perfect man, neither will he help the evil doers:

Job 9:20 - If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

Job 9:2 - I know it is so of a truth: but how should man be just with God?

The answer to that is revealed in the gospel committed to Paul: Romans 3:21-26. Paul relates how God put the Lord Jesus Christ on public display as the *propitiation* - the fully satisfying sacrifice. Our sins were placed upon Christ who died under the weight and the wrath of God on our sin, and when you and I trust Christ as our Saviour, we are identified in what he did there. God sees us in that cross where everything was paid for. The whole debt is settled there, and God is free to accept us because of what his Son has done. The Great Exchange: the ability of God to forgive sins on a right basis described in:

Romans 3:26 - To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 1:17 declares the righteousness of God in doing that. There is an illustration of that in the Old Testament:

Micah 6:5 - O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; **that ye may know the righteousness of the LORD.**

He said, *Do you want to see God's righteousness in action? Go back and consider what Balaam told Balak.*

Numbers 23:18-21 - And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him,

and the shout of a king is among them.

Here he says there are a world of sinners in that wilderness, dying like flies because of their rebellion. But when God Almighty looks down at them, he does not see their sin. He sees them saved under the blood of that lamb. Their sin is covered by the blood of the atoning sacrifice made there. Micah said that is a demonstration of God's righteousness. The people in Micah's day could not really understand how God could do that. Paul comes along and explains in his further revelation that the basis is not the blood of bulls and goats but the Blood of Jesus Christ:

Romans 3:25-26 - 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; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Therefore, in the Gospel, as Paul presents further revelation, we are going to see how it is that God can be righteous and still justify and forgive our sins.

Romans 1:17 - For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

That first "faith" is God's faithfulness at Calvary to be and do what he said he would. The next "faith" is our faith resting in Him.

Romans 3:22 - Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

It is not faith *in* Christ; rather it is the faith *of* Christ. It is the righteousness of God which comes from *his* faith. ". . . unto all and upon all them *that believe*." There is our faith.

God's faithfulness - God's trustworthiness, and our trusting in him.

Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Christ's faith produces the righteousness of God which is by *my* faith. His trustworthiness produces something that my faith can rest in. I am not depending on my faith but on *his* faith.

Romans 1:17 - For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

That underlined phrase is a quotation from Habakkuk 2:4. Even though the outward circumstances prompted fear and doubt, Habakkuk rested on what God said and God's

faithfulness. Even though our outward circumstances prompt fear and doubt - we are sinners and failures continuously - yet we can rest on the faithfulness of God in what Christ has accomplished for us at Calvary. All of this is revealed and made known in the Gospel that Paul is going to delineate in Romans.

There is one other “FOR” :

Romans 1:18 - For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Now Paul begins to deal with the issue of the wrath of God. Notice that he does not start with the righteousness of God or the cross work; he starts with the issue of the wrath of God. The necessity for righteousness is stressed first by stressing the fact of the revelation of the wrath of God against all ungodliness, etc. He goes on through 3:20 and establishes the need.

No righteousness in the world (Chapter 1:18 - 32)

No righteousness in the individual

No righteousness in the Jew (Chapter 2:17, ff.)

No righteousness in the Law for you and for me (Chapter 3)

God’s entire provision is in the Gospel, and the need for the provisions of the Gospel are demonstrated here in Romans. We will see that man needs more than knowledge.

Paul relates the testimony of creation in Chapter 1 and ends with the testimony of the Law in Chapter 3. Man has the knowledge of what is right, but what he needs is the ability and power to perform it, and he does not have that.

Therefore, in Romans 1:16 -17, Paul has given the theme - the issues which lay out the groundwork for what is to follow.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 10

TEST

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 11

Finish the first chapter of your Commentary on the Book of Romans by Cornelius Stam. Start in the part of the chapter that begins with Verse 18 of Romans 1 to the end of the chapter. *Study it*. Do not just read it because there is a great deal of information in it that you need to assimilate.

1. Verse 1 declares that Paul was separated unto the Gospel of God; separated from the other apostles unto a different program.
2. Paul was separated unto the Gospel of God - a different gospel message. He preached the *good news* about the cross; Peter and the other apostles proclaimed it as *bad news*.
1. Paul had an unrestricted apostleship - a different kind of commission. (Vs. 5)

That really was the gist of the first fifteen verses, at least. Then in Verse 16, he says he is ready to preach the gospel to those at Rome also and goes into those series of *for's*.

He was not ashamed *for* it is the power of God unto salvation to everyone that believeth. *For* in it - the righteousness of God is revealed from faith to faith.

WHY is the righteousness of God important? The last *for* in Verse 18, introduces the first real detail of the issue of the gospel. There are some background issues you should understand in order to truly appreciate why Paul begins here in talking about the details of his gospel. In this book we are following Paul's design for the edification of the believer. Do not forget that Paul is talking about *the gospel* here, and it is basic, foundational material. He lays out the issues of "my gospel" which is *the preaching of the cross*. Before he gets into the details about the cross, i.e., justification, etc., he begins with:

Romans 1:18 - For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Paul begins with the point that the wrath of God is revealed. That ought to tell you something about the gospel. When Paul talks about the wrath here, he is going to magnify the *grace* of God by setting it in contrast with God's wrath - the fact that the wrath of God is the only thing that

men deserve.

The passage dealing with God's wrath goes from 1:18 to 3:20. We will spend quite some time discussing the subject of God's wrath being poured out, why it is poured out, and the result of it. This section is not written merely to show that men are sinners. Paul assumes that fact from the very beginning. He does not try to convince you that you are a sinner. That is assumed throughout. But he goes from that fact to the consequences of that fact and what the outcome will be. In this session, we will present an introduction to this section of Romans 1.

In starting with the issue of God's wrath, Paul assumes that the Romans know about this.

Remember that the Romans were not un-instructed believers. They had the teaching ministry of Priscilla and Aquila in their midst. This couple were great teachers of the Word of God. The Book of Galatians, 1 and 2 Thessalonians and 1 and 2 Corinthians had already been written at this time, and the Romans no doubt had copies of all of those books. Paul assumed they knew some things, so he didn't always explain certain things. You should remember: they had some knowledge.

18 - For the wrath of God is revealed from heaven. Not on the earth but from heaven. This revelation about the wrath of God is part of Paul's special ministry. This is part of what he has gotten from Christ in heaven to present to these people. Notice that Verses 17-18 say that ". . . therein [in the gospel] is the righteousness of God revealed, 18 - "For the wrath of God is revealed from heaven against all ungodliness of men." The revealing of both of those issues has to do with the message Paul is preaching to them. His message does not reveal the righteousness of God only; it also reveals the wrath of God.

When you read your commentary by Pastor Stam, you will see his very simple definition of the word *ungodliness*. He said it is simply "a disregard for God." An indifference to God and his claims is what you see in a person who has no room for God in their life. It is not necessarily someone who is just full of wickedness, but someone who never considers God, who has no time or room for God. The result of that is that they hold the truth in unrighteousness. God gave them some truth, and they hold that truth improperly. We will study that in the verses to follow here.

Notice some dispensational things about that. Remember that in *time past* the basic characteristic was a division between Jew and Gentile. The Jew had all the privileges, the covenant, the Law and the promises. The Gentiles were without any of that. They did not have

the Word of God, and they were “cut off.” That is what it was like in *time past*.

John the Baptist was forerunner of Jesus Christ. Jesus Christ, as presented in the books of Matthew to John, is all in *time past*. He died on the cross, ascends into heaven, the Holy Spirit comes at Pentecost empowering those brethren to go out and witness for Him. There is still that basic distinction. It is not until you come to Paul that you find that the nation Israel is set aside, and now all men are dealt with on an equal basis. That basis is not the Gentiles going to join Israel. That is the kingdom program; it will happen in that kingdom on earth. Then, through the rise of Israel the Gentiles will come.

But now, Israel has fallen down to the position of the Gentiles. Israel blasphemed and fell to the same position that the idol worshiping Gentiles were in.

Circumcision (Israel)

Middle wall separates from

Jew and Gentile on same basis

UNCircumcision (Gentiles)

Acts 28

In Acts 14, Paul is on his Apostolic journey in Galatia:

Acts 14:6-10 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Paul goes there and preaches the Gospel of Grace. He heals a man there in order to confirm the truthfulness of the Word he is proclaiming.

Acts 14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

The people in that territory were idol-worshipers and thought Paul and Barnabas were their gods that had come down from the mount Olympus.

Acts 14:12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

When the boy gets healed, instead of understanding that the Word was being confirmed, they began to look at the healing miracle and decided that Paul and Barnabas were gods. They wanted to worship them, and (in Verses 13 - 14) started to make a sacrifice to them, but Paul and Barnabas stopped them. Notice carefully what Paul says in Verse 15:

Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

He was trying to turn their attention to the gospel he had preached to them.

Acts 14:16 Who in times past suffered all nations to walk in their own ways. In “times past” the Gentiles walked “in their own ways,” and God allowed it. That is important to understand.

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

God gave them a witness, but they didn't want it so he let them go on in their own way.

That began at Babel:

In Genesis 1 through 11, God deals with *all* men with no distinction between them. But at the tower of Babel in Genesis 11, he set asides the nations - he gave them up. He chose out Abraham and exalted him to the position of father of all nations. What Paul calls “time past” is that time when God allowed the Gentiles to do whatever they pleased. He gave them up to do what they wanted to do and brought out from among them, the nation Israel.

Before you leave Acts 14, notice that when Paul begins talking to these heathen he doesn't start right off telling them about a new dispensation. He directs them to basic truth that there was once a time when God let people do whatever they wanted to do. Before he got the opportunity to say, “But now things have changed,” he got interrupted.

In Acts 17 note that he got a little further in his message.

Acts 17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

When Paul saw they were into idolatry it stirred him up. So he went to Mars hill.

Acts 17:22-23 Then Paul stood in the midst of Mars' hill, and said,

Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, [religious] altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Acts 17:24-26 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Acts 17:27-30 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Those words “winked at” means he *overlooked* it. *Time Past* for the GENTILES is called a time of ignorance. They were cut off from God's revelation which was with Israel. God winked at those times of ignorance. **BUT NOW** God commands all men every where to repent.

You need to understand the word “repentance.” The Greek word is metanoia:

metanoia (met-an'-oy-ah) meta - (after) - *mind*
(subjectively) compunction (for guilt, including reformation);
by implication, *reversal of a decision*:--repentance.

See Strong's Greek Concordance 3340: a change of mind

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

That is a dispensational change. The Gentiles were ignorant and cast off *in time past*. Paul is the apostle to the Gentiles, and he thinks about the change that is taking place for them. God is changing his dealing with the world. The times of ignorance are over, and God is sending a message for men to change their mind because He is telling them he will judge them.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Paul said, *I was separated unto the Gospel of God which is concerning His Son, Jesus Christ, who is of the seed of David and declared to be the son of God with power by the resurrection from the dead.* Jesus Christ was declared to have power to judge by the resurrection from the dead, and that was what Paul was proclaiming to all men. The time of ignorance was over, and now the message goes out to *all* men. The Gentiles are no longer cut off, having no message. All nations can hear the message today, and they had better get it because God Almighty one day is going to send his Son back one day, and he will judge all men. Before this time, no one ever warned the Gentiles that God was going to judge them. But now, the apostle of Grace has a message of Grace for the Gentiles as well as the Jews.

Paul assumes that the Romans understand this change and that they understand the times of ignorance are over. They need to hear the message telling them to change their mind because God is going to judge the world by Jesus Christ. In Romans 1:18, Paul starts with wrath because the times of ignorance are over, and he is warning about the judgment to come. That magnifies the grace of God because these people don't deserve any warning. Israel had the warning: "Flee from the wrath to come." There was no warning for the Gentiles. They did not deserve a warning because God had given them up a long time before. Not only has God turned from Israel's program; not only is it set aside, but there is now a fantastic opportunity given to the Gentiles. We always talk about Israel's program, but note I am coming at this from the perspective of the Gentiles. Just as Israel's program is over, so is the time of ignorance for the Gentiles over. Now God is warning them, and that is *grace*, because they don't deserve a warning.

Romans 16:26 But NOW is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Now they are no longer ignorant because they can get the Bible; they can get the Word of God because it has been proclaimed.

Romans 1:18-19 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

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

Here is how they hold the truth in unrighteousness:

When they reject “that which may be known of God is manifest in them; for God hath shewed it unto them:”

Romans 1:20 - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

They *know* God; they have a God consciousness. God has shown them things about himself and they know it. What do they do with it?

Romans 1:21-22 - Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools,

They refused it, and God let them start walking in their own ways,

Romans 1:23-25 - And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Paul is showing you there how man walked in his own ways - in his own ignorance - and God then allowed man to do what he wanted to do. But God’s plan would be to pour his wrath out on them at the right time, the time of judgment at the end of the age. Paul tells them about that day of wrath to come in Chapter 2. In Chapter 1, he shows you how man walked in his own ways and in the next chapter he points to that wrath to come.

Romans 2:4-6 - Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds:

Romans 2:16 - In the day when God shall judge the secrets of men by Jesus Christ

according to my gospel.

That is Acts 17:31 if you ever read it!

Acts 17:31 - Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Part of Paul's gospel has to do with the fact that the wrath of God is a reality. It is against that backdrop of the wrath they deserved that now God is giving them a warning. The fact that He even sends them a warning they don't deserve magnifies his grace.

Now there is a change in the condition of the Gentiles. They are no longer excusable in their ignorance. Today there is opportunity for *all* men.

The times of ignorance - *time past* - is the time before the revelation given to Paul.

In *time past*, Israel's program was in view. Here's what Israel knew that the Gentiles did not know - it is laid out in Daniel 9:

Daniel 9:24-25 - Seventy weeks are determined upon thy people and upon thy holy city, [*that's Jerusalem*] to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. [*70 weeks before the kingdom comes*] Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

He breaks down the seventy weeks so you can understand what is going on. You can identify the time elements by the signs of the times, which have to do with the prophetic time schedule of the nation Israel. Each week is a "week of years," not a week of days; therefore, seven weeks would be 49 years. Then he speaks of another segment of time as "threescore and two weeks." A score is twenty, so threescore would be sixty plus two. Sixty-two plus the seven weeks is 69 weeks.

Daniel 9:26-27 - And after threescore and two weeks shall Messiah be cut off, [*that is the crucifixion of Christ*] but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be

with a flood, and unto the end of the war desolations are determined. And he [that will be the prince that shall come] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Jesus Christ died after 69 of the weeks had gone by. There is the seventieth week remaining, and it is a time of wrath. It is a time when the Day of the Lord takes place.

Zephaniah 1:14-18 - The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

That is a really bad day! The Day of the Lord is a thing of *wrath*, and it is poured out during that seventieth week. Sixty-nine weeks have already gone by. What is left? Nothing but wrath.

Malachi 4:1 - For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

Jesus Christ knew the Jewish time schedule. He understood Daniel 9 perfectly, and knew there was a time coming when he would be cut off, and that after his cutting off, the *wrath* (the 70th week) was the next thing to come. So in Luke 13, the Lord Jesus does something quite unusual. He *adds* one year to the Jewish calendar.

Luke 13:6-9 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he

unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.

God the Father sends Jesus Christ to seek fruit, and finds none after three years. God said, *Cut it down. It's over with and I'm going to pour out my wrath on it.* Jesus Christ hung on the cross saying, "Father, forgive them for they know not what they do." He intercedes for them and gains a one-year extension. The reason Pentecost takes place in the Book of Acts, instead of the wrath of God being poured out, is because of that one-year extension. There is exactly one year between Acts 2 (Pentecost) and Acts 7 (the stoning of Stephen). When Acts 7 rolls around, you find that extension of time has run out.

Stephen is teaching and preaching to the nation Israel:

Acts 7:51-53 - Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it.

Stephen reminds them that God has been dealing with them, and they had all the blessings. They had killed their prophets without listening to them. They rebelled; they had the blessings and still walked in their own way. Those Gentiles had no blessings and walked in their own way, yet Israel had the blessings and still walked in their way. Stephen was about to give them an invitation, but they interrupted him.

Acts 7:54-56 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Notice his posture is *standing*.

Notice in the following verse what Peter says the Lord Jesus Christ is doing:

Acts 2:33-34 - Therefore being by the right hand of God exalted, and having

received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.

He said, *Come up here and sit down UNTIL the time for you to go back and punish your enemies by pouring out your wrath on them.* In Acts 7, Stephen looks up into heaven and sees Jesus is *STANDING*. That time extension had elapsed, and the time for the wrath of God to fall had come so Christ was standing, ready to execute that wrath.

Instead of pouring out his wrath, God interrupts the Prophetic Program, sets the nation Israel aside and starts a new program, the *Grace* program. He does not just *extend* the Prophetic program, he puts in a new program - a program based on the principles of Grace. The fact that God held back his wrath is *grace*. That is what the world needed but did not deserve.

The time of ignorance for the Gentiles is over. God has sent forth the Apostle Paul, and in so doing he sends his word to them. They did not have the Jewish program and did not know about all this. God is not under any obligation to warn them about that wrath, but he does. That is *grace* and is what Paul is preaching here. God has warned the Gentiles; and, in fact, has developed a program to deliver them from the wrath to come.

1 Timothy 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

That word *longsuffering* means the holding back of wrath for a long time. The issue in Paul's ministry is the holding back of the wrath so people can get saved by Grace.

That is what Peter is talking about in

2 Peter 3:9 - The Lord is not slack concerning
his
promise, as
some men
count
slackness;
but is
longsufferin

g to us-
ward, not
willing that
any should
perish, but
that all
should
come to
repentance

They had thought it was going to come quickly, but Peter knew God was holding it back.

2 Peter 3:15 - And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

What does Paul speak about in all his epistles? Where do you read in Paul's epistles about the longsuffering of God? When he is explaining what is going on today, Paul is explaining how God is holding back his wrath. Those are the *details* of God's longsuffering. Peter is not telling those people that they were involved in what Paul was preaching. He was telling them, the reason *their program* had been delayed was because of that new program of Grace. Peter was not claiming to be a part of it. He was telling them, *our program is being delayed, while 'theirs' is in effect*. But the point is that even Peter recognizes that Paul's message explains the longsuffering in His delay. Now I went over all that so that you understand that Paul begins with the "the wrath of God is revealed," not on earth - it hasn't been poured out. It is revealed in Paul's message today. Paul assumes that you understand that his ministry marks a basic change in God's program and God's attitude toward the world. So he starts with the issue of wrath, which is exactly what men deserve but can escape. If you started with Israel, you would start differently, but Paul is the apostle of the *Gentiles*. As he moves into the next two chapters, you will see him describe how they walk in their ignorance, in their own ways. He tells how they deserve nothing but wrath, and though that day is coming, God by his grace has provided a

“Good News” of salvation and deliverance from that wrath.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 12

It is important that you grasp Romans 1:18 to 25 as a unit of thought. Paul is showing how man has walked in his own way, his own ignorance. *Time Past* was a time when God allowed men to walk in their own way. In Romans 1, the Apostle Paul begins with the details of the wrath of God because we need to appreciate that first. The *wrath* of God also concerns God's *grace*. The raising up of the Apostle Paul to send out God's message of longsuffering to this age is *grace* to the world. Paul begins by referring to God's wrath because the wrath of God magnifies the grace of God.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Ultimately, the condemnation of man results from his refusal to give God the glory that is due him.

Romans 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Therefore, they deserved wrath and Paul said, *therefore, the wrath of God is revealed from heaven.* It wasn't poured out yet, but my gospel makes it known.

One of the classic verses in the Bible on giving God the glory, and the result of failing to give God the glory, is found in Jeremiah. Remember that *pride* is a human problem. The middle letter of the word "sin" is "i". Man wants glory for himself. Now watch what Jeremiah says:

Jeremiah 13:15-16 - Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

He is saying that God Almighty judges those who are not willing to give him the glory. If you don't give God the glory, he said, you will stumble and be crushed, and be in darkness, and God is going to judge you. All that you use to give yourself glory will be darkness, and you will look for light, but he will turn it into the shadow of death. It will get worse and worse. So the answer is

to give God the Glory.

Jeremiah 13:17 - But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

The reason men will not listen to the Word of God is pride. They refuse to give God the glory, and want it for themselves. So in Romans 1:18, when he says that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,” he is saying that *they have* the truth (God has revealed something to them), but they hold it in unrighteousness. Their pride causes them to refuse to acknowledge what God has said to them, to hear his truth. They will give other men the glory, but refuse to give God the glory. Remember that word *ungodly* refers basically to someone who says they don't have any room for God in their life. They are disinterested in God and push him out of their life. They don't have time to listen to the Word of God; they are not interested in what God says. Yet God has given them “God consciousness.” Pastor Stam called Romans 1:19-20 the “guilt of man,” and that these verses are there to expose the nature of man's ungodliness. That is right on beam! Notice the end of Verse 18:

who hold the truth in unrighteousness;

God has revealed some truths to man. What truths?

Romans 1:19 - Because that which may be known of God is manifest in them; for God hath shewed it unto them.

Romans 1:20 - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Verse 19: Man instinctively knows about God; they know of him who created them, from something God put in them, *and*, from the witness he put around them. Verse 19 speaks of the witness inside. We call it conscience. In that sense. it is the awareness of moral blameworthiness. It is an internal knowledge system in which God has made certain things known to man.

Verse 20: *the invisible things* there, speaks not of the objects God created, but the invisible attributes of God himself, described in the passage as “his eternal power and Godhead.” In other

words, the essence of God - who he is - (the invisible things about him) from the creation of the world are clearly seen. You can look around you at the creation, and it clearly demonstrates the fact of a Creator. That creation around men bears witness to that knowledge inside of man that God has placed there, that there *is* a God. They bear witness to God's power (the invisible things of God) and his Godhead. God has shown (manifested) himself to creation in such a way that there should be no doubt as to his existence. God has fixed things with mankind so that there is no doubt, and the nations knew about God. And men today know about God. No one is born into this world, with a properly functioning mind, who does not have within his heart a consciousness of God Almighty. God has put it there. That passage is very clear that the evidence of God, as manifested through that material creation, bears witness to that inner conscience of man that God is there.

The material creation around us is the tangible evidence of God's power and Godhead. Notice in:

Romans 1:20 - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Those invisible things of God are understood by looking at the creation around you. Every man has a knowledge that God is there. That is why man is without excuse. There has been revelation from God. Remember that the word (from Manuscript studies) revelation - is the unveiling; God disclosing himself to man. God has placed that instinctive knowledge within every man - the capacity to look at creation and recognize some things about the Creator.

Psalms 19:1-4 <<To the chief Musician, A Psalm of David.>> The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, etc.

The idea is that God Almighty has put a language in creation that testifies to every man saying, "In the beginning, God." That is theory. But the next word - "In the beginning, God" (what?) *created*. That is the evidence. There is the idea, the theory, but the tangible evidence of God is the creation. Our faith in God is in the objective evidence of provable, demonstrative fact, evidenced by creation and witnessed in the heart of every man. You need to remember

that in your personal work.

People have the witness around them and they have the instinctive inner witness that responds to that outer testimony that tells them there is a God. Our faith rests in objective evidence that God has created.

Our faith is not mysticism. Mysticism is what follows unbelief. Biblical faith is not jumping out into the dark. That is unbelief that does that because when you have faith in what God says, it is not dark out there. There is light. Darkness is the result of refusing to believe what God has told you. That is what the next verse does.

Romans 1:21-22 - Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And then they begin to walk in their own ways, the ways of their own ignorance.

Romans 1:24-25 - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

THAT is mysticism. That is superstition. But the point in Verses 19 and 20 is that God has given a revelation. He has given man the truth - the issue of who He is and the fact that he is there. Men do not *have* to go on in ignorance. People often ask, "Well, what about the people who have never heard." What don't they know? God has placed a God consciousness within every person. And in the creation around mankind, God has placed an objective witness to stir up that God consciousness. As long as a man will respond to the light he has, God will give more light. The problem has been that men respond negatively to the revelation God has given. It isn't that they *can't* know; it is that they don't want to know.

Paul is describing here how it is that the times of ignorance came about. In Verse 21 he begins relating the negative response to God's revelation. They refuse it and are without excuse.

Acts 14:16-17 - Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

God provided the necessities of life to sustain us and has given us witness of his existence. Yet men reject it and walk in their own ways. So they are without excuse because,

Romans 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

They were not even grateful for the provisions God had made so they would be sustained in life. That is about as base an ingratitude you can have. That is a negative response to the revelation God has given of himself. They refused to glorify God as their Creator. They refused to give God the glory and because of that, the wrath of God is upon them. That is one of the reasons Paul wrote in 1 Thes. 5:18, "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

The real motive for service today is love - thankfulness to God for all He has done for us. When man began walking in his own ways, it was the result of not giving God the glory. When man quit doing that, he also did not thank God for what he had. Those are two simple concepts but they are basic to every problem men have today.

The cover up begins in the second half of Verse 21. In Verse 20, they have the revelation. They reject it and have a negative response toward God's truth and then they begin to cover up. They . . . became vain in their imaginations, and their foolish heart was darkened.

Romans 1:22 - Professing themselves to be wise, they became fools,

The word vain there means "empty" - empty thoughts, empty concepts, etc. Useless, valueless thinking. By way of their vain (empty) thinking, the light becomes darkened.

Job 38:2 - Who is this that darkeneth counsel by words without knowledge?

A bunch of dumb human ideas come along that sound great but they are the result of rejecting the revelation that God gave, causing darkness in the soul.

"Professing themselves to be wise, they became fools,"

The problem is their thinking in Verse 21 is about themselves. They started to puff themselves up, glorifying themselves instead of God. Then they began to be thankful to themselves. Today you can easily note that human viewpoint is all positive toward man and negative toward God. The viewpoint of the world's religious system is positive toward man (vs. 21,22) and negative toward God (vs. 21a). The Bible viewpoint is to be positive toward God and negative toward man. God says that human wisdom is foolishness. It should be obvious in the passage that man's wisdom is designed for one purpose, i.e., to get rid of the light God has given him. Man's wisdom, human viewpoint, human reasoning, the philosophers of the world, the religion of the

world, etc., is designed to get rid of the knowledge that God has given. That is the “cover up.” Now Paul is describing in Romans 1 how it is that the time of ignorance came in and how it is that men today are in the mess they are in and why the wrath of God is revealed against them. Having rejected the revelation of God, they develop a rationalistic system to exalt themselves and explain away the light of God. The whole emphasis is to get rid of that light. How many times have you heard me tell you that the creative genius of unsaved men is satanically inspired? That is not because I do not appreciate the ability of man to use his “noodle” and think. It is because I understand the principle of Romans 1 that man’s creative genius, when it is not controlled by the Word of God and by the Spirit of God, has one aim and that is to get rid of God and to get rid of the Word of God.

Psalms 14:1 - The fool hath said in his heart, There is no God. . .

Why would he say that? The Bible takes for granted that everybody believes in God because God has put within every man a God consciousness. Romans 1:19 He has put about every man a creation that testifies to his power and Godhead that would stir up that God consciousness in man. So professing themselves to be wise, they became fools. What does a fool say? “There is no God.” Why would he say that? The rest of that verse . . .

They are corrupt, they have done abominable works, there is none that doeth good.

Sinful man does not want God to call him into accountability. Man would like to eliminate the judgment of God against sin. They think they can eliminate the judgment by eliminating the judge, who is the one who sets the standards.

Hebrews 9:27 - And as it is appointed unto men once to die, but after this the judgment:

That is what people don’t like: the judgment. It is not the dying that bothers people, it is the “after that.”

Psalms 10:4 - The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

All of his thoughts are just saying, “There is no God. There is no God.”

Psalms 10:11 - He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

Man goes on in his wicked, ignorant way and thinks in his heart that God isn’t going to see it.

Psalms 10:13 - Wherefore doth the wicked contemn God? he hath said in his heart,
Thou wilt not require it.

That fellow is trying to get away from and eliminate the judgment of God by in his heart devising a system that denies and rejects the revelation that God has put there.

So man develops these imaginations and vain thinking that glorifies themselves, “professing themselves to be wise, they become fools,”

Romans 1:23 - And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

He *invents* a God who can tolerate his sin and invents a God who he can successfully appease by his works; by his actions. That is the result of the rejection of truth. You get man’s rationalizations (vs. 21,22), his human viewpoint, his desire to cover up the revelation of God and the light he had, so that he affirms that the errors he invented are really the truth. He convinces himself he is right and that he can make right conclusions even after he has rejected the source of truth.

Let me show you what a college education is designed to do. I am not against learning, but sometimes I pick on education because modern or ancient education, all human wisdom and human education is designed from the point of view of Romans 1:21 and 22. The Word of God is not bashful about saying that. Proper education is based on viewpoint from the Word of God.

Proverbs 18:1 - Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

The man has a desire so he goes out and separates himself and just seeks after wisdom. He is always open minded to everything that comes along, always seeking something new. A man bragged to me recently about a college professor saying, “Well, he is very open to new thoughts.” That is the same thing.

Proverbs 18:2 A fool hath no delight in understanding, but that his heart may discover itself.

He doesn’t want understanding that comes from the Word of God. He wants an alibi to excuse what ever he wants to do. Folks, the greatest “brains” this world has ever produced could not answer the simple question about what was going to happen to them when they died. Einstein and Freud. Sigmund Freud couldn’t answer the question of what’s going to happen to you when you die. Instead he spent the rest of his life trying to prove that there wasn’t any God to have

to worry about, and that religion was just frustrated sex drive. That was his philosophy boiled down into two sentences. (Actually, one.) You can say that authoritatively based upon the BOOK because you understand why and how those people's minds think. They develop a defense mechanism against the Bible by saying it is not what it claims to be. But that is just another way unsaved people try to get around receiving Jesus Christ as their Saviour.

The viewpoint you want to have is "positive toward the Bible and negative toward man." You need to be aware that when you have that viewpoint you are going counter to every thing going on in the world - even the religious world.

Notice the order:

There is revelation from God.

Then there is a negative response to the revelation.

They begin to "cover up" the truth - darken the light so it can't bother them.

Their heart begins to function on its own counsel and vain imaginations

They manufacture or develop their own ways to walk in.

They changed the glory of the uncorruptible God. The developed religion.

Notice something about their "vain imagination" (professing themselves to be wise) and "foolish heart - darkened." (They became fools)

Ephesians 4:17-18 - This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk,

(Here's how the Gentiles walk) in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 - Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

They just go on like a bunch of hogs - after the flesh. Your flesh is a hog! It will work uncleanness with greediness. It never gets enough. It all starts out with the vanity of their mind. They throw out the truth of God and now have a vacuum for a mind. That vacuum sucks in ungodliness. Those things that man sucks in result in his understanding being darkened. It results in the blindness of his heart. That is a black out in a man's soul.

2 Corinthians 4:3-4 - But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest

the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4:6 - For God, who commanded the light to shine out of darkness, [*Gen. 1 - creation*] hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Do you see the comparison there between Romans 1 and what is going on here? As you forth dealing with people on a day-by-day basis, you need to remember Romans 1 - that the wrath of God is revealed from heaven and that men have a negative response against the knowledge that God has given them. They try to cover it up to get rid of it so it won't bother them. They use all kind of rationalistic techniques to do that and begin to function on the basis of their human viewpoint, which is negative toward God. Then they begin to develop religion.

Romans 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Someone said once that God created man in His own image and man is trying to return the compliment.

Uncorruptible to corruptible. Notice that progressive degeneration in that passage. This is how men begin to manufacture their own ways to walk in. Over there in Acts 14:15 where Paul said, *Don't do these vanities*, that is the vanities of Verse 21 here which are the ways their vain thinking develops to walk in. Notice: from uncorruptible God to corruptible man. Man wants to deal with God on his own level; to lower Him down to be just another one of us. In reality that makes a god out of us. Then, not being satisfied with changing God to a corruptible man, he makes him to birds, then to domesticated animals. Man domesticates animals so he can control them. Then to creeping things! They want to control God like a domesticated animal and then step on him like a creeping bug. That is creature worship and idolatry. THE END OF ALL APOSTASY IS IDOLATRY. That never changes.

In this passage they take the revelation God gave them - the Word of God - and they say, *We don't want it. We are going to develop our own thinking and do things our own way.* They develop "wise ideas and plans" - human viewpoint which results in a religion that is idolatry. You can see that in the world system around you. Unfortunately, you can see saved people doing the same thing. Don't forget that. That is what happens as the result of a negative response to God's revelation. (His Word) The religious system around us today is an idolatrous system because

it rejects the revelation of God and goes on the basis of human viewpoint. I've told you before that in church history there is a cycle where something starts out as a movement with a man getting a message. He gets a message and it progresses into a movement. People in the movement see the light of the revelation. Then it begins to develop into a machinery. When you get machinery going, you institutionalize it and honor the man. The emphasis then goes from the message to the *man*. Then - as soon as it gets to the category of machinery - then it is going to move quickly into a monument. A monument is just an idol. That is idolatry.

The way that comes in even among you and me who are believers is when we do what those people there did - if we are negative toward the Word of God. Be positive toward God and negative toward man. Stick by that Book. Anything that goes any other way is Romans 1:21 to 25.

"Wherefore," Because they did not want the revelation - they rejected it and walked in their own ways in the Times of Ignorance, what did God do?

Romans 1:24 - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

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

We will study that more thoroughly in our next lesson, but in Verse 24 where it says God gave them up to uncleanness - that is the divine estimate of everything that man does when he responds negatively to the God consciousness he has. God calls everything a man does that is the result of negative response to the revelation God gives *uncleanness*.

Some commentaries say that Romans 1:24 - the dishonoring their own bodies between themselves - is about homosexuality. I do not believe it is the homosexual issue in that verse. You will see that in Verse 26 and 27 but Verse 24 is talking about uncleanness in respect to worship; the worship of the image situation in Verse 23.

Baal worship in the Bible is sexual perversion. Freud was right about this to this extent. Freud had the ability that any unsaved man has, i.e. to gather facts. The problem with the unsaved man is that he can not interpret the facts properly because he has not the proper frame of reference to operate on. But Freud did gather some things together and indicated that religion (he was talking about the religious system - not salvation, not the Bible) is based on sexual perversion and frustration. Because idolatry and Baal worship in the Bible is the apex of that - is

based in sexual perversion.

Talking here about the tribulation period to the church at Pergamos:

Revelation 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Now the fornication is committed in the worship of idols. It is part of the religious ceremony.

To the church at Thyatira:

Revelation 2:20 - Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, [*Jezebel introduced Baal worship to Israel through King Ahab*] which calleth herself a prophetess, [*a religious teacher*] to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

It's worse here. They have the sexual perversion first.

So in Romans 1:24 where Paul is talking about dishonoring their own bodies, he was really talking about the fact that this stuff degenerates into a perversion of everything that God created man for, since one of the very first things God told man was to go out and reproduce and replenish the earth. This goes down to the corruption of the very purpose for which God put man on the earth.

Romans 1:25 - Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Paul is demonstrating why the wrath of God is poured out and why the grace of God is magnified in the Gospel of the Grace of God.

They take God's truth (Verse 19 and 20) and exchange it for Satan's lie. The lie there is Satan and his plan and policy of evil.

This looks into the PAST about the times of ignorance came about, but it also looks to the future when the Antichrist comes and God Almighty pours his wrath out sure enough on this earth.

John 8:44 - Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Satan started the lie. This is not just any lie but about a specific lie. When you read about a lie in the Bible in these contexts, you are dealing with the lie that has to do with the one that Satan started and the one he propagated. These people in Romans One have exchanged the truth of God into a lie. They took God's truth and said, "We don't want it." They have gone whole hog after Satan and his policy of evil. Notice that it says that they worshiped and served the creature more than the creator.

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Do you know who dominates and controls the creature today? Satan does. To worship the creature is to be involved in satanic control and that is what has happened here. In this passage man does it on his own. Satan doesn't have to come in and attack him like he does with you and me today as members of the Body of Christ where we have the truth. Man does all this by himself and goes hand in hand after Satan's lie.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 13

Romans 1:18-25 - For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.



We went over the details of how it was that man came to walk in his own way and how the “times of ignorance” we referred to in Acts 14 and 17 came about. Man had the revelation from God and responded negatively to the revelation - he rejected it (Vs. 21); then he began to cover up the light he had, in order to walk in the counsels of his own heart - to function according to his own imagination and develop his own ways to pursue. When man did that, Verse 24 says, “Wherefore God also gave them up.”

Notice Verse 26: For this cause God gave them up. . .

Romans 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

The point is that God Almighty gave man up. The references here to the “giving up” of man is something you must understand to “get” the import of the Book of Romans at this point. This is a reference to a specific time in history when God gave up mankind and the *times of ignorance* began. This is not talked about very much, but if you are to understand your Bible, you have to understand this. Paul is still dealing in a dispensational context here. It is very important that we understand the condition that the Gentile nations were in and why they were in it.

There are two great historic narratives referred to in the Book of Romans.

In Romans 1, he refers to Babel and its rebellion.

In Chapter 5:12, he refers to Adam and his fall.

When we outlined the Book, I told you that Chapter 1:18 to Chapter 5:11 is a section in the Book of Romans dealing that deals with our justification from sins.

Then beginning at Chapter 5, Verse 12 to the end of Chapter 8, it deals with the issue of SIN, the old sin nature.

Each of these two sections begins with a reference to a specific, i.e., a reference to an event in history that affects our status before God.

In Chapter One, he refers to Babel and the rebellion that culminated there, noting that God gave up mankind to walk in their own ways, and the “times of ignorance” began at that point. In Romans 5, he refers to Adam and the fall of man, dealing with the issue of the old *sin nature* in 5, 6, 7 and 8.

In Romans 1, 2, 3 and 4 he is dealing with the issue of *sins*, plural.

The issue that comes up at Babel is that of idolatry. The very essence of idolatry is to put something in the place of God. That is what sins are. As you minister, preach and teach you are going to find more and more that you are in a battle against a religious system that encompasses mankind. If you stop to battle all the other little things along the way, you will be diverted from the real battle that is ours today.

We now want to look at the historic perspective - the time in history referred to in these verses. In Verses 25, 26 and 28, Paul said that God had given them up. In Verse 21, he said that they had obviously known God. Man has an internal witness that responds to the external witness. What does man do with that? He responded negatively:

Romans 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish

heart was darkened.

We saw that the reference to glorifying God “as God” is a reference to glorifying him as the Creator. Because of their negative response, they became vain in their imaginations, and their foolish heart was darkened. They became fools. The great cover-up takes place. They changed the light God had given them (the glory of God) into an image of themselves - walking in their own ways.

Romans 1:25 - Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

“. . . the truth of God” (the truth God gave them about himself). They are involved in creature-worship.

The term “the lie” in this verse is a reference to Satan’s program of evil that is in operation. It refers, not to just any lie, but to a *specific* lie that represents a program.

John 8:44 - Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer [*manslayer*] from the beginning, [*from the beginning of his program and the beginning of his dealings with man on the earth*] and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of *it*.

That is a reference to a specific lie that Satan tells - not just any old white lie - but a specific lie that Satan is propagating. The lie that Satan told Adam sums it up well:

Genesis 3:4-5 - And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Deifying creation: This is idolatry in its most basic form. This is exactly what you will see when you compare:

Romans 1:25 - Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

You will remember that desired that worship for himself (Isaiah 14). In Genesis, he told Eve she would be like the gods, but God didn’t want her to be like that. Satan was offering her creature worship - idolatry - as in Romans 1:25, which is the essence of all idolatry. The end of all apostasy - the end of departing from the truth God gives - is always idolatry. Remember that.

Satan is the originator of the lie. The Babylonian delusion at the end of the age, the time of the

Son of Man, (The Day of the Lord), will mark the climax of the lie. What you see in Romans, Chapter 1, goes back to the very beginning of the book of Genesis, yet it reaches all the way over to the end time and the Antichrist.

2 Thessalonians 2:3 - Let no man deceive you by any means: for that day shall not come, except there come a falling away first, [*the apostasy*] and that man of sin be revealed, the son of perdition;

What is the end of all apostasy? Yes; it is idolatry. So, they are in apostasy, and that man of sin revealed, the son of perdition (the Antichrist):

4 - Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Folks, the Antichrist is that “abomination that maketh desolate” in Daniel. He sits in that temple over there in Jerusalem - he sits on that holy of holies, puts one hand on one cherubim and the other hand on the other, saying, “I am God. Worship me.” That delusion is the ultimate culmination of the lie Satan told Eve in Genesis 3. The lie is yet to be told in its ultimate form. In that ultimate form, it is the Antichrist.

9-11: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie:

Do you see how much that passage corresponds to Romans, Chapter 1? Something happens in Romans 1 that refers to the beginning of *the times of ignorance*. *The lie* begins to develop back there in Time Past and continues until the Antichrist shows up and culminates there. Satan originates it, and the system becomes established among men and grows. It is called *the mystery of iniquity* in the Ages To Come. The “son of perdition” (the man of sin) is the ultimate lie. There is a man standing there saying he is God, and he is really the Devil.

Romans 1 says, “God gave them up.” Reading that, I know that when God put man on the earth “in the beginning” (Time Past), *man knew about God*. He knew there was a God, and he knew the truth about God. Although his was a primitive understanding, he knew that God was Creator, but he did not glorify God as the Creator nor was he grateful to God, who provided the

necessities to sustain him in life. Let me show you that in history:

Psalms 19:1-3 > The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.

Who is the “their” in that last sentence? CREATION. In the “Day unto day” sentence, the “they” is understood from the sentence before - the heavens and the firmament. That is a public display of God’s handiwork! Creation is speaking forth the glory of God and is an exhibition of God’s handiwork. Creation was a testimony (Romans 1) that gave a witness of God Almighty. Back in Time Past there was a “revelation” of the Creator in his works. That revelation and the works taught doctrine.

There is something about that I want you to see. Notice some things about creation from Genesis 1. There will not be time to go into this in depth but there is something you need to be aware of so that you can gain a complete understanding of it. I *can* give you an introduction to it that will enable you to it to study it yourself later.

Genesis 1:14-16 - And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven [*in the universe*] to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

We won’t have time for more but notice that Verse 14 says the lights were for *SIGNS*. He was talking about the bodies in the heavens - the stars, etc. The heavens declare the *glory* of God. What is in the *firmament*? These signs which show forth his glory; they demonstrate his handiwork. There is a witness in the heavens - in the firmament - in celestial bodies that God placed there as signs.

Psalms 147:4 - He telleth the number of the stars; he calleth them all by their names.

God Almighty can count the number of the stars and call them by their names. In your Bible write down another reference: Isaiah 40:26 - which is a similar statement that God numbered and named the stars in the heavens. Some of the names of the stars are found in Job, which is the book that has more information about the creation of the universe and its structure than any

other book in the Bible. It is nonsense to say that Job is merely a book of poetry. In fact, the only detailed description of the Antichrist in all the Bible is in the Book of Job. There are forty-two chapters in the Book of Job. Do you remember how many months there are in the last half of the Great Tribulation? Yes, forty-two. Interesting information in this Book.

Job 9:9 - Which maketh Arcturus, Orion, and Pleiades, and
the chambers of the south.

Job is talking about God making the stars and Job knew their names. We call Arcturus *Ursula Major* - which is the Big Dipper. Orion is the constellation of the western skies. Pleiades is the "seven stars," and that is said to be in the east. Arcturus (the Big Dipper) is in the north, and Job said, he also made the "chambers of the south." The point is that Job knew their names.

In Job 38 and 39, there are a list of some thirty-five or more scientific facts that no man on the face of the earth knew until after Christopher Columbus. When you study science you can only look backward. When you study the Bible, you move forward! Even today, scientists don't have more than a half a dozen of these things figured out. If a scientist had good sense, he would take a Bible to figure these things out.

Job 38:31 - Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? 32 - Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Mazzaroth means *the twelve signs*. Now, what would that be a reference to? The zodiac. God has put the constellation in the heavens, and they are named, and they also have divisions. They have a number associated with them, and that number is also associated with the nation Israel. You have heard me say from time to time that the division of the heavens is twelve. Those twelve sections will compare to the Zodiac. The Zodiac marks the degrees - the stages - of the sun's path through the heavens, so God not only named them, he numbered them.

In Genesis, speaking of Joseph's dream:

Genesis 37:9 - And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

The sun represents his daddy and the moon is his mama, and the eleven stars are his brothers. How many sons did Jacob have? Twelve - therefore, eleven of them would be his other brothers, and Joseph the 12th.

Numbers 2:2 - Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

The "standard" is like a flag, and the "en-sign" is like the family crest on that flag - the sign that represents that family. Notice it is called an "en-sign," and Genesis 1 said that those things are for "signs." They (Israel) camp around the tabernacle, three on each side, each with a "standard" and each of those constellations correspond with a tribe of Israel on the earth. Do you know the signs of the zodiac? I hope you do not! Egypt is the Sphynx, which has the head of a woman and the body of a lion. Do you remember ever having seen pictures it? That is a memorialization of the ancient pagan understanding of the Zodiac. I have a book called The Witness of the Stars by Bullinger who laid all that stuff out. I do NOT recommend the book to you because he messed up badly in his interpretation of them. He missed that by about as far as anyone could miss it, and yet he got them better than most people do. He did the best he could, and he did get the first one and the last one right.

The signs of the zodiac are arbitrarily designed pictures in the sky. You can't look up there and just think there is no rhyme or reason for it. It is arbitrary because there was a doctrine they were trying to depict. The first sign of the zodiac is a virgin. The last sign of the Zodiac is a lion. Notice the doctrine the zodiac is designed to teach and to preserve in the sky.

God promised a redeemer. Speaking to the serpent, he said:

Genesis 3:15 - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

He promises the first coming of Christ as the seed of the woman - the virgin - and Satan will bruise his heel. Then there will be a tremendous conflict represented by the other signs of the zodiac - and then the second coming of Christ. He'll come and "bruise thy head," and HE is the Lion of the Tribe of Judah - a lion! You have his beginning with the virgin as the promised redeemer - his first coming - and ending as a lion - his second coming as the deliverer - and, in between, the conflict of the ages. The Sphynx represents and memorializes the beginning and the ending. People don't know about that apart from the Word of God.

I went through this pretty fast, but you can study it further. The point is that in the heavens there is a witness that teaches doctrine to people at that time. That information was in Genesis 1 through 11, and they understood it. Josephus said that the zodiac originated with Adam, Seth

and Enoch; that it was taught by oral tradition. When we study the book of Genesis, you will be amazed to find that Adam was contemporary with Noah. They lived that many years. These men lived hundreds and hundreds and hundreds of years then, and they passed on this information by oral tradition.

In Verses 1 to 6 of Psalm 19, he talks about the revelation of the creator in the heavens and he referred to the teaching of the starry heavens - the doctrine that is written in the heavens - preserving Genesis 3:15 in the heavenly signs. Verse 7 marks a tremendous change. In Verse 7, he goes from the witness of God in creation to the revelation of the covenants of God in His written Word. He goes from the signs in the heavens to the *written* Word of God.

Psalms 19:7 - The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. (Etc.)

Verse 4 - Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, (line is the witness in creation - the constellations)

The zodiac is called *the house of the sun*, and that is where the sun dwells and moves, and you can trace its path across the heavens.

Psalms 19:11. . . Moreover by them [*the written Word of God* now] is thy servant warned: and in keeping of them there is great reward. Who can understand his errors, etc.

The servant of God dwells in the Word of God. Before the written word, they read the Zodiac; now they read the written Word of God.

In Genesis 12, God made a legal contract with a guy by the name of Abraham. In Genesis 11, something significant happened to change all of God's dealings with mankind. Paul said, in Romans 1, that God "gave them up." He was referring dispensationally, to this time period in Genesis 11. Men rejected the revelation of God written in the stars. They rejected it, they corrupted it, and they perverted that revelation, so God Almighty gave them up to walk in their own way. He said, *If you want to do it your way, just go ahead*. That decision was made right there in Genesis 11.

Astrology and the "horriblescope" that you turn to the back of the newspaper to read every day (because you think it is really smart and funny), is a satanic perversion of what God Almighty wrote up there. Because of that perversion and the development of that idolatrous system, God

gave up mankind as a whole. Hold Genesis and turn to:

Jeremiah 10:1-2 - Hear ye the word which the LORD speaketh unto you, O house of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

When watch the signs in heaven today, God says you are just heathen. In Verse 3 and 4, you've got a Christmas tree and the wreath and "Deck the Halls with Boughs of Holly!"

Jeremiah 10:3-4 - For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

The heathen worship a day that honors the sun god, December 22-25. All that is determined by the solstice, the movement of the planets, and it is godless paganism. If you can't read the Bible and then go by it, you ought to be told when you put up that goofy "Baal pole" in your living room, and bow down and worship that thing (pretending to worship the Lord Jesus Christ), that the Apostle Paul tells you to *FLEE* from idolatry. This is the most blatant idolatry, and it goes right back to Nimrod in Genesis 10.

Isaiah 47:13 - Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. [How much clearer could it be?]

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 14

There is some reading I want you to do in Mr. Baker's Dispensational Theology: Pages 104 to 141. That is four sections - 15 to 18. They are about the issues of the existence of God and the attributes of God, etc. You will notice the very last question on the exam sheet relates to the reading. It lists five (there are about eight) philosophical arguments for the existence of God and shows up on page 109, in section 16. You need to know both the cosmological argument, the teleological argument, the anthropological argument, the ontological argument, and the argument from congruity. If you have any questions about that material, ask me because we are not going to go over it in this lesson and that one question will be on the exam. The exam will be just on Romans, Chapter 1, which we will finish in this lesson. Also, the exam will not take all the class period; there will be 10 to 15 questions. The best way to prepare for the exam is to read Romans 1 about 10 times, and then study your notes. If you will do that, you will be able to answer those questions easily. The questions will cover just the high points.

Paul gives the details of his gospel, beginning in Verse 18. He starts with the wrath of God being revealed. We have seen in this passage (Verses 18-25), in some detail, how the Gentiles came to walk in their own ways; how they came to the point where they deserved nothing but the wrath of Almighty God to fall on them.

Romans 1:18 - For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

They have the truth, but they hold it in unrighteousness . . .

Romans 1:19-20 - Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him [*his power and his essence*] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

We have seen that the revelation from God is in two parts;

1. The inner witness - inside of man - that responds to

2. The outer witness in creation.

Man's problem was not that he did not have revelation. His problem is that he responded to the knowledge God gave him in a negative manner.

Romans 1:21-22 - Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, The ultimate cause of man's condemnation is a failure to give God the glory. (That is one of the questions on your test.) "They glorified him not as God, neither were thankful." That is why I want you to read that material in Baker's book (pp 104-141); it will give you an idea about some of the theological concepts with regard to God and his attributes. Once they rejected the doctrine, they began to "cover up" the knowledge and deny the revelation God gave to them. They tried to rationalize their position. They became vain in their imaginations - empty, foolish thinking. The light went out; their vain thinking was self oriented. They looked at themselves, "professing themselves to be wise." They developed their own human wisdom. Human wisdom has one aim. To get rid of God-consciousness. They rejected it and put themselves in His place - developing a system of thinking that gets rid of God. Man can not exalt himself until he gets rid of God.

In Isaiah 2 where it talks about the Day of the Lord, it is the day when the high and lofty looks of men are brought low. Why? Because the Lord shows up. When he shows up - not as a babe in a manger, (I used to preach on the street at Christmas time a sermon I called "Jesus is a big boy now!") - he shows up with power! When God shows up, man goes down. Meanwhile, man tries to cover up the light God revealed to him by developing theories of human wisdom, and he functions on human viewpoint. (Romans 1:21-22) In Verse 23, he begins to manufacture his own ways to walk in; he changed the glory of the uncorruptible God into an image made like unto corruptible man. Someone once said that God has created man in his own image and man is trying to return the compliment.

Romans 1:23-25 - And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the

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

Mark this: **The end of all apostasy is idolatry.** That is why apostasy is so dangerous. Apostasy means *a departure from the truth*. Any departure from the truth is dangerous because the end of even little bits of apostasy is idolatry. In the passage it is pretty obvious that man is religious because he is running blasphemously away from God into the pit of idolatry. He is running *from* God. That is man's nature.

Verses 18-22 give you the details of how it came about that the Gentiles began to walk in their own way. Mr. Stam calls Verses 21, 22 and 23 "How The Heathen Got That Way." I like that. How? They rejected the revelation and went on human viewpoint.

Verse 24 starts, "Wherefore," (Because they developed that system), He gave them up to walk in their own ways. From Verse 24 to the end of the chapter, you see what it means for a man to walk in his own way. 21, 22 and 23 tells why the Gentiles were given up to walk in their own ways. Verse 24 shows what that means.

In Acts 14, it says, "In time past he suffered all men to walk in their own ways." What does that mean? Well, Paul is telling you here.

Remember that the "giving up" there took place at a point in time when there was a tremendous historical event - the Tower of Babel. (Gen. 11) That is where God gave up the nations to walk in their own ways after repeated dealings with them.

Romans 1:24-25 - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

We went over those verses last week and talked about the religious system they indicate. Sometimes Verse 24 is said to be about homosexuals, but that is not about homosexuality. That is dealt with in Verses 26 and 27. This portion (Verses 24-25) is talking about illicit sexual relationships done in connection with religious worship. We checked that out in Rev. 2 - the idolatry in the tribulation (Rev. 2:14 and 20: teaching my servants to "commit fornication, and to eat things sacrificed to idols," etc.) This is Baal worship, an ungodly religious system. Note, in Verse 24: ". . . God also gave them up. . ."

Verse 26: "For this cause God gave them up . . ."

Verse 28: “And even as they did not like to retain God in their knowledge, God gave them over . . .”

Three times it is mentioned. That indicates God’s absolute, total abandonment of man: spirit, soul and body.

The details of the degradation that follows that abandonment is described next. They dishonor their own bodies between themselves; they change the truth of God into a lie and worship and serve the *creature* more than the Creator. That is called *humanism*. You may have heard something about that in these days. Humanism merely means *creature worship* - worshipping the human race. Man is the highest form of life; therefore man deserves to be worshipped. That kind of thinking and behavior comes in all shapes and forms.

Romans 1:26 - For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

The first thing that happens is they begin to worship themselves, professing themselves to be wise, they became fools. After they do that for a while, then they get in deeper. Sin is a downward spiral staircase.

“for even their women did change the natural use into that which is against nature:”

Now, that is sexual perversion.

Romans 1:27 - And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

That is a clear passage. There are no words minced in that passage. That passage *is* talking about homosexuality, not as an alternate life style, but as sin. There are three things you want to know about homosexuality:

2. It is unnatural (Vs 26)

Notice the expression, “even the women” in Verse 26. One of the most wicked things to see in my mind is a woman smoking a cigarette. You may not think so, but it really looks bad to me, and I think then as Paul does: “even their women . . .” Gentlemen, do you know you can judge a society by the standards it sets for its ladies? A woman has the capacity to be the crowning jewel of all God’s creation, and, at the same time, has the ability to be the

lowest of the lowest creatures. It got that bad - that “*even their women did change the natural use into that which is against nature: - [Perversion]; “and likewise also the men.”*”

God Almighty made you to function in a certain way. He made certain stimuli and certain responses in you a certain way. Then sin comes along and perverts it. It is *not* an alternate lifestyle, it’s perversion. It is sin, and it is *unnatural*, and God never made anyone that way.

It is an acquired lifestyle, no matter how many polls they take among the perverts who lie about learning it.

3. It is unseemly (Vs. 27)

The term in that verse, “burned in their lust” is a very clear expression referring to passion - they were passionately involved - “men with men working that which is unseemly. That means indecent; shameless. The result is that “they received in themselves that recompense of their error which was meet.” Folks, you never meet a happy one. They might present a liberated outlook on life, but when they lay their heads on their pillows at night or get alone, they are the most miserable, empty wretches that ever walked on the face of the earth. They get their judgment in themselves.

This is called sodomy in Genesis 19, which is where you will read about Sodom and Gomorrah. The sin of Sodom was homosexuality. We call it sodomy on our law books. In Leviticus 20, this kind of sexual perversion is described, and it says the land would spew them out if they did these things. God said about Sodom that he turned the cities of Sodom and Gomorrah into ashes - condemning them with an overthrow - making them an example to those that thereafter should live ungodly. That is God’s attitude toward sexual perversion. (2 Pet 2:6)

4. It is curable.

1 Corinthians 6:9 - Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, (homosexuals)

11- And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

In the Corinthian church, there were people who had been homosexuals prior to their conversion. God cured them of it, just as he cures a thief or a covetous man, etc. So there *is* an answer, and it is in the gospel.

When it becomes prevalent in society is when society is on that downward slide. When those

Gentiles in *time past* were left separated from Israel (after God made the covenant with Israel), and they walked in their own ways, God left them in the darkness they chose. Remember the reason they were in the *time of ignorance* is that they rejected God; they didn't want God, so God gave them up and chose out a people from among them and made a chosen nation of them, called Israel.

Paul is describing the condition of those Gentiles and showing that they deserve the wrath of God on them.

After the apostles witness to Israel under the power of the Holy Spirit, and the nation refuses, the next order of business was to have been the wrath of Almighty God. Israel was set aside with those Gentiles - in the same condition as the Gentiles. We will study later on, in Romans 1:21-23, about all those things the Gentiles did in ignorance. Israel got the Law from God, and they did the same thing the Gentiles did - they rejected it. They were all akin to Adam. We are all kin to Adam, and all need a saviour.

Instead of God pouring out his wrath on the rejecting nation of Israel, he withheld his wrath and poured out his grace instead. Paul is demonstrating, in Romans 1, that man absolutely deserved the wrath of God.

Romans 1:28 - And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; That was the problem: they did not want God. Because they did not want God, God gave them over to a reprobate mind. The word "reprobate" means *morally unprincipled*. God gives them just what they want. You need to be careful when you read that BOOK. You can get anything you want out of that Book. Remember this verse?

2 Thessalonians 2:10-12 - And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

That isn't God saying, *I choose you so you can be damned*. No, God is saying, *Here is light; here is some knowledge; here is some information*. And man said he wasn't interested; he didn't

want it. So God said, *Well, if you feel that way about it, okay!* And God lets them go, and this is what you are seeing here - the result of that.

God does not give man up because of sin. He gives the man up TO his sin. That is a very important distinction to note.

Those three passages where it said that “God gave them up” and “gave them over”, etc., registers the terrible fact that God abandoned man. There is no such thing as *The Fatherhood of God*. There is a

Brotherhood of Man, but there is no *Fatherhood of God* in the redemptive sense. He is GOD. He is Lord. There is no doubt about that. But imagine saying that you are *daddy* of everybody in Chicago. You’d look out there at all the perverts, criminals, liars and cheats, and you would not want to claim being the *daddy* of all that! Imagine saying that about God. God abandons men when they turn their back on him. What men call “freedom of conscience” merely means that God has given them up. What men call liberty, growth, sophistication and coming of age, etc., is just the fact that God Almighty let them go and doesn’t deal with them anymore. He once pricked their conscience, but now they are free to go their own way. Scripture says he “gave them over to a reprobate mind to do those things which are not convenient.” A *reprobate mind* means a profligate mind.

Jeremiah 6:19 - Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

They get the “fruit of their thoughts.” God did not ordain them to be damned. That was their own desire. Hold your place in Romans 1, and look at the same detailed progression in Romans 1.

Ephesians 4:17-19 - This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Paul said, *Here is the way the Gentiles walked:*

- *in the vanity of their mind* - [they became vain in their imaginations]
- *having the understanding darkened* - [their foolish heart was darkened]
- *being alienated from the life of God through*

the ignorance that is in them, because of the blindness of their heart - [professing themselves to be wise they became fools]

- past feeling, have given themselves over to lasciviousness (excessive passion) to work all Uncleanliness with greediness (cf Rom. 1:25 - 32)

The reprobate mind is described for you in Romans 1:25 to 32. The worse punishment that God could give man is to give man over to himself - to his own mind - because the mind of man is filled with these things:

Romans 1:29-31 - Being **filled with** all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

The sense of that verse is to be stuffed full of all those horrible things. FULL of fornication. 2 Peter 2:14 that says they have “eyes that are filled with adultery and cannot cease from sin.” Think about that a while. A man can’t look at a woman or a woman look at a man without committing adultery. That is what this is about - being filled with those thoughts so that they control you.

Wickedness, covetousness - that’s being greedy. You can look around you and see all this. Deceit: I was once looking for an item I wanted to buy. If you go to buy something today, they try to sell it to you in the craftiest way they can, without telling you the truth. They don’t want you to be able to compare things. I wanted to buy a “big ticket” item for the house for one of our children, so I wanted to shop around and get my money’s worth. I shopped around and learned about all the brands and compared them. But I found out in the process that each salesman would tell me something negative about the other product. I discovered I was dealing with a lot of liars and deceitful people. They think you have to be that way to sell today. That is what all that verse is about.

The word “malignity” means someone has an evil disposition. It comes from “malice.” We use malignancy today to speak of diseases, though the word did not start out meaning that kind of thing.

“Inventors of evil.” Imagine people who would just keep thinking up new ways to sin. I call the next verse, “the depths of sin.”

Romans 1:32 - Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Not only do these people *do* all those nasty things, they enjoy doing them. Even though they have the light, they heartily approve and applaud other people in the doing of these evils. That is the “end of sin.” The “depths of sin.” It is how low sin takes people. They not only defy God Almighty, but they will rejoice and have pleasure in other people that do it. We can see that in other passages. In Ezekiel 32, it is talking about Pharaoh coming up against Israel and fighting against God:

Ezekiel 32:17-20 - It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. . .

Egypt is wiped out.

Ezekiel 32:31 - Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD.

That rascal looks out over all those of his own army that got killed and was comforted by it.

That guy is in hell. Look back in Chapter 31.

Ezekiel 31:16 - I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. 17 - They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

It sounds just like the devil.

Notice:

Ezekiel 31:2-3 - Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar

in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. . .

Ezekiel 31:8 - The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

Was Pharaoh in the garden of God? Who was? The devil. Do you remember in Ezekiel 28, where the prince of Tyrus stands for the devil? This is the same thing.

Ezekiel 31:9 - I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. (The devil)

Ezekiel 29:3 - Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

Ezekiel 32:2 - Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Pharaoh was a type of Satan in the passage, and it is saying that when Satan gets down into hell and is thrown into the Lake of Fire, he will be able to look out over all the multitude he influenced and be happy about it. Imagine that. That is the depths of sin. In Rev. 2, it is called “the depths of Satan.” He is sin personified; he is comforted over the damnation of people.

Now, we have some of that in us. That is part of Adam. When Paul said, “. . .In me, (that is in my flesh), dwelleth no good thing,” and when he talked about this body being the “body of sin,” that is what it is all about and it is where sin leads. The way man was walking in those times of ignorance leads right on out to the time when the wrath of Almighty God falls on him, and he deserves nothing but that, said the Apostle Paul. In a believer, the Holy Spirit can check that behavior. That will explain for you a lot of what goes on in the world. If you ever try to understand sadism and masochism, etc., where people take pleasure in having pain inflicted upon them - and even worse, they take pleasure in inflicting pain on others, think about these passages and you will have better understanding. Sin is of such a nature that you can never satisfy it. These people know what God said. They know God is going to judge them and they do

it anyway. And when that isn't enough, they get other people to sin with them.

If you want to avoid that end, leave sin alone by not making the negative response toward God by failing to give Him the glory. (Verse 21)

Men deserve the wrath of God. It is because of God's *grace* that his wrath has not fallen yet. As Paul begins to give you the details of the Gospel of Grace, he *magnifies* God's grace by telling how man is going to his end by walking in his own ways.

Next week, we will begin Chapter 2 and see how he deals with a different class of men - a type who

sees the behavior we just studied and says, "Well, I'm not like that. I don't do those wicked things." We will see about him in our next lesson.

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 15

T E S T

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 16

If you wanted a title for Chapter 1 of Romans, it would be “Man’s Ruin.” In Chapter 2, it would be

“God’s Wrath.” We *began* studying the wrath of God in Chapter 1, Verse 18. Paul begins giving the details of his gospel by detailing the issue of the wrath of God. We saw that the world was wicked, and delighting in its wickedness, and the world was lost. In Chapter 1, God gave them revelation, and they refused it. They responded negatively to it and began a great cover-up to try to hide the knowledge of God, walking in their own ways. Paul detailed some of the ways man did that. He dealt with the historical illustration of God giving up mankind at the Tower of Babel (Gen. 11).

In Chapter 2, Paul shifts gears, and now, he is not going to be dealing with the heathen unbeliever.

You have seen me draw this chart many times, demonstrating the calling out the nation Israel from those heathen nations, and he leaves the Gentile nations to walk on in ignorance. They go on in their own ways.

_____ (Romans 2 - Paul deals with these people)
Circumcision (Israel) (Gen. 11)

_____ Middle wall separates from

UNCircumcision (Gentiles -The Nations) (Romans 1 deals with these people)

God called out Abraham and gave to him covenants and promises. He made of him a great nation.

Now as Paul writes the Book of Romans, God has set Israel on the same level with the Gentile nations - in unbelief. Israel considers herself as being “a cut above” the nations, but Paul addresses them as being on an equal footing with the unbelieving nations, because they have rejected their Messiah. In Romans 2, you will be reading about the self-righteous moralizer. In

Romans 1, the world says there is no righteousness in me - in *time past*; I just deserve the wrath of Almighty God. But that is not what the self-righteous fellow says, is it? Instead, he says, “I deserve it. I am good.”

In the first sixteen verses, Paul deals with the moralizer. He does not name the Jew, but we will see that is who he refers to as we go through it. From Verse 17 to the end of the chapter, he deals with Israel by name.

Romans 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

In that verse, he begins to talk with them about their religion.

In the beginning verses, he shows them as having that better-than-thou attitude. In your ministry you will find people just like this. They are extremely lascivious, who not only sin and enjoy it, but who enjoy getting other people into it with them. You will also find other people we call “Goody Two-Shoes.” They will be just like those in Chapter 1, Verse 20:

Romans 2:1 - Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Those people in Chapter 1 were producing human good, and these people were producing human evil. *The tree of the knowledge of good and evil* in the garden of Eden had those two kind of fruit - good and evil. Human good is just as unacceptable to God Almighty as human evil. That is the point in Romans 2:1-16.

The unsaved heathen looked at the religious nation and called them hypocrites. On the other hand, the self righteous religious looked down on the heathen. It is no different today.

Luke 18:10-13 - Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

The point is: When Paul begins to present his gospel, he lays the cards out so that a wicked, ungodly man or woman - down in the gutter of life - is identified as deserving the wrath of

Almighty God. So he says in Romans 2:1: *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.* Write down beside that verse in your Bible a reference to Prov. 27:19:

Proverbs 27:19 - As in water face answereth to face, so the heart of man to man. When you look into water and see your reflection looking back at you, it is like looking at someone else, and seeing what you are made of - flesh. When you condemn someone else, you are condemning yourself. "For thou that judgest doest the same things." These people are trying to cover up who they are by condemning someone else. The heathen in the last chapter have a cover-up scheme in Verses 21-24,ff.

The people in Chapter 2 are on the other side of the spectrum. In Chapter 1, you see human evil, which calls for the wrath of God. Human good rears its head and says, "Well see, I'm not like *that!* I deserve the blessings of God." But Paul said that human goodness deserves the wrath of God, just the same as human evil.

Romans 2:2- But we are sure that the judgment of God is according to truth against them which commit such things.

Romans 2:3 - And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Human good is no refuge from the wrath of God, just as human evil is no refuge from God's wrath. You will meet this kind of people in your ministry. You will probably meet more of those trying to do human good than human evil, depending on your situation; but they all stand the same before God.

Romans 2:4 - Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Look at how Paul multiplies terms in that verse: the goodness of God, the forbearance of God (his self-restraint to keep from pouring out his wrath), the long suffering of God. They deserved to have the wrath of Almighty God poured out on them; but instead, he poured out his GRACE. That is forbearance. He held back the wrath. About the longsuffering: Paul spoke of himself being "a pattern to them which should hereafter believe." (1 Timothy 1:16) See II Peter 3:15, a dispensational context.

" . . . not knowing that the goodness of God leadeth thee to repentance?" *Don't you understand*

that God has been good to you? He has given you rain and crops. He's given you life and breath and opportunity for salvation. Those things should lead you to love him and respond to him, but instead you get stuck on yourself. That is what human nature is like. You and I are just like that.

Romans 2:5-6 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds:

In Verse 4, where Paul said, “. . . the goodness of God leadeth thee to repentance” - that is what it *ought* to do. But, instead, they responded negatively to God's goodness. In Chapter 1, God gave them a witness to which they had a negative response. In Chapter 2, they have further witness, but instead of it leading them to repentance -to trust Him - instead of changing their minds about themselves, and acknowledging their sinful state and God's righteousness, it hardened their impenitent hearts.

You need to know the difference between penance, penitence and repentance. The first two are religious terms used by the world.

Penance - A payment for sin; that is something you do to pay for your sins.

Penitence - Sorrow for your sins.

Repentance - A change of mind.

Evil people never call themselves evil. They say they are *liberated*. They are liberated from God, because, as we learned in Chapter 1, GOD GAVE THEM UP. They live in evil because God has given them up to live the way they *want to* live. When you come to believe that you are wrong, and God is right, you are repentant - you have changed your mind.

Romans 2:6 - Who will render to every man according to his deeds:
Remember in Verse 2, “. . .the judgment of God is according to truth . . .”

PRINCIPLES OF GOD'S JUDGMENT

This tremendous passage in Paul's epistles lays out the principles and procedures of God's judgment - principles by which God's judgment is going to be carried out. Men will meet God, and be judged by God, according to a pre-determined set of standards. Paul puts those principles

forth in Verses 1 to 16. How does God judge men?

1. According to truth (Vs. 2, 3)
2. According to accumulated guilt (vs 4, 5) -the issue of degrees of punishment
3. According to works (Vs. 5,6)
4. Without respect of persons (Vs. 11,12)
5. According to the light received (Vs. 13-15)
6. According to Paul's Gospel (Vs. 16)
7. Reaching to the secrets of men's hearts (Vs. 16)

In this chapter, Paul is looking back at those in Chapter 1, and saying that these moralizers are trying to cover up their equally sinful condition just as those heathen did. He tells them the wrath of God is going to fall on them both; they *both* deserve it. Paul reasons with them as to why this is so:

Romans 2:2- But we are sure that the judgment of God is according to truth against them which commit such things.

3 - And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

In other words, your attempt to cover up the reality of your own situation is not going to stop God from dealing with it. God knows the truth of your heart. You can fool anyone else, but you cannot fool God. God Almighty is going to judge you on the basis of the reality, not the appearance - not even your words, if your words don't convey the truth in your heart which God can see. Remember that verse that says God looks on the heart:

1 Samuel 16:7- But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Psalms 51:6 - Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Proverbs 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

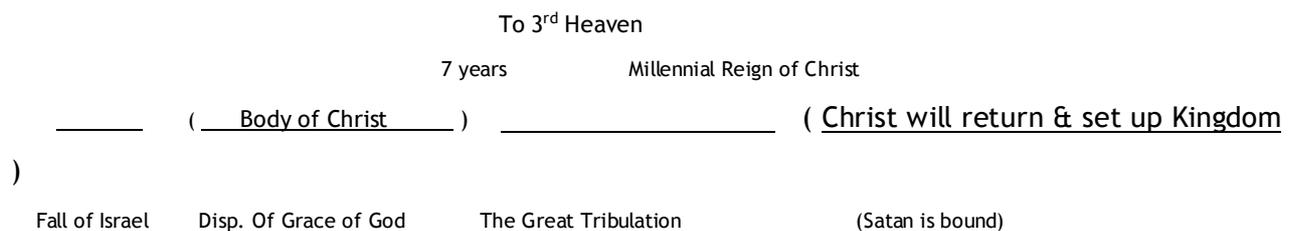
Back in Romans 2, Verse 4, he argues further with them. They had more knowledge than did the people in Chapter 1. They knew about these things:

Romans 2:4 - Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Paul was near tears as he cried out to them, *“Don’t you understand what God is doing? Don’t you know all those things are meant to cause you to turn to Him?”* Yet . . .

2:5 - But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Notice they “treasured up” unto themselves “wrath against the day of wrath.” That expression, the “day of wrath,” brings us to consider a dispensational context you will need to understand. There was the fall of Israel, followed by the dispensation of the grace of God. Christ will come one day, and the Body of Christ will be raptured out and go be with him in the third heaven. On the earth, the great tribulation period will take place.



Satan will be bound in the bottomless pit, and Christ will rule and reign for a thousand years. At the end of that one-thousand years, Satan will be released. Then the heavens and the earth flee away, and that will give way to the Great White Throne Judgment.

AGES TO COME:

1,000 Yr. (Millennial) Reign of Christ | Satan loosed- heaven & earth flee | Great White Throne

The dead from hell are brought up for that judgment, and then they are cast into the Lake of Fire.

That tribulation period is called the “time of wrath.” John the Baptist calls it “the wrath to come.”

1 Thessalonians 1 says that, “we have been delivered from the wrath to come.” We won’t go through that period of wrath. It is obvious in Romans 2, that Paul is talking about the Great White Throne Judgment - a time when sinners stand before God Almighty in the final judgment. Why then, is that period immediately following the Rapture of the Body of Christ called, “the time of wrath”?

Revelation 20:11 - And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Compare that with the following verses:



Job 14:12-14 - So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.



Job was talking about his resurrection; saying his resurrection was going to come when God’s wrath is past. But there is something that Job *and* the Apostle Paul (in Romans) don’t have in their frame of reference with regard to what prophecy says. That is the issue of the Millennial Kingdom, a one- thousand year reign of Christ. There is only one place in the Bible that the kingdom is ever described as lasting for one-thousand years: Revelation 20. Prior to the time that John wrote Rev. 20, no one understood anything about that thousand-year kingdom. The kingdom does not last for one-thousand years; it lasts *for ever* - it never ends. What happens is that it begins, then goes for one-thousand years, and *then* there is a purging from the kingdom of Satan and all unbelievers. That thousand-year period is like a parenthesis, just as the Age of

Grace is a parenthesis in the Prophetic Program. This is a parenthetical insertion of information that, prior to that time, they did not have.

Therefore:

2 Peter 3:10 - But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

12 - Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

That passage is talking about the Second Coming of Christ after the rapture of the church, and Peter describes the heavens and the earth melting away. Yet Revelation 20 describes that as being at the end of the millennium. In order to shorten this so that we can get on with our lesson: The Day of Wrath is seen in Prophecy as extending more and more, but is interrupted by the beginning of the earthly kingdom. It then resumes, and culminates in that final judgment. When Paul talks about the “day of wrath,” he is not only speaking about the tribulation period; but in Romans 2, he is speaking about the ultimate culmination of the righteous judgment of God Almighty. Therefore, the *Day of the Lord* extends from the Great Tribulation all the way over to the Great White Throne Judgment. That whole period of time is described in your Bible as *The Day of the Lord*. That terms means, it is the time period in which the Lord Jesus Christ gets everything that is coming to him, and, everything else is brought low. We are presently living in man’s day, but from the time of the tribulation all the way to the Great White Throne judgment is THE DAY OF THE LORD. That day is a time of wrath which is interrupted by the thousand years of peace, when the kingdom on earth is ruled by Christ from the throne of David, but it breaks out again after that. So when you are reading Revelation 20, you are reading about the day of wrath and the revelation of the righteous judgment of God that Paul was talking about in Romans 2.

Paul expected that to take place without that thousand-year interruption. He expected that kingdom to go right on after Christ returned to earth - into eternity. Revelation tells us about this thousand-year inter-calendar period. When we study Revelation, you will see why that is there.

Revelation 20:12 - And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

This is the issue of accumulation of guilt, and in the Lake of Fire (which is where all these people end up -Vs. 14,15). There are *degrees* of punishment, if that's any consolation! (As if having a heater at 1800 degrees blowing up your back is any better than having it 2700 degrees blowing up your back!) God will punish the unsaved on the basis of the accumulation of the guilt. As in Romans 2, the more hardness against God's witness, and the more impenitence - lack of sorrow - there is, the more wrath there is going to be.

Here's a little story: (while you look up Matthew 10:) I was preaching one day in a jail in Alabama, and there was a heckler in the group. He was smoking a cigarette, and he asked me, "Preacher, does smoking send you to hell?" I thought about my response, and came back with, "No, it won't send you to hell. It will just make you smell like you have been there." He kept heckling me so I asked him, "Are you saved or are you lost?" He laughed as he replied that he was lost. It isn't good advice to tell someone like that they can just go ahead and go to hell if that is their choice. They might be going to hell, but the more wicked they are, and the more they "treasure up" that wrath, the more punishment those *works* will earn. Degrees of punishment is "according to their works."

Matthew 10:14-15 - And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

He is saying that, in the judgment, Sodom and Gomorrha won't have it as bad as these people have it, because they rejected the word of the kingdom when it was preached to them. Do you see the degrees there? More light - more responsibility, more opportunity, more judgment and more wrath is yours. The greater the light - the greater the privilege - the greater the sin and the greater the wrath. There *are* degrees of punishment. One might say that if their grandma, who was a sweet, kind person, was going to hell and Hitler was going to hell, that would not be

justice. That would be correct if there were no degrees of punishment. But God is not going to give the same punishment to both of them. Hitler will get it hot and white! And perhaps Grandma will have a different degree of heat. It will still be hell; it will be loss and terrible, but the Word says that God is going to reward them according to their works. So there are degrees of punishment based upon accumulated guilt; and God is a God of justice. Remember, we are talking here about unsaved people and the degree of accumulated guilt they have.

You and I have an opportunity to lay up treasures in heaven for ourselves. Unbelievers are also accumulating treasures of wrath.

Romans 2:6-10 - Who will render to every man according to his deeds: (Notice what the works - deeds - are.)

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

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

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

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

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

That passage gives the basic principle of God's justice. You can count on God Almighty to do the right thing. When God judges a man, it will be on the basis of for what the man sought. (Vs.7) There is an infallible rule in your Bible that you get that for which you seek. When you come to the Bible wanting the truth from it, that is what you will get - the truth. If you come to the Bible wanting to prove yourself right and everybody else wrong, you can get that, also. When God puts a man in hell, he will have good reason for doing it. God's judgment is on the basis of divine justice, i.e., he does not put men in hell who do not deserve to be in hell. He puts them there on the basis of their own activity - based on what they sought after. Therefore, God's judgment is on the basis of the man's deeds.

And it is not that somewhere, in eons past, God determined that a man had to go to hell. God's judgment is based upon his own divine justice. God Almighty does what is right.

The great principle of God's dealing with man is stated in the passage: equality on the basis of God's justice. Vs. 11 - *For there is no respect of persons with God* - equality. At the judgment man will not be able to strut his stuff, or claim ignorance to save himself from punishment. Every man will face it on the same basis: truth, guilt and God's justice.

Here is an observation: any punishment that is just, fits the crime. There is an equity between the two. That is why capital punishment is an equitable punishment. Capital punishment is not dealt out for someone that robs a gas station, but it is to someone who takes another's life.

Question by student: Who is the "we" in the following verse?

Romans 1:5- By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Answer: Paul (The "we" is an editorial pronoun.)

GRACE SCHOOL OF THE BIBLE

BASIC BIBLE DOCTRINE

ROMANS 101 - 17

Romans 2:11 For there is no respect of persons with God.

God's judgment is based on a scale that does not cater to personalities and special people. You want to carefully note that statement - that God is not a respecter of persons. That statement is made in relationship to salvation and judgment. It is not a statement saying God does not respect nations, because he does. It is not a statement saying God does not respect races, because he does. It is not a statement saying God does not respect classes, because he does. It is not a statement that says that God has absolutely, totally - in every area, no respect of individuals, because he does.

It is saying that in the matter of judgment, whatever your nationality, race, individual advantages or disadvantages, it will make no difference to God; for he will judge equally and completely by his own standards: by truth, by divine justice - without any respect for you are or what you were. This verse is repeated a couple of times in Paul's epistles, and people sometimes use them in the wrong way. You have frequently heard in this country that "all men are created equal." You know better than that! You know good and well that all people are not created equal. Just look around you. We are not created equal in appearance, intelligence, economically or any other way. That is a fact. God did not create Israel and the Gentiles equal. Just because the Declaration of Independence said so does not make it so. In these passages, it is talking about equality with regard to judgment. In another passage it refers to salvation in this age. But that is not what the Declaration of Independence means. The point here is that you should remember when that comes up that the Bible is referring to *judgment*.

It does not matter whether you are a moralizer like this person in Chapter 2 who says, "I don't do this or that," as he tries to cover up his own errors by criticizing the other guy; or whether you are the blind heathen in Chapter 1. God is going to deal with *you*. Everyone of you is going to give account of *himself* to God. So, the principle of judgment is total equality.

One of the principles of God's judgment is that there is no respecter of persons with him. There is respect of persons in other matters, such as the dispensational differences between Israel and the Gentiles. There are all kind of things like that, but in the matter of judgment, when a lost

man faces God in that last judgment:

Romans 2:12-13 - For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

It won't make any difference what kind of knowledge you have; God is still going to judge you. Verses 13 to 15 are one thought dealing with how much light you have.

Romans 2:13-15 - (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

While the first sentence is a hypothetical statement, it is a truth. The issue is not what you hear and know but, rather, doing it. If you could do the things in the Law you would have salvation, but you cannot. The Gentiles did not have the law. God did not give it to them; he gave it to Israel. When the Gentiles did keep some Law it was because of the moral conscience in them. That is a great dispensational verse.

Think about that passage and your conscience. The idea is that the Gentile does not have the law but he still knows some things. He does by nature the things contained in the law. There is a knowledge in these Gentiles making them morally conscious. When you go back to Chapter 1, you see it in Verses 19 and 20. We discussed how God has put a witness in every man: an outer witness of creation, and the inner witness of conscience that responds to the outer witness. You will hear people ask, "What about the heathen who have never heard the gospel?" Someone once asked me, "Where do the heathen go?" My answer: "Walgreen's, Sears and Montgomery Ward." People think the heathen are some half-naked savages over in dark Africa or Brazil or somewhere like that, but there are heathen all around the world - all around us. People get the idea the heathen don't know about God, but the passage in Romans 1 says they *do* know. If they followed what they knew and walked in the light they have, that light would bring them to the gospel. Instead, they refuse the revelation. They don't want it and walk in their own ways. Look at this passage we are studying: they do by nature the things contained in the law. They

have a sense of moral blameworthiness, of right and wrong. Verse 15 shows the work of the law written in their hearts. What is the work of the law? Look at Chapter 4, Verse 15.

Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

The work of the law is to condemn. In our passage, we see how the work - the law - condemns.

“. . . their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.”

They violate their own moral sense of right and wrong, and their conscience condemns them. You see the “work of the law” - that condemnation produced inside them, so they use one of two evasions. There is not a psychologist, a philosopher or a psychiatrist in America today that doesn't run one of these two routes in handling the guilt problem:

1. Their conscience accuses them - they are weighed down with a load of guilt. Or,
2. Excusing themselves, they shift the blame. (The Devil made me do it!)

Either of them imply the guilt is there. You want to remember Verses 13, 14 and 15: the heathen know. They have working inside of them a moral consciousness that demonstrates that they know because it condemns them. They erect great, sophisticated systems to get around that condemnation. Modern Psychology is designed to get rid of one thing - guilt. The result of guilt is depression. There is but one way to get rid of guilt, and that is absolute, total forgiveness. God Almighty stands ready to exchange your guilt, fear and shame for his forgiveness. There is no other place to get it but from him because he is the one who is offended. That realization is down inside the heathen.

The heathen reject what they know and try to get around it. When God judges them, he will judge them on the basis of what they do. They did not have the law, so God is not going to judge them on the basis of the law.

Romans 2:12 - For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

The law will not judge the person who did not have it. He would not be held accountable to do those things until he had the covenant - the Mosaic Law. God will judge him according to the light he had.

Romans 5:12-14 - Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, (a willful violation of a command) who is the figure of him that was to come.

They don't violate the Law, but they still die. Sin kills. Ignorance does not exempt you from it. When it comes to sin, man is not ignorant. You will meet people who will devise ways through their systems to try to convince you, or themselves, of their ignorance. When you talk to people like that, the way is not to try and tear down their *system*. The silliest thing to see is Christians trying to convince people that Evolution is wrong. You *can* convincingly demonstrate that Evolution is a scientific impossibility, but what have you accomplished? You win, but you send them off looking for another *system* or another reason to get around God. Christians should not try to defend the Gospel by tearing down the silly system some dumb human devised to try and get around God. You take that Bible and give them the Truth - give them the Gospel. Go to the heart of the problem, and the heart of that man's problem is guilt and sin. Give him an answer for that.

Proverbs 18:1 - Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

Here is a guy going after wisdom, human viewpoint - trying to get much education and learning.

Proverbs 18:2 - A fool hath no delight in understanding, but that his heart may discover itself.

That fool is not trying to understand and get wisdom in order to know God, but wants to discover *himself*. He studies looking for an alibi to do what *he* wants to do. The greatest brains in this world do not know where they are going to go when they die. All their degrees, etc., are just a mechanism to protect themselves against the Bible - God's Word. It is just an unsaved man's way of getting around acknowledging that he needs to be saved by Jesus Christ. When you are dealing with people, take a lesson from Romans 2 and go to the heart of the issue. Ignore the educated rumblings. Paul goes to the heart of the matter. He said if you *don't know*, it is going to kill you and if you *do know*, it is going to kill you. The guy that knows more will have more for

which to give account. The heathen, therefore, do know (it's inside them). The heathen you work with know, so don't waste your time dealing with all the "systems" they are involved with, but go to the heart of the issue. Give them the Gospel.

We are going to skip the parenthesis this time and go on reading:

Romans 2:12 - For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

Romans 2:16 - In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Notice that God is going to judge men, and the judgment will extend all the way to men's secrets. There is another passage like that:

Ecclesiastes 12:13-14 - Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

You will want to memorize those two verses because there is power in them.

In the day when God shall judge the secrets of men . . . (Vs. 16)

Looking ahead to the final day of judgment (the Great White Throne Judgment at the end of the Millennium). There are a number of different judgments in the Bible:

Jesus Christ dies at the Cross and the believer's sin is judged there - in Him.

The Body of Christ faces the Judgment Seat of Christ - Only the members of the Body of Christ.

The nation Israel is judged during the Tribulation - the time of Jacob's Trouble.

Christ then returns to earth and sets up his kingdom and the judgment of the nations occurs through the millennium.

At the end of the 1,000 year reign of Christ, the heavens and the earth flee away, and the Great White Throne Judgment occurs. All the lost dead, are brought out of hell, judged and cast into the Lake of Fire. (Rev. 20)

Romans 2:16 is dealing with that Great White Throne Judgment.

Notice Paul says God is going to “judge the secrets of men by Jesus Christ.” That is who will judge them.

Acts 17:30-31 - And the times of this ignorance God winked at; **but now** commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

But Now - (The Age of Grace)

Time Past - (The times of ignorance, when God allowed the Gentile nations to walk in their ways)

Paul said that time is over, with and NOW God commands all men *everywhere* to repent. The Gospel of the Grace of God goes out to *all* men without any distinction and is a commandment to all men to change their minds about their need of a Saviour. The reason is in Verse 31: because God Almighty has appointed a day to judge the world in righteousness BY JESUS CHRIST. He gave assurance of that in that he raised him from the dead and as a part of Paul’s message, he proclaims that judgment. Romans 2 deals with the wrath of God. His wrath finds its culmination in that judgment. That is the introduction to Paul’s gospel - the first issue he deals with - God’s judgment. The assurance of that judgment is the fact that God raised Jesus Christ, and he is a living Saviour and Judge.

John 5:21-22 - For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but **hath committed all judgment unto the Son:**

God the Father has given into the hands of God the Son the office of judging men. Why?

John 5:27 And hath given him authority to execute judgment also, **because he is the Son of man.**

The one that sits on that throne in the Day of the Lord and judges mankind, lost men, will be the one that also hung on that cross and died for those sinners at Calvary. The one who died for sinners is going to be their judge. That will explain what Paul means in Romans 2:16. The focus of Paul's Gospel is the finished work of Christ. People ask how God could judge people from Time Past according to Paul's gospel if they didn't have Paul's gospel. How did a man get saved in Time Past? We now know that he got saved on the basis of the blood of Jesus Christ.

Romans 3:21 - But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Romans 3:25 - [Talking about Jesus] 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;

These "sins that are past" were remitted by God Almighty - he forgave them on the basis of the satisfying sacrifice that Jesus Christ made Calvary. They did not understand that; God did not tell them. We now know (by the full revelation given us through the Apostle Paul) how God was free to forgive ALL men's sins in every age on the basis of the shed blood of Jesus Christ. Therefore, lost men of every age will face the one who had provided the salvation for them that they refused.

Romans 16:25, 2 Timothy 2:8, Galatians 1:11,12, 1 Corinthians 15:3, 2 Cor. 4:3, 1 Thes. 1:5 and a couple of other verses, refer to "my gospel," "our gospel," "that which was delivered unto me." These are companion verses to the "my gospel" in Romans 2:16. When Paul uses that expression, it distinguishes the gospel committed to him in the Age of Grace from the gospel committed to Peter in Time Past.

Paul turns his attention to the Jew now as we continue in Verse 17 of Romans 2.

Romans 2:17-20 - Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor

of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Now, that is some boast!

Romans 2:21-24 - Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

Those are hard verses to take unto yourself when you read them. That is a scathing, penetrating look into this man's religious, hypocritical heart. Jesus said to the Pharisees in Matthew:

Matthew 23:27 - Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

This is a classic example of what religion does to people. It makes them pompous, with a lot of outward regulations, but without heart. That is why outward standards fail; they don't put anything inside.

Romans 2:24 - For the name of God is blasphemed among the Gentiles through you, as it is written.

The name of God is evil spoken of by the unsaved people. He is blasphemed because of the unholy living among those that bear his name. The Jews represented Him. They were God's people; they carried the name of Jehovah, and when they violated God's standards, which they professed to keep, that was blasphemy. Others would look at them and say, "If that's what their God is like I don't want anything to do with him." Let me show you some passages in the Old Testament where that happens.

It is easier to teach this passage in 2 Samuel as applying to the Jew back in Time Past than it is to realize that you are going to face in your ministry, day after day, what you are reading about here. And the real problem is that you are going to face some of this in yourself.

2 Samuel 12:5-9 - And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely

die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

Do you remember that David stole a man's wife and then had the man killed to cover up his sin? Notice what he says in Verse 13:

2 Samuel 12:13-14 - And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

David gave occasion to the enemies of the LORD to blaspheme by his ungodly, unholy lifestyle. Sin in your life brings reproach on God Almighty. You will want to think that through a while. David's was a sin of the flesh. Here are some religious sins:

Ezekiel 36:20-23 - And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

You see, God is interested in the honor of his character, of who he is. When you and I say we represent him, and by our lifestyle we are showing forth less than him, it causes people to think evil of him. You and I cannot take Romans 2 and throw it off on Israel or those Jews back in the

Acts period and say it only applied to them. You will face that in your ministry and in yourself.

2 Timothy 2:19 - Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ **depart from iniquity.**

1 Timothy 6:1 - Let as many servants as are under the yoke count their own masters worthy of all honour, **that the name of God and his doctrine be not blasphemed.**

If that servant won't serve his master as unto the Lord God, the doctrine he professes to believe will be blasphemed. Your conduct is important.

Young women:

Titus 2:5 - To be discreet, chaste, keepers at home, good, obedient to their own husbands, **that the word of God be not blasphemed.**

Young men:

Titus 2:7-8 - In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, **having no evil thing to say of you.**

When the opposition comes, you want to have a lifestyle that will bear absolute scrutiny and will not give any offence to the doctrine you believe. If the adversary cannot get you to compromise doctrine by bringing in error, he will bring reproach on the doctrine through your lifestyle. So be careful to not let that happen.

Again, the issue in Romans 2 is the religious Jew who has high status. What God wants is obedience to His word first and foremost. This guy has the Word and all the information, but he is not obeying it. He has the form but not the reality.

Romans 2:25 - For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Circumcision is the sign of the Abrahamic Covenant.

Romans 4:11- And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: . . .

In other words, the circumcision was a sign that the man believed God. Abraham's descendant

comes along and is circumcised. That should say to people that they believe God. They have been separated from the world unto God - they are God's people. It profits *if* you keep the law; *if* you are a *doer* of the law, not a *hearer* only.

25b - but if thou be a breaker of the law, thy circumcision is made uncircumcision. It does not do any good to have the *sign* if you don't have the substance inside.

Romans 2:25-28 - For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

The real Jew at that time was not a guy who could say, "We have Abraham as our Father" (as in John, Chapter 8).

Romans 9:6 - Not as though the word of God hath taken none effect. **For they are not all Israel, which are of Israel:**

You could be a physical descendant of Abraham and not have the *faith* that Abraham had; therefore, you would not be a real one. You can be a lost Jew as well as a saved Jew.

Paul is not talking here about a Gentile being a spiritual Jew. He is talking about a real physical descendant of Abraham and showing that it is essential to be a *spiritual* descendant.

Romans 2:28-29 - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Paul is making a distinction between those who are physical descendants of Abraham and those who are the spiritual seed, the saved among Israel.

About the circumcision of the heart:

Deuteronomy 10:12 - And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with **all thy heart** and with all thy soul,

God Almighty wants a heart worship from his people.

Speaking of the Second Coming of Christ:

Deuteronomy 30:6 - And the LORD thy God will circumcise
thine heart, and the heart of thy seed,
to love the LORD thy God with all thine
heart, and with all thy soul, that thou
mayest live.

Paul was drawing upon an Old Testament illustration and phraseology here when he talks about “the circumcision.” The issue is not the outward but to be a *believer* - an inward condition - not just to say you are circumcised.

Speaking of the Body of Christ, Paul said,

Philippians 3:3 - For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

When you and I trust Christ as our Saviour today, in this Dispensation of Grace, we experience a spiritual circumcision.

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:

However, the passage in Romans 2 is not talking about us. Paul is dealing there with Jews that profess a great advantage because they have the law and their religion; yet they do not have faith, so are not the *real* children of Abraham.

Romans 4:11-12 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

The point is that Abraham was justified by faith before he was circumcised so that he could be the father of those who were not circumcised *and* of those who are circumcised. In Romans 2, speaking of those who are circumcised, *Be sure you are really following Abraham in more than the outward ritual, but are following him in the real heart faith.* That passage demonstrates that religious rituals and rites do not save a person. They never did. The issue with God has

always been faith.

There is more than this in Romans 2. We have to stop here, but you can go through it and study it.

The next lesson is your test on the first two chapters of the Book of Romans.

Review the principles of judgment.

Be able to critique the last part of Chapter 2.

Be able to explain the issues of accumulated guilt.

Be able to outline the Book of Romans and the things we went over in the first chapter.

Read Romans 1 and 2 and your notes eight to ten times as that is the best way to prepare for the test.