Introduction to the Book of Romans

Expectations

1. Read Romans
2. Memorize key Scriptures (Rom1:16, Rom1:17)

 Goals

1. Gain background knowledge of Book of Romans
2. Discuss and articulate some of the more difficult ideas presented in Romans
3. Learn to embrace theology as a way to understand who God is and what does and does not agree with God’s nature
4. Grow closer to God because of this understanding

Background: No one knows exactly how the church in Rome began. However, Jews and

 Jewish converts from Rome listened to Peter’s first gospel message in Jerusalem around

 A.D. 30 (Acts2:10). Interestingly, they are the only contingent mentioned from the

 European continent. A large Jewish community lived in Rome. There was a large group

 as early as the 2nd century B.C and became even bigger when Pompey conquered Judaea

 in 63 B.C.. Pompey returned to Rome 2 years later (61 BC). Cicero makes mention of

 the large size and influence of the Jewish colony in Rome in 59 B.C.. Tiberius expelled

 the Jews in AD 19 and then Claudius in AD 41 (Acts 18:2). Claudius expelled the Jews

because of the riots caused by Jews instigated by Chrestus (Suetonius in Life of Claudius,

25.2) – a possible reference to Jesus the Christ. When Rome finally subjugated the

Jewish revolt in Judea in 70 A.D., the vast spoils from the Temple and the Jewish slaves

from Judea were used by Vespasian to build the Coliseum in the heart of Rome.

Purpose: Paul is writing to encourage the church in Rome and to let them know that he plans on

 heading northwest to Spain. (Romans 15:24, 28) He hopes to stop in Rome on the

 way because it’s always been his heart’s desire to preach in Rome. (Rom1:8-15)

Themes in Romans: Faith in Christ not works of the law

 Living in the Spirit not living by the flesh

 The Righteous will live by faith

Outline: I. The Righteousness of God (1:1-17)

 II. The Universal Need Diagnosed (1:18-3:20)

 III. The Universal Need Met (3:21-5:21)

 IV. The Way of Holiness (6:1-8:39)

 V. The Unbelief of Man and the Grace of God (9:1-11:36)

 VI. The Christian Way of Life (12:1-16:27)

Style of writing: Paul sometimes uses a style of writing common in his time called a "diatribe".

 He appears to be responding to a "heckler", and the letter is structured as a

 series of arguments. In the flow of the letter, Paul shifts his arguments,

 sometimes addressing the Jewish members of the church, sometimes the

 Gentile membership and sometimes the church as a whole.

Date of Writing: Possibly 56-58AD

**Gallio**-Junius Annaeus- Gallio, the Roman proconsul of Achaia when St. Paul was at Corinth, A.D. 53, under the emperor Claudius. ([Acts 18:12](http://biblehub.com/acts/18-12.htm)) He was brother to Lucius Annaeus Seneca, the philosopher. Jerome in the Chronicle of Eusebius says that he committed suicide in 65 A.D. Winer thinks he was put to death by Nero.

* **ATS Bible Dictionary**
* **Gallio** A proconsul of Archaia, under the emperor Claudius, in the time of Paul, [Acts 18:12-17](http://biblehub.com/context/acts/18-12.htm). He was the elder brother of the philosopher Seneca, who describes him as uncommonly amiable and upright. His residence was at Corinth; and when the Jews of the city made an insurrection against Paul, and dragged him before the judgment seat, Gallio refused to entertain their clamorous and unjust demands. The Greeks who were present, pleased with the rebuff the persecuting Jews had received, fell upon Sosthenes their leader, and beat him upon the spot, a mode of retribution that Gallio ought not to have allowed. Like his brother Seneca, he suffered death by order of the tyrant Nero.
* **Easton's Bible Dictionary**
* The elder brother of Seneca the philosopher, who was tutor and for some time minister of the emperor Nero. He was "deputy", i.e., proconsul, as in Revised Version, of Achaia, under the emperor Claudius, when Paul visited Corinth ([Acts 18:12](http://biblehub.com/acts/18-12.htm)). The word used here by Luke in describing the rank of Gallio shows his accuracy. Achaia was a senatorial province under Claudius, and the governor of such a province was called a "proconsul." He is spoken of by his contemporaries as "sweet Gallio," and is described as a most popular and affectionate man. When the Jews brought Paul before his tribunal on the charge of persuading "men to worship God contrary to the law" ([18:13](http://biblehub.com/acts/18-13.htm)), he refused to listen to them, and "drave them from the judgment seat" ([18:16](http://biblehub.com/acts/18-16.htm)).**International Standard Bible Encyclopedia**
* **GALLIO** gal'-i-o (Gallion): The Roman deputy or proconsul of Achaia, before whom Paul was haled by his Jewish accusers on the apostle's first visit to Corinth, during his second missionary journey ([Acts 18:12-17](http://biblehub.com/acts/18-12.htm)). The trial was not of long duration. Although Gallio extended his protection to the Jewish religion as one of the religions recognized by the state, he contemptuously rejected the claim of the Jews that their law was binding upon all. In the eyes of the proconsul, the only law universally applicable was that of the Roman code and social morality: under neither was the prisoner chargeable; therefore, without even waiting to hear Paul's speech in his own defense, he summarily ordered his lictors to clear the court. Even the subsequent treatment meted out to Sosthenes, the chief ruler of the synagogue, was to him a matter of indifference. The beating of Sosthenes is ascribed by different readings to "Jews" and to "Greeks," but the incident is referred to by the writer of Acts to show that the sympathies of the populace lay with Paul, and that Gallio made no attempt to suppress them. Gallio has often been instanced as typical of one who is careless or indifferent to religion, yet in the account given of him in Acts, he merely displayed an attitude characteristic of the manner in which Roman governors regarded the religious disputes of the time (compare also LYSIAS; FELIX; FESTUS). Trained by his administrative duties to practical thinking and precision of language, he refused to adjudicate the squabbles of what he regarded as an obscure religious sect, whose law was to him a subtle quibbling with "words and names."

**Biblical reference to Gallio, proconsul of Achaia under the reign of Claudius Caesar:**

**"When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat"
(Acts 18:11-12).**

**The Apostle Paul and Gallio, proconsul of Achaia, were at Achaia at the same time, about 51 CE.**

**Secular reference to Gallio, proconsul of Achaia under the reign of Claudius Caesar:**

**Archaeological Evidence: An inscription was found at Delphi, Greece citing Gallio as the proconsul of Achaia under the reign of Claudius Caesar. The inscription contains 11 lines. The 6th line of the inscription reads to, "*. . . Gallio as the friend of Claudius Caesar and as proconsul of Achaia*."**

**On the main page, links to historic references to Gallio, proconsul of Achaia will show that Gallio was in Achaia about 51 CE. This dating references directly to the book of Acts as written by Luke.**

**Biblical reference : from the Apostle Paul in Achaia in 51 CE and the time since his conversion about 19 years earlier:**

**The time of Gallio's stayed in Corinth was about one year. The Apostle Paul was in Corinth at the same time as Gallio about 51 CE. This date aligns with other biblical information about the Apostle Paul.**

**The Apostle Paul wrote to the Galatians about his conversion and time spans in his life. Paul writes about a 3 year and 14 year time span as follows:**

**"Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. I saw none of the other apostles--only James, the Lord's brother"
(Galatians 1:18-19).**

**"Fourteen years later I went up again to Jerusalem, this time with Barnabas. "
(Galatians 2:1).**

**The Apostle Paul's 14 year reference would have been the trip to Jerusalem about 49 CE.**

**The Apostle Paul would have been in Achaia about 1 to 2 years later in 51 CE. This means that approximately 19 years had passed since his conversion from Judaism to Christianity. This would place Paul's conversion about 32 CE, shortly after Jesus' crucifixion.**

**Conclusions:**

1. **Based on the book of Acts reference to Gallio, proconsul of Achaia, events in the book of Acts place the Apostle Paul in Achaia at the same time in 51 CE.**
2. **Pauls's writing about himself permits us to rough out that Jesus appeared at Jerusalem about 30 to 32 CE. This chronology permits isolating the years 30 to 33 CE as potential years in which Jesus was crucified.**
3. **This historic reference between the Bible and secular documents supports Jesus appeared about 40 years before Jerusalem was destroyed.**

Chapter 1

v1-7 It was common in the ancient world to start letters this way: X to Y, Greetings.

 However, Paul’s salutation in this letter is much expanded as compared to all the other

 Epistles he wrote. (13 in total= Romans, 1 & 2 Corinthians, Galatians, Ephesians,

 Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon) Why?

1. This was a church he had not established (as compared to the other letters written to churches he founded-minus Colossae). He was giving his introduction and clearly laying out his credentials.
2. He planned on soliciting support from the church in Rome (on his way to Spain)
3. He planned on coming to Rome and clearly wanted to teach and be accepted as a

teacher/apostle/leader.

How does he do this?

V1. He states that he is an apostle

V2. He connects his apostleship to the Old Testament as prophesy fulfilled

V3-5. He connects the Gospels to the Gentiles and his ministry to the Gentiles

V6-7. He connects himself to all the saints of God

Essentially, Paul says I am an apostle and this is how you know:

I fulfill the mission of Old Testament prophecy

I am called to teach the Gentiles

I know the doctrine of the resurrected Christ

I claim Jesus as Lord

V8-15 Paul lays out his heart’s desire. Classic Paul. In all of Paul’s letters, he states his

 heart’s desire: the desire to preach Christ and bear fruit.

V16-17 The theme of Romans based on Habakkuk 2:4: The righteous will live by his faith.

 Paul is using this quote as a basis for the rest of the letter. Paul will argue in the rest of

 Romans, that one is not righteous by his own works but because of God’s righteousness.

 How so? The Jewish sense of righteousness is that God is always right. Therefore, if

 God says that someone is right, then it is a done deal. Paul’s argument will be that God

 declares His people “right” through faith in Jesus Christ and not by following the law.

 We become right because of the gospel, the good news. Jesus saves us and puts us in

 a right relationship with God. This has implications for the arguments used in Romans

 and how we understand the arguments. It is classic Paul.

God is righteous in 2 ways

1. Because of God’s intrinsic nature (thus the importance of theology in Romans)
2. Because of God’s extension of grace to those who believe (Gal3:11)

 Therefore, understanding who God is, theology, helps us understand what is right and

 what is wrong.

V18-22 The need for salvation addressed: Points of Emphasis

V18 Men suppress truth by their wickedness -- suppress, active, intentional

“The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness”

Suppress- κατεχόντων - [katechontōn](http://biblehub.com/greek/katechonto_n_2722.htm)

Thayer's Greek Lexicon

STRONGS NT 2722: κατέχω

1. to hold back, detain, retain;

b. to restrain, hinder (the course or progress of): τήν ἀλήθειαν ἐν ἀδικία, [Romans 1:18](http://biblehub.com/interlinear/romans/1-18.htm); absolutely, τό κατέχον, that which hinders, namely, Antichrist from making his appearance (see ἀντίχριστος); the power of the Roman empire is meant; ὁ κατέχων, he that hinders

c. to hold fast, keep secure, keep from possession.

Paul is stating clearly the idea that men intentionally ignore God’s imperatives and actively work against them, trying to detain God’s truth.

Where does all this evil come from? A wrong understanding of God: bad theology.

Theology in Chapter 1 of Romans

V1, 15, 16, 17. Gospel of God-God is a God of good news, radical when compared to Gentile gods

Example: Mars (Roman god of war, aka Ares, Greek god of war) committed adultery with Venus (Roman god of love, aka Aphrodite, Greek goddess of love)

V5. A God of grace

V16-17. A God of Righteousness is not capricious

Example: Pagan gods, rather consistently, are very human, and usually not in a very nice way.  If you cast your mind over the Greek and Roman panoply, you’ll see that the gods were greedy, lustful, vengeful, jealous, mischievous, vindictive, and impulsive.  And always, these characteristics showed themselves randomly.  The one consistent thing about the pagan gods was that they were unpredictable, arbitrary, and capricious.  For all that they mimicked human behaviors, they were impossible to understand.  One could only try to avoid and placate them.  For that reason, just like the children of abusive parents, pagan worshippers weren’t motivated by morality.  Rather, their goal, always, was to avoid abuse, no matter what it took.



The Jewish God was a different thing altogether.  Although abstract and invisible (no beautiful Aphrodite, thunderbolt-toting Zeus, or chariot-driving Apollo), the Jewish God did something unthinkable in the pagan world:  he entered into a fixed contract with his Chosen People.  He imposed an obligation upon Himself (a covenant) to make these people his own and, in return, he imposed upon them a few specific, overarching moral rules (the commandments) and a raft of behavioral rules.  He never promised that His behavior would be comprehensible, but He made it clear that, if the Jews followed the rules, they would be His Chosen People and would not be at fault for the unknowable events that might affect their lives.

The irony, of course, is that humans, being human, haven’t been able to resist analyzing these practical and ethical obligations in an effort to reach into God’s mind and personality.  “If he tells us to do X, that must mean that he is (or wants) Y.“  The pagans didn’t bother to try to figure their gods out.  Doing so was like trying to herd cats or collect soap bubbles. (www.bookwormroom.com)

V18 God has wrath. He punishes the wicked. However, His wrath is not based on impulsivity.

 God is a God who clearly lays out expectations and consequences/rewards. He is a

 Father. He is not vengeful or rash, but He is going to punish. He is not unpredictable.

V19-20 The Bible makes it very clear that God makes Himself known and is knowable. What

 about Himself has God made very clear or plain?

1. What are God’s invisible qualities?
2. What are God’s eternal powers?
3. What is God’s divine nature?

Even in science there are things that are invisible that we know exist. As an example, scientist are trying to figure out dark matter and dark energy. Scientist know that dark matter exists. How? Scientist know this because of the calculations they make that conclude that something is missing. The calculations should add up but do not. Therefore, scientist know that something is missing in their calculations of how much matter and energy is in the universe. How many other invisible things are there in the universe that exist but man has not been able to figure out. Dark matter and energy make up to 5/6 of the universe. Dark matter makes up to 21% of all matter. Dark energy makes up to 70% of all energy in the universe. Yet, we cannot see it. Galaxies rotate so quickly, that they would fly apart unless they were held together by more mass than is present in visible stars and gases. (Powell, 2013)

Only about 5 percent of the universe is made of ordinary matter. Another quarter is what's known as [dark matter](http://astro.berkeley.edu/~mwhite/darkmatter/dm.html), it interacts with ordinary matter only through gravity. The rest — nearly 70 percent of all the stuff out there — is [dark energy](http://science.nasa.gov/astrophysics/focus-areas/what-is-dark-energy/), a mysterious force pushing the universe apart. And this dark energy may spell the end of the Universe. If it continues to push, it may eventually push even atoms apart. For Robert Wilson, this is the dark side of his discovery 50 years ago: If the universe had a beginning, a Big Bang, it seems inevitable that it will also have an end. (Brumfiel, 2014 )

This is deep stuff! But Paul is trying to make a point. What is that point? That we know that God exists not because we see Him but because we see what He has done (v.20). We do not see dark matter or dark energy but we see what they do! Paul is going to make this argument throughout the rest of Romans. Namely, that God is knowable because of what we see and experience as men. But also because of special revelation i.e. theology of God in the Word.

V 21 Paul says that man’s thinking and hearts were darkened.

 How might we characterize dark thinking? What does it mean to have futile thinking?

 How did this darkening come about? They would not glorify God nor thank Him.

What does futile mean? Futile- ματαιόω (mataioó) - to make empty, vain, foolish: ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, were brought to folly in their thoughts, i. e. fell into error – become *aimless* ("*pointless*").

What is this darkening? The opposite of being enlightened by the Spirit (1 Corinthians 2:14, 1Cor9:1, Heb6:4, Eph1:18)

Being darkened means not being in touch with God, His heart, Spirit, desires, nature. Life becomes shrouded in mystery. The opposite of Galatians5:22-23.

V22-23 They claimed to be wise – They definitely thought that they knew what was best. But

 God called them fools. What did they do? Exchanged God’s glory for images of

 creatures. They worshipped perishable versus imperishable; temporal versus eternal.

 Why is this a bad idea? It distorts the truth, living a lie, will not last, it leaves you

 empty, condemns you eternally, gives you wrong values, etc.

 Who are “they” that claimed to be wise? Paul’s account of man’s wickedness had been

 deliberately stated in terms of the Biblical narrative of Adam’s fall. (Bruce, p80)

Philosophies of the Time

1. Epicureanism is a form of [hedonism](http://en.wikipedia.org/wiki/Hedonism), insofar as it declares pleasure to be the sole intrinsic good, its conception of absence of pain as the greatest pleasure and its advocacy of a simple life make it different from "hedonism" as it is commonly understood.
2. Stoics taught that destructive emotions resulted from errors in judgment, and that a [sage](http://en.wikipedia.org/wiki/Sage_%28Sophos%29), or persons of "moral and intellectual perfection," would not suffer such emotions. Stoics were concerned with the active relationship between cosmic [determinism](http://en.wikipedia.org/wiki/Determinism) and human [freedom](http://en.wikipedia.org/wiki/Freedom_of_will), and the belief that it is [virtuous](http://en.wikipedia.org/wiki/Virtue) to maintain a [will](http://en.wikipedia.org/wiki/Prohairesis) (called [*prohairesis*](http://en.wikipedia.org/wiki/Prohairesis)) that is in accord with nature. Because of this, the Stoics presented their philosophy as a way of life, and they thought that the best indication of an individual's philosophy was not what a person said but how that person behaved.

Later Stoics, such as [Seneca](http://en.wikipedia.org/wiki/Seneca_the_Younger) and [Epictetus](http://en.wikipedia.org/wiki/Epictetus), emphasized that because "virtue is sufficient for happiness," a sage was immune to misfortune. This belief is similar to the meaning of the phrase "stoic calm," though the phrase does not include the "radical ethical" Stoic views that only a *sage* can be considered truly free, and that all moral corruptions are equally vicious.

1. Gnosticism (from [Ancient Greek](http://en.wikipedia.org/wiki/Ancient_Greek): γνωστικός *gnostikos*, "learned", from γνῶσις *gnōsis*, knowledge) describes a collection of ancient religions that taught that people should shun the [material world](http://en.wikipedia.org/wiki/Nature) created by the [demiurge](http://en.wikipedia.org/wiki/Demiurge) and embrace the [spiritual world](http://en.wikipedia.org/wiki/Spiritual_world). Gnostic ideas influenced many [ancient religions](http://en.wikipedia.org/wiki/Prehistoric_religion) that teach that [*gnosis*](http://en.wikipedia.org/wiki/Gnosis) (variously interpreted as knowledge, [enlightenment](http://en.wikipedia.org/wiki/Enlightenment_%28spiritual%29), [salvation](http://en.wikipedia.org/wiki/Salvation), [emancipation](http://en.wikipedia.org/wiki/Emancipation) or 'oneness with God') may be reached by practicing [philanthropy](http://en.wikipedia.org/wiki/Philanthropy) to the point of personal [poverty](http://en.wikipedia.org/wiki/Vow_of_poverty), [sexual abstinence](http://en.wikipedia.org/wiki/Vow_of_celibacy) (as far as possible for [*hearers*](http://en.wiktionary.org/wiki/disciple), completely for [*initiates*](http://en.wikipedia.org/wiki/Initiation)) and diligently searching for [wisdom](http://en.wikipedia.org/wiki/Wisdom) by helping others. However, practices varied among those who were Gnostic.

In Gnosticism, the world of the demiurge is represented by the [lower world](http://en.wikipedia.org/wiki/Underworld), which is associated with matter, flesh, time and more particularly an imperfect, ephemeral world. The world of God is represented by the upper world, and is associated with the [soul](http://en.wikipedia.org/wiki/Soul) and perfection. The world of God is eternal and not part of the physical. It is impalpable, and time doesn't exist there. To rise to God, the Gnostic must reach the *knowledge*, which mixes [philosophy](http://en.wikipedia.org/wiki/Philosophy), [metaphysics](http://en.wikipedia.org/wiki/Metaphysics), curiosity, culture, knowledge, and the secrets of history and the universe.

There were other philosophies floating around the ancient world, but these are just a few. We list them here because these philosophies were floating around Rome and Roman culture at Paul’s time. It influenced Roman ideas and therefore, Paul addresses some of them indirectly. Paul is setting the record straight so to speak. Dealing with false ideas about God and God’s wishes. Recall that Paul was a Roman. He knew both the Jewish and the Roman way of thinking. The early church in Rome would have had to of contended with competing philosophies in the spiritual market place.

V24 God gave them over. Think of the theological implications of this passage: God does not force man to do things that in the end man does not want to do. God is a God of choice. We as Christians must allow people to make choices that in the end are self-destructive. Why? Love is a choice. Therefore, God being a God of love must allow humans to choose. The whole argument of why did God allow man to choose in light of the fact that God is love, becomes a moot point.

 What are the theological implications of God “giving over” man to do as he wished have?

C.S. Lewis notes “It is safe to tell the pure in heart that they shall see God, for only the pure in heart want to.” (The Problem of Pain)

V25 They exchanged the truth of God for a lie🡪 Worship and serve created rather than Creator

 Why is that a problem?

V26-27 God allows people to go unchecked🡪 What do you think is the due penalty?

 What are the wages of unchecked sin?

V28-31 They get the opposite of Galatians5:22 What is the opposite of love, joy, peace,

 patience, kindness, goodness, gentleness and self-control?

V32 Sinners love to applaud the sins of others.

 V18-32 Summary: Man knows God by nature. Man turned away from God. Gentiles

 condemned because of the rejection of God.

 Interesting state of Roman religions at this time:

 Roman religion received with the engrafted branches of Greek religion the germs of rapid decay, for its Hellenization made Roman religion peculiarly susceptible to the attack of philosophy. The cultivated class in Greek society was already permeated with skepticism. The philosophers made the gods appear ridiculous. Greek philosophy gained a firm foothold in Rome in the 2nd century B.C., and it became customary a little later to look upon Athens as a sort of university town where the sons of the aristocracy should be sent for the completion of their education in the schools of the philosophers. Thus at the termination of the republican era religious faith had departed from the upper classes largely, and during the turmoil of the civil wars even the external ceremonies were often abandoned and many temples fell into ruins. There had never been any intimate connection between formal religion and conduct, except when the faith of the gods was invoked to insure the fulfillment of sworn promises.

In concluding we should bear in mind that the state dictated no system of theology, that the empire in the beginning presented the spectacle of a sort of religious chaos where all national cults were guaranteed protection, that Roman polytheism was naturally tolerant, and that the only form of religion which the state could not endure was one which was equivalent to an attack upon the system of polytheism as a whole, since this would imperil the welfare of the community by depriving the deities of the offerings and other services in return for which their favor could be expected.

Chapter 2

 Paul changes his focus here. In chapter 1, he discusses how mankind left the knowledge of

 God to pursue worldliness. Now Paul begins to focus on the religious, those who follow the

 law, the Jews.

V1-3 Paul condemns hypocrisy. What kind? Religious hypocrisy. In chapter 1 he focuses on

 the rebellion of the worldly. In chapter 2, he goes after the religious.

V4 God is kind. (Gal5:22, 1Cor13:4) What does God want us to do because of His kindness?

 Repent

V5-11 God does not show favoritism. Paul’s point is eternal judgment for everyone. No one

 escapes judgment. He is setting up the reader to understand that everyone needs Jesus for

 salvation. This has powerful implications. What is the response to the question, “Well,

 what about the people who live in \_\_\_\_\_ and have never heard the gospel?” “What about

 people who are really good.” Can any person who is good, live totally according to

 his or her own conscience?

v12-28 What is Paul’s point? Paul is saying that it is sufficiently proven that the heathen world, regarded as a whole, is under sin, and liable to the wrath of God. But the required proof that the whole of mankind is guilty is not yet complete. It might be said that there are many still who disapprove of all this wickedness, and sit in judgment on it, and who are, therefore, not themselves implicated in the guilt. To such persons the apostle now turns, his purpose being to show that their judging others does not exempt themselves, unless they can show that they are themselves sinless. All, he argues, are tainted with sin, and therefore implicated in the guilt of the human race, while the very fact of their judging others condemns them all the more. It is usually said by commentators that, the sin of the heathen world having been established in the first chapter, the second has reference exclusively to the Jews. But this is surely not so. The expressions, ἄνθρωπε and πᾶς ὁ κρίνων (vers. 1, 3), seem evidently to include all who judge others; and it is not till ver. 9 that any distinction between Jew and Gentile comes in. Nor would the argument have been complete without refutation of Gentile as well as Jewish judgers of others. For the philosophical schools especially claimed superiority to the mass of mankind, and would be likely to resent their own inclusion in the general condemnation. Notably the Stoics, whose philosophy was at that time, as well as that of the Epicureans, extensively professed by educated Romans. Seneca was a contemporary of St. Paul. The Stoics might be suitably designated as οἱ κρίνοντες (grk. judging others): for they affected to look down from a position of calm philosophical superiority on those who followed their mere natural impulses, professing to be themselves guided by right reason, and superior to the passions of ordinary humanity. It was a home-thrust at them to ask - Are you, who thus judge others, as exempt as you profess to be from the vices you commit? (Pulpit Commentaries)

Seneca was a contemporary of Paul and was known as Seneca the Younger. He was tutor and later advisor to emperor [Nero](http://en.wikipedia.org/wiki/Nero). While he was forced to commit suicide for alleged complicity in the [Pisonian conspiracy](http://en.wikipedia.org/wiki/Pisonian_conspiracy) to assassinate Nero, he may have been innocent.[[1]](http://en.wikipedia.org/wiki/Seneca_the_Younger#cite_note-1)[[2]](http://en.wikipedia.org/wiki/Seneca_the_Younger#cite_note-2) His father was [Seneca the Elder](http://en.wikipedia.org/wiki/Seneca_the_Elder), his elder brother was [Lucius Junius Gallio Annaeanus](http://en.wikipedia.org/wiki/Lucius_Junius_Gallio_Annaeanus), called [Gallio in the Bible](http://en.wikipedia.org/wiki/Lucius_Junius_Gallio_Annaeanus#Gallio_and_the_book_of_Acts), and his nephew was the poet [Lucan](http://en.wikipedia.org/wiki/Lucan). According to the [Book of Acts](http://en.wikipedia.org/wiki/Book_of_Acts) he dismissed the charge brought by the [Jews](http://en.wikipedia.org/wiki/Jews) against the Apostle [Paul](http://en.wikipedia.org/wiki/Paul_of_Tarsus). ([Acts 18:12-17](http://en.wikisource.org/wiki/Bible_%28American_Standard%29/Acts#18:12)) His behavior on this occasion ("but Gallio cared for none of these things", v. 17) showed his disregard for [Jewish](http://en.wikipedia.org/wiki/Judaism) sensitivities, and also the impartial attitude of [Roman](http://en.wikipedia.org/wiki/Ancient_Rome) officials towards [Christianity](http://en.wikipedia.org/wiki/Christianity) in its early days. Gallio's tenure can be fairly accurately dated to between [51-52 AD](http://en.wikipedia.org/wiki/Claudius%27_expulsion_of_Jews_from_Rome). [[5]](http://en.wikipedia.org/wiki/Lucius_Junius_Gallio_Annaeanus#cite_note-5) Therefore, the events of Acts 18 can be dated to this period. This is significant because it is the most accurately known date in the life of Paul.

V29 Paul’s point is that circumcision of the flesh is not going to save but circumcision of

 the heart via Christ Jesus. No one is righteous enough to judge.

Chapter 3

V1-7 Paul is confronting some basic false teachings here. What good is it to be a Jew? Many

 false rumors had spread about Christianity from its inception. What were some of the

 rumors?

V8 RUMORS

1. Christians were called atheist because they rejected the belief in a panoply of gods.
2. Christians were cannibals because they had secret feasts where they ate the body and blood of Christ.
3. Christians were having wild incestuous orgies because they met in secret to love their brothers and sisters.
4. Christians were against the government of Rome because they did not recognize any king except King Jesus. Just the opposite was true. In their meetings, Christians were taught to obey the government and pay their taxes. They were also told to obey their masters with good hearts.
5. Christians were ascetics because they down played the need for earthly wealth

and lived simple lives. Women often did not wear makeup or fancy jewelry and the disciples spent their time giving away earthly goods to help the poor and needy.

V9-20 All fall short of God

V10-12 Quote based on Ps14:1-3, 53:1-3

V13 Quote based on Ps5:9 and Ps140:3

V14 Quote based on Ps10:7

V15-17 Quote based on Is59:7-8

V18 Quote based on Ps36:1

 In these passages we see something about the theology of God. God will be faithful to

 Himself, whether man is righteous or not. God is righteous therefore He must punish sin.

 The problem of God being a loving God and yet a God who punishes is confronted here.

Suppose a person committed murder but was allowed to just roam the streets and continue to do so. Would we call that loving if he were allowed to continue killing? How about stealing? Selling drugs? Would that be righteous? Would it be loving? Of course not. God is not a God of wrath in the sense that He is capricious and arbitrary. God punishing the wicked is no more contrary to God’s nature as it is unloving to let the wicked go free and do as they please.

V19-20 Paul makes it clear, Jews are sinners just like Gentiles.

V21-31 v23 Paul makes a point. Gentiles and Jews alike are condemned. For all have sinned

 and fall short of God’s glory. God, in His justice, had to punish. Who did God

 punish? Jesus (v24-26). But God is also righteous. He gave a way out of sin.

 Why? Let’s look at God’s nature:

V21 righteousness (δικαιοσύνη-dikaiosuné) the virtue or quality or state of one who is δίκαιος;

1. in the broad sense, the state of him who is such as he ought to be, righteousness
2. the condition acceptable to God

v24 justified (δικαιούμενοι-[dikaioumenoi](http://biblehub.com/greek/dikaioumenoi_1344.htm)) acknowledged as justice (1), acquitted (1), freed (3), justified (24), justifier (1), justifies (2), justify (4), vindicated (3). Especially is it so used, in the technical phraseology of Paul, respecting God who judges and declares such men as put faith in Christ to be righteous and acceptable to Him, and accordingly fit to receive the pardon of their sins and eternal life

 redemption (ἀπολυτρώσεως-[apolytrōseōs](http://biblehub.com/greek/apolutro_seo_s_629.htm)) signifying to redeem one by paying the price,

 buying of a slave out of bondage to set him free

1. to let one go free on receiving the price: a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom";

2. everywhere in the N. T. metaphorically, viz. deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin

V25 sacrifice of atonement (ἱλαστήριον -[hilastērion](http://biblehub.com/greek/ilaste_rion_2435.htm))- The Greek for *sacrifice of atonement*

 refers to the atonement cover on the ark of the covenant (see Lev. 16:15,16, Lev17:11).

1. the well-known cover of the ark of the covenant in the Holy of Holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins were expiated); hence, the lid of expiation, the propitiatory for the Hebrew כַּפֹּרֶת, from כִּפֶּר to cover, namely, sins, i. e. to pardon).

V25 God’s forbearance-([paresin](http://biblehub.com/greek/paresin_3929.htm)-πάρεσιν)- because God had patiently let pass the sins committed previously (through the expiatory death of Christ), i. e. bad tolerated, had not punished (and so man's conception of his holiness was in danger of becoming dim, if not extinct), **3929** *páresis*(from [3844](http://biblehub.com/greek/3844.htm) */pará*, "from close-beside" and *hiēmi*, "let go") – properly, to release something *closely felt*, i.e. an " 'overlooking, *suspension*, remission' of punishment for" (Souter).

[3929](http://biblehub.com/greek/3929.htm) */páresis* ("passed-over-from-close-beside") is used only in Ro 3:25, of God *releasing His judgment on sin in the OT when redeeming believers*. This was based on the absolutely *sure*, *upcoming* sacrifice of Christ – "retroactively applied" to them in God's *immutable*, *eternal* plan.

[[3929](http://biblehub.com/greek/3929.htm) (*páresis*) means "*remission of punishment*" in the papyri (BGU II. 624, i.e. during time of Diocletian). Thus it implies "remission of *debt*" (*MM*).]

Paul has thus pressed into service the language of the law court (‘justified’), the slave-market (‘redemption’) and the altar (‘expiation’, ‘atoning sacrifice’) in an attempt to do justice to the fullness of God’s gracious act in Christ. (Bruce, p.101)

V26 It was to prove God’s righteousness… Act17:30 God overlooked sin before.

Jesus is the savior of past, present and future. Because Jesus is outside of time. Wow! Because Jesus is eternal. He can free men of sin in the past, present and future—regardless of when they lived and sinned.

⇐JESUS⇒

⇓

🡨3000BC-------1500BC-------750BC--------3AD----------1200AD-------1600AD-----2200AD🡪

V27-31 Paul says that faith in Jesus upholds the Law without following it. How? We have faith

 in Jesus, the fulfillment of the law. Luther added justified by faith *alone.* He was

 heavily criticized for this, though it is accurate. The Hebrew writer says as much as

Paul does in Romans: Christ occupies a unique position as God’s representative with

man and man’s representative with God. As the representative Man He absorbs the

judgment incurred by human sin; as the representative of God He bestows God’s

pardoning grace on men and women. The words recall Isaiah45:21 (‘a righteous God and

 a Savior’) and Zech9:9 (‘righteous and saving’).

Chapter 4

V1-5 Paul’s point is that salvation comes through faith. Even Abraham’s faith was credited as

 righteousness, not his circumcision (Genesis15:6, 22). Circumcision was a byproduct of

 faith.

V5-8 Paul is saying that even David believed this. (Psalms32:1-2) No man can earn

 forgiveness, only God is the one who grants pardon.

 Why might Paul use Abraham and David as examples?

 Abraham is the Father of faith and David is the greatest king in the history of Israel.

V9-25 Paul is reiterating that we are sons of Abraham and our faith is credited to us as

 righteousness. Why? Because we believed and trusted God.

V10-12 This is one of the key passages used to justify not needing baptism to be saved.

 Circumcision is a sign of the righteousness that one already has by faith.

 Therefore, baptism is a sign of the righteousness that one already has by faith.

 There is a big problem with this analogy. The Bible never calls baptism a sign of

 anything.

 Let’s see what the Bible calls baptism: Acts 2:38- a step toward forgiveness

 1Peter3:21- a pledge towards God

 Col2:12- a circumcision done by Christ

 Rom6:3-4- burial into death with Christ

 Note: Paul makes his argument of God’s way of righteousness through faith using all

 three areas of sacred text: the Law (Gen15:6) The Prophets (Hab2:4b) and the

 Writings (Ps32:1-2).

V13-24 Paul is here making the argument that we fall under the principle of made righteous by

 faith because we have followed Abraham’s example.

False Syllogism

**A** Abraham trusted God.

**B** It was credited to him as righteousness.

**C** Therefore, Abraham was circumcised.

This is true. However, it does not follow that.

 **A** Disciples trusted God.

 **B** It was credited to them as righteousness.

 **C** Therefore they were baptized.

Correct Syllogism

 A Disciples trusted God as was demonstrated by being baptized

 **B** It is credited to them as righteousness.

Abraham was circumcised at 99 years old (Gen 17:24). Circumcision was a reality 430 years after Abraham, when the law came into being.

V25 Paul says that Christ died in our place for our sins.

Chapter 5

V1-5, v2. Access - prosagógé: a bringing to, introduced to

 Original Word: προσαγωγή, ῆς, ἡ
 Transliteration: prosagógé
 Short Definition: approach, access
 Definition: approach, access, admission.--> as having been introduced to the king

 **4318** *prosagōgḗ* (from [4314](http://biblehub.com/greek/4314.htm) */prós*, "with, towards" and [71](http://biblehub.com/greek/71.htm) */ágō*, "come") – properly, come towards (near); *have access* (*approach*), with intimate (face-to-face) interaction (note the prefix *pros*). All three occasions of [4318](http://biblehub.com/greek/4318.htm) */prosagōgḗ* ("interactive access") refer to "having audience (*direct* access) with God" (J. B. Lightfoot, *MM*).

V6-11 God’s nature comes clear. God is love. God died for the ungodly, not the good.

V12 Was there original sin? One man is Adam. Did death spread to all men because all men

 sinned? See Romans3:23 All have sinned. This verse is saying that Adam sinned and

 introduced sin into the world. Therefore all ended up sinning. Death took over mankind.

V13-14 Sin was in the world. God saw sin and gave the commandments in the O.T. Death

 reigned because of sin.

V15-19 Jesus = Adam Jesus = Adam

 Life Death Justification Condemnation

V20-21 Purpose of law? To cause trespass to increase. To teach the Israelites that they could

 not obey the Law. That no matter how hard they tried, they could not be righteous on

 their own strength. They needed grace. We surrender to the fact that we need Jesus

 and forgiveness. Why would God provide forgiveness? Forgiving is an act of love

 (1Cor13:5) and God is love (1John4:16). Therefore God forgives.

Chapter 6

V1-2 There were groups then as now who taught, “Let’s sin so that God can glorify Himself by

 showing His grace!” Nicolaitans? (Rev2:6) Rasputin of Romanov Dynasty, Corithian

 Church? 1Cor5:1-13

 Free love movement-Oneida Community 1800s

 The Hippy movement-1960

 The Open Marriage movement of the present-1972

 Metro church

 Once saved, always saved.

V3-14 What does baptism mean? Notice Paul assumed Roman Christians were baptized,

 though he was not the one who converted them. (as with the Corinthian church,

 1Cor1:13;6:11; 10:1-2; 12:13)

 When you die with Christ, your sin is gone, wiped out.

Died & Buried-Rom6:3

Buried & Resurrected-Col2:12

New Life-Rom6:4

In Christ-Rom6:3, gal3:27

Clothed with Christ-Gal3:26

Circumcised of heart-Rom2:29, Col2:9-15

Get Spirit-Acts2:38

Forgiven-Acts2:38

Saved-1Peter2:21

Pledge-1Peter2:21

Commanded-Mt28:18-20

Calling on Jesus-Acts22:14-16

Baptized into Christ-1Cor1:24

1Cor12:13-into one body

V15-23 Paul uses another analogy to say we are no longer under sin. You do not have to obey

 the old master called sin. You have a new master called Christ. Sins’ wages are death.

 Christ gives the free gift of eternal life.

Chapter 7

V1-6 Christians are released from the law. Why? They have died with Christ and are no longer

 bound to the law of the sinful nature or the written code (Old Testament). Analogy of

 marriage. Not bound by rules of marriage anymore because spouse has died.

V8-13 Do not think about pink elephants! The law made you aware that you cannot live by no.

 The Old Testament was about “no.” (Col2:20-21) The N.T. is about yes. (Gal5:19-24)

 The Ten Commandments
 1. I am the Lord your God who brought you out of slavery in Egypt.
 2. You shall have no other gods but me.
 3. You shall not misuse the name of the Lord your God.
 4. You shall remember and keep the Sabbath day holy.
 5. Honor your father and mother.
 6. You shall not murder.
 7. You shall not commit adultery.
 8. You shall not steal.
 9. You shall not bear false witness against thy neighbor.
 10. You shall not covet.

 11. Men are not to wear women’s clothing.

 12. Do not sow 2 different kinds of seeds together.

 13. Do not work on the Sabbath.

 14. Do not touch dead bodies.

 15. Do not wear clothes with 2 kinds of fabric.

 16. Do not eat fish without scales, animals that do not chew the cud, etc.

 17. Do not eat food with blood.

 There are 613 laws in the O.T.

There are 365 Negative Mitzvot/Commandments: "The Don'ts," some 248 Positive Mitzvot/Commandments: "The Do's"

 Need I go on?

 There is no “no” in the fruits of the Spirit.

 Galatians5:22-23 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

V14-25 In Christ we are free to do the things that are righteous and to follow Jesus. Peter said

 that not even the Jews could bear the Law (Acts15:10). When we are buried with Christ,

 we die to the Law. (2Cor3:6) The letter kills but the Spirit gives life.

 The Law itself is not the problem but what is at fault is the human material on which the

 Law operates (Romans8:3). This leads to the conception of religion as law-keeping, the

 idea that by painstaking conformity to the law-code, by ‘working to the rule’ that one can

 acquire merit in God’s sight. (Bruce, 136).

Chapter 8

V1-17 Living by the Spirit vs Living by the Sinful Nature

Spirit Sinful Nature

v1. No condemnation Condemnation

v2. Free of sin and death Under law of sin and death

v3. Power of Christ Powerless

v4. Requirements of law fully met In breach of law

v5. Mind set on Spirit Mind set on sinful nature

v6. Life and peace Death

v7. Submits to God Hostile to God

v8. Please God Cannot please God

v9. Controlled by Spirit Controlled by sinful nature

 Belongs to Christ Does not belong to Christ

V10-13. Dead to sin alive in Christ Dead to life

V14-16. Sons of God Not sons of God

V17. Co heirs with Christ Not heirs

Paul makes it clear that we do not receive the spirit of slavery but the Spirit of Sonship

 (v14-17). What should that mean to us?

Sons vs Slaves

Sons

1. Sons have access to father
2. Sons inherit from father
3. Sons understand that father wants the best for them
4. Sons should expect discipline from father
5. Sons get to sit on father’s lap
6. Sons have father’s companionship at all times
7. Sons have confidence
8. Sons \_\_\_\_\_\_\_\_\_\_. You fill in the blank.

Slaves

1. Slaves do not expect an inheritance
2. Slaves do not sit at the table with the father
3. Slaves do not get access to father, only when summoned
4. Slaves not given companionship by father
5. Slaves know they are there for father not the other way around
6. Slaves have fear of father
7. Slaves \_\_\_\_\_\_\_\_\_. You fill in the blank.

In the first century Roman world, the adopted son was deliberately chosen to perpetuate the father’s name and inherit his estate. (Bruce, 157)

Jews would call God father but not call God Abba Father. (See end notes about names of God). This became a practice with the early Church. (Bruce, p157)

v18-30 The Doctrine of the Cosmic Fall

v18-25 There is a very real sense in which God has planned not only the redemption and the

 reclamation of man from the fall but also nature. That reclamation will be glorious.

Just as man will receive a new body (2Cor5:1-6, Rom8:23) and be conformed to Christ’s glory (1John3:2), nature will also be made anew (Rev21:1-5, 2Pet3:11-13).

 What are some speculations regarding the consequences of the cosmic fall due to the

 introduction of sin into the world?

1. Illness introduced
2. Physical death introduced
3. Other forms of suffering like loneliness
4. Meat eating by man and animals began
5. Fear
6. Distortion of man and nature, we are off center in so many ways.
7. Natural disasters

This is all conjecture, but interesting to think about.

V26-27 The Spirit intercedes for us in prayer. Do not worry when you can only merely come

 before God and know not what to pray. The Spirit knows what to pray on your behalf.

V28-30 Do you believe that God has called you according to His purpose? Do you trust that

 purpose? (Eph2:10)

 Did God predestine in the sense that He predetermined who would be saved? No. God

 calls everyone. Who responds to God’s call is up to them. If God already chose ahead

 of time who would be saved, then there is no choice. If there is no choice, there is no

 love. Love must include a choice. If God did not give man a choice then it would be

 contrary to His nature because God is love.

 We will look deeper into this in Chapter 9.

V31-39 Can anything separate us from God’s love? No outside forces can. Only we can

 remove ourselves from God’s love. This is called the unforgiveable sin: To leave God’s

 grace and reject God’s plan of salvation. (Heb4:1)

Lee Strobel puts it this way:

# What is the “Unforgivable Sin”?

Jesus’ response to [accusations that he was in league with the devil himself](http://www.biblegateway.com/blog/2012/10/monday-morning-scripture-mark-320-35/). In answering his critics, Jesus refers to something that has troubled Christians ever since: the so-called **“unforgivable sin.”** Here are Jesus’ words:

“I promise you that any of the sinful things you say or do can be forgiven, no matter how terrible those things are. But if you speak against the Holy Spirit, you can never be forgiven. That sin will be held against you forever.” — [Mark 3:28-29](http://www.biblegateway.com/passage/?search=Mark%203:28-29&version=CEV) (CEV)

Different Bible translations word this differently; some use the phrase “eternal sin” or “unforgivable sin.” In some, the sin is to “blaspheme against” or “curse the Holy Spirit.” Whatever the wording, what troubles many readers is the suggestion that there is a type of sin that God will not forgive. Doesn’t this contradict verses like [1 John 1:9](http://www.biblegateway.com/passage/?search=1%20John%201:9), which state that God will forgive all of our wrongdoing? What exactly is the sin that can’t be forgiven—and is it possible that you’ve committed it, even unintentionally?

These are serious questions. For an answer, I turned to author and apologist Lee Strobel’s Investigating Faith newsletter, where earlier this year he published a thoughtful reflection on a difficult Bible passage. Here’s Lee’s response to the question, **“What is the unforgivable sin, and how do I know I haven’t committed it?**”

“If you’re worried that you may be guilty of the unforgivable sin, you almost certainly are not,” Rick Cornish aptly points out in his book Five Minute Theologian. “Concern about committing it reveals the opposite attitude of what the sin is. Those who might be guilty wouldn’t care because they have no distress or remorse over the possibility.”

Jesus talked about the unforgivable sin in [Matthew 12:31-32](http://www.biblegateway.com/passage/?search=Matthew%2012:31-32&version=31&src=tools#_blank): “And I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”

Let’s face it – that’s a very sobering teaching! But let’s put it into context. Note that Jesus didn’t address his comments to his disciples or a mere crowd. He was talking specifically to Pharisees who had personally witnessed his miracle of completely and instantly healing a blind and mute demon-possessed man ([Matthew 12:22](http://www.biblegateway.com/passage/?search=Matthew%2012:22&version=31&src=tools#_blank)). Rather than acknowledging the obvious fact that Jesus was exercising divine powers, the Pharisees were so spiritually depraved that they attributed his power to Satan (v. 24).

“Their problem was not blind ignorance, but willful rejection,” pointed out Cornish. “That deliberate refusal to believe, even though knowing the truth, seems to be what Jesus called the unforgivable sin.”

As the Quest Study Bible puts it, “Jesus gave the solemn warning in these verses to people whose hard-heartedness placed them on the brink of disaster. Blasphemy against the Spirit evidently is not just a one-time offense; rather, it is an ongoing attitude of rebellion – a stubborn way of life that continually resists, rejects and insults the Holy Spirit. This is what makes it, in effect, an eternal sin ([Mark 3:29](http://www.biblegateway.com/passage/?search=Mark%203:29&version=31&src=tools#_blank)). Blasphemy against the Spirit is not unforgivable because of something done unintentionally in the past, but because of something being done deliberately and unrelentingly in the present.”

So if you’re an authentic Christian, don’t spend time fretting over whether you have accidentally committed this unforgivable offense. “There is no biblical evidence that a genuine Christian can commit this (unforgivable) sin,” says the Apologetics Study Bible. “Fear that one has done so is probably a good sign that one hasn’t, for full-fledged apostasy is a defiant rejection of everything Christian and lacks the tender conscience that would be worried about such an action.”

V33 Actually asks, who can accuse God’s elect when God defends! It would be silly to tell God

 that He has judged wrongly since God is the only one who can judge rightly.

Englishman's Concordance

ἐγκαλέσει (enkalesei) — 1 Occurrence

[**Romans 8:33**](http://biblehub.com/text/romans/8-33.htm)
[GRK:](http://biblehub.com/interlinear/romans/8.htm) τίς **ἐγκαλέσει** κατὰ ἐκλεκτῶν
[NAS:](http://biblehub.com/nas/romans/8.htm) Who will bring a charge against God's
[KJV:](http://biblehub.com/kjvs/romans/8.htm) Who shall lay anything to the charge
[INT:](http://biblehub.com/interlinear/romans/8-33.htm) Who will bring an accusation against [the] elect

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| --- |
| [◄](http://biblehub.com/thayers/1457.htm) 1458. egkaleó [►](http://biblehub.com/thayers/1459.htm) |
| Thayer's Greek LexiconSTRONGS NT 1458: ἐγκαλέω--properly, to call (something) in someone in (i. e. probably in his case) hence, to call to account, bring a charge against, accuse [Acts 19:38](http://biblehub.com/interlinear/acts/19-38.htm); [Acts 23:28](http://biblehub.com/interlinear/acts/23-28.htm) to come forward as accuser against, bring a charge against.Chapter 9v1- 33 Does God choose who will be saved? Is it out of the hands of the sinner? Key in this |
| discussion are verses 22-23!It’s is not so much that God was waiting patiently to destroy the objects of His wrath as much as it was God waiting patiently to allow those who would choose Him, to see His glory.V27 is also key: Remember that only a remnant of Israel will be saved. Why? V. 30, 32 God wanted us to pursue Him by faith, not works. Paul already established in Romans 1-3 that all have sinned and fall short of God. And the only way to be righteous in God’s eyes in through faith in God. Not by our own righteousness. Romans 1:16-17, Romans3:21-22, Romans4:1-3, 11-13, 20-24. How many times does Paul have to say it?What is faith? Hebrews11:1-6 2 key elements1. Believe that God exists
2. Believe that God rewards those who earnestly seek Him

Faith then is trusting in God. Not just believing that He exists. A lot of people believe Godexists, but they do not trust God. Therefore they do not follow what God says. They do not have faith. There are various religious trends that show that people believe God exists but do not trust God.Deism versus Christian FaithTenets of DeismDeism, a religious belief followed by Franklin, Jefferson, Paine and Freneau, was not a church sect.  Rather it was a way of thinking which claimed that only what is open to human reason should concern humankind.  Thomas Paine proclaimed: "It is only by the exercise of reason that man can discover God." Because reason and scientific knowledge could not logically prove--miracles, the concept of the Trinity, or the authority of the Bible-- Deists rejected these aspects of more traditional religion. They saw the universe as functioning like a great watch and assumed God to be the "watchmaker." God "made" the watch but does not attempt to control the creation. The Deists held the following tenets:God as Creator:  The universe proclaims the existence of one supreme Deity--worthy of adoration.Man as Worshipper: Man is possessed of moral and intellectual faculties sufficient for happiness.God in Nature:   The religion of nature, the only universal religion--progressive improvement and common welfare of the human race are expected.The Good Man:  Love truth and practice virtue--human faculties need to be directed to science and truth, virtue and happiness.Opposers of the Good:  Vice is destructive to the happiness of individuals and societyFalse "Religions":  Those who mingle with persecution and malice are not of divine origin.Civil and Religious Liberty:  Essential to the true happiness of individuals and society.Deism is not the God of the Bible because Deist believe that God does not interfere in the events of human history. There is no concept of “trust in God” or “obedience to God.” Such groups as the Masons are heavily deistic.What are the “belief trends” about God today? The percentage of Americans who say they never doubt the existence of God has fallen modestly but noticeably over the past 25 years. In 1987, 88% of adults said they never doubt the existence of God. As of 2012, this figure was down 8 percentage points to 80%nones-exec-10.In addition, the percentage of Americans who say the Bible should be taken literally has fallen in Gallup polls from an average of about 38% of the public in the late 1970s and early 1980s to an average of 31% since.[9](http://www.pewforum.org/2012/10/09/nones-on-the-rise/#_ftn9) And based on analysis of GSS data, Mark Chaves of Duke University has found that Americans born in recent decades are much less likely than their elders to report having attended religious services weekly at age 12. Young adults are also less likely than older adults to report that when they were growing up, their parents attended religious services regularly. Chaves recently summarized trends in American religion by asserting that “… there is much continuity, and there is some decline, but no traditional religious belief or practice has increased in recent decades.”[10](http://www.pewforum.org/2012/10/09/nones-on-the-rise/#_ftn10)In U.S., 3 in 10 Say They Take the Bible Literally (Gallup Poll)Plurality view Bible as inspired word of God but say not everything in it should be taken literallyby Jeffrey M. JonesPRINCETON, NJ -- Three in 10 Americans interpret the Bible literally, saying it is the actual word of God. That is similar to what Gallup has measured over the last two decades, but down from the 1970s and 1980s. A 49% plurality of Americans say the Bible is the inspired word of God but that it should not be taken literally, consistently the most common view in Gallup's nearly 40-year history of this question. Another 17% consider the Bible an ancient book of stories recorded by man.So we see from these statistics that many people say they believe in God but it does not necessarily follow that they trust in the God of the Bible.Let’s return to the ideas of election and predestination: Paul’s point is “God’s grace is far wider than anyone could have dared to hope; but just because it is grace, no-one is entitled to it, and no-one can demand that God should give an account of the reasons for which he bestows his grace, or that he should bestow it otherwise than in fact he does.” (Bruce, p180)“God delights to show mercy, and he has lavished it on men and women beyond counting- from Gentile and Jews alike. The fact that Gentiles as well as Jews are among those whom he has called and marked out for glory is illustrated by quotations from the prophet Hosea. For centuries the Gentiles had been looked upon by the chosen people, with but few exceptions, as ‘vessels of wrath made for destruction’; and certainly God had ‘endured’ them ‘with much patience’. But now the purpose of his patience was made plain: what he desired was not their doom but their salvation.” (Bruce, p181)See the Scriptures 1Timothy2:1-7, Acts17:24-31, 2 Peter3:8-9, 15-16, Romans2:4, Ps78:41The Bible is clear that God is patient and that the fruit of the Spirit is patience (Gal5:22). But why do people say that God predestined who would be saved and who would be lost? It is a misunderstanding of God’s love and foreknowledge.Love demands choice. God is love. Therefore he gives man a choice to choose Him. What an incredible concept. We can say no to God! God allows Himself to be rejected. God is also incredibly humble!God can know who will choose and not choose Him before it happens. God is not bound by time. He can see all of eternity right now. God already knows who will be in heaven with Him. However, this foreknowledge does not mean God chooses for us. We get to decide. The idea that God will choose for us by electing us to salvation and preempting our choice, flies in the face of God’s love. It is not in God’s nature to force us to be with Him. Just look at the example of Adam and Eve.What Scriptures tell us that we have a choice whether or not to follow God?Scriptures on repentance; for what does repentance mean except to change our minds: Rev2:5, Mk1:15, Acts2:38, Acts3:19, Mt4:17Scriptures that ask if we would follow God: 1 Kings 18:21, 1Pet2:21, Mt16:24, Mt8:19.Scriptures that tell us to make a choice: Prov8:10, 1 Chron21:11, Is56:4, Phil1:22, Is7:16, Josh24:19-24There are so many Scriptures that they cannot all be listed!Let us make the argument clearer from another perspective.God made man in His image. What makes man like God? Man can choose. Just as God chooses. Man has independence. Man can decide. Why did God do this? Because God is the creator and chose to create all types of things. Some of God’s creation is inanimate (rocks, stars, etc). Some things are alive but do not have choice (trees, flowers, fungi, etc). Some things choose but have a very limited set of choices (worms, slugs, fireflies)-which way will I crawl. Some things have more choice and independence (dogs and cats)-what type of food will I eat-mice or fish. Man was God’s creation with the greatest ability to choose. Why? We reflect more of God than all other things in creation because of our ability to be like God. What is God like? He is love, joy, peace, patience, etc. (Gal5:22-23) We can choose to imitate God. (Eph5:1) When we become Christians, we are choosing to grow in our imitation of God (2Corinthians3:16-18).V30-33 Here goes Paul again. The whole argument that righteousness is accredited to him who  has faith (trust in God). Not works. Trust in Christ not in works of the law. What is the stumbling stone? Not what but who? Jesus (1Cor1:23, 1Pet2:4-8) These verses are  quotes from Is8:14, 28:16, Ps118:22, Dan2:34-35,45Chapter 10V1-13 v1-3 Paul had an amazing love for His people. v4. Jesus is the telos (τέλος) -the end, i. e. termination, the limit at which a thing ceases  to be, Christ has brought the law to an end by fulfilling it (Mt5:17-18)  v5-7 Do not say in your heart, “Who will ascend into heaven?” (that is, to bring Christ  down) [as though he had never become incarnate and lived on earth]. Or ‘Who will descend into the abyss?’- that is, to bring him back from the realms of the dead, the  nethermost deep (as though he had not already been raised up to newness of life).Romans 10 cites Scripture after Scripture to show that Israel rejected God according to prophesy. V5. Lev18:5, V6. Dt30:12V7. Dt30:13V8. Dt390:14V11. Is28:16v13. Joel2:32v15. Is52:7V16. Is53:1V18. Ps19:4V19. Dt32:21V20. Is65:1V21. Is65:2Chapter 11V1-36 |

All of this section is from Douglas Jacoby, acquired from his website. I will defer to his thoughts on this chapter.

Will all of national Israel be saved in the end times? This is certainly a beautiful thought, yet are we to take Romans 11:26 literally? In this section I offer eight reasons I believe that many Bible-centered churches may be off base in their interpretation — as well as answers to eight questions you may still have even after you read this perspective on the conversion of “all Israel.”

Principal text: Romans 11:25-27

EIGHT REASONS TO DOUBT AN IMPENDING MASS CONVERSION

1. 9:6 — “Israel” is used not in a national sense, but in reference to those with saving faith — the true sons of Abraham and daughters of Sarah (1 Peter 2).
2. 11:3-5, – Only a remnant would be saved (9:27; Isaiah 10:22) — not an entire nation.
3. Jewish history argues against a mass conversion. It would be both arbitrary and unjust to punish every previous generation of unbelieving Jews except the one alive at the Second Coming, and would reduce the words of the prophets, from Elijah to John the Baptist, to meaningless challenges to repentance.
4. Irrelevance of message without application in the first century. (Note: Romans was written c.55-58 AD.) People needed to know what the situation was with unbelieving Israel in their time — not in ours.
5. The fullness of the Gentiles was to provoke jealousy in Paul’s generation. He clearly saw his own ministry as a key part in the process of all Israel being reached. 11:14 — Paul envisions the salvation of some of them. He does not unrealistically expect all Israel (literally) to be saved.
6. The Messiah came but was rejected — as foretold in Isaiah, Zechariah, Psalms, and elsewhere. See also John 1. Similarly, the Jews rejected the (new) covenant offered to them (11:27).
7. There is a problem with the broader, national view: free will would appear to be overridden. God only irrevocably hardens unbelievers (like Pharaoh), after they have are at a point of no return. Many of the Jews were still “retrievable”; Paul himself is an example of one.
8. The second coming is the time for judgment, not for a second chance to surrender to YHWH (Hebrews 9:27; Phil 2:11: every knee will bow (of course!) but it’ll be too late.

EIGHT QUESTIONS YOU MAY STILL HAVE

1. What about return to the land? Return to land: Josh 21.43; 2 Chron 36 etc. Paul interprets Gentiles coming to Zion (Isa 2) in a metaphorical sense, not a geographical one. Zion for us has nothing to do with physical Jerusalem, but the Jerusalem that is above (Gal 4; Heb 12).
2. What about 1948? 1948 (the end-result of the secular Zionist movement) was the result of politics, not prophecy. Shouldn’t we be supporting Israel? militarily? no evidence that this is disposing Israelis towards faith. Besides, national Israel no longer a biblically meaningful category.
3. Doesn’t Ezekiel 37:24+ say that the second David will lead the people in the land of Israel? Isn’t Ezekiel 34-39 referring to the distant future? Some admit it was fulfilled under Ezra (partially) and at Pentecost (though only partially); yet they cannot believe there isn’t more to come. God’s prophetic oracles were often hyperbolic, or otherwise non-literal. “Fall” of Babylon, e.g. More important, Jesus claimed to be the second David and the Good Shepherd (John 10). He is already ruling. When he returns at the end of time it will be the judgment day, not a time for the extension of the gospel.
4. Isn’t the mass conversion to follow the full number of Gentile converts–whenever that is? In 11:25, pleroma = fullness. Pleroma normally means fullness, completion. It is the word appearing in John 1:16; Romans 13:10, 15:29; 1 Corinthians 10:26; Galatians 4:4; and in several verses in Ephesians and Colossians.
5. What about Matthew 19:28 — Son of man on throne (already!) and the apostles on thrones — when is this? If the “restoration” of Acts 3:21 is yet future, then the traditional evangelical view has more weight. Otherwise this was fulfilled in the apostolic period.
6. (Unspoken question, but perhaps felt:) Given the holocaust — and crusades and pogroms and antisemitism– don’t these people deserve some compensation? That sounds fair, but if it’s a free ticket to heaven this must be scripturally demonstrated, not merely asserted.
7. Aren’t God’s gifts and calling irrevocable (11:29)? Paul exemplifies God’s faithfulness. Always depends on faith. Ironic that those insisting on faith alone will flirt with the idea that you can be saved even if you lose your faith (OSAS) or never had any faith in Christ (Romans 9-11). Paul intends 11:29-32 not in a literalistic sense, but just as he wrote 5:18—and 11:26.
8. Don’t we worship the same God? Presumably yes, but that’s not directly relevant. If they will be saved because they faithfully serve and obey God, then obedient faith is necessary. Similarly, it could be asked, don’t we share the same scriptures? Largely, yes, but these are the scriptures that point to Christ….

**Conclusion**

* The mid-first century was “a time of transition between the two covenants.” We no longer live in this period–any more than we live in the apostolic age.
* God is just. No one is to slip through the cracks. Yahweh can easily bring around the unlikeliest of converts. Paul considers himself a representative of the faithful in Israel.

For a time the Gentiles would enter the kingdom in large numbers, both because it was a new message and because they had been prepared through the diaspora — the seeding of the Mediterranean world with a message about the true Lord, the God of Israel. At this critical juncture the Israelites had to make a decision to accept the new covenant or harden their hearts. It is a volatile time. Think Joel (2:28-32, 3:14): ”Multitudes, multitudes…in the valley of decision.”

There is also a teaching called predestination that one must address in Chapter 9, 10 and 11 of Romans. Here I also borrow from Douglas Jacoby.

What are the basic teachings of predestination?

The basic teachings are described by the convenient acronym **T.U.L.I.P**.-

**T**otal Depravity
Unconditional Election
Limited Atonement
Irresistible Grace
Perseverance of the Saints

The purpose of the following study is to show the consistent error of Calvinism. (Sometimes, this is also called “Reformed Theology.”)

**1. Total Depravity
\*** Doctrine: There is absolutely no good in fallen man. Before he is converted, all his actions and thoughts are sinful and selfish. Therefore, there is absolutely nothing he can do to save himself: salvation is completely from God, and man plays no part in it. Only when God’s Spirit quickens a man and enables him to believe can he be saved.

\* Supporting passages: Calvinists appeal to Ephesians 2:1, Romans 3:12 and many other passages to prove that we are no more able to save ourselves than a corpse is able to rise up and walk.

\* Biblical emphasis: Calvinism stresses the sinfulness and lostness of man. This is an emphasis sadly lacking in the religious world, which prides itself on its good deeds and empty rituals.

\* Error: The Bible does indeed paint a dark picture of man’s selfishness, but to say that there is no good at all in an unsaved person is going too far. Romans 5:7 and many other passages assume or imply that there is some good in the world at large. Cornelius was a good man (Acts 10:2, 35). As far as salvation goes, Calvinism grossly undervalues the part man plays in accepting the salvation that God offers. To illustrate, we’d all agree that there is nothing a drowning man can do to save himself. But when he is thrown a life preserver, he must *decide* to accept it and then do *something* about it (grab on). Calvinism misses the obvious truth, because it denies that man has *free will.*

\* Total Depravity logically leads to the next of the five basic Calvinistic doctrines, Unconditional Election. Since there is nothing man can do to save himself, God and God alone decides who will be saved.

**2. Unconditional Election
\*** The doctrine: *Unconditional Election,* or *Predestination,* teaches that the decision about who will be saved is 100% God’s. He has decided in advance exactly who will be saved. Not only is there no way for us to save ourselves, but *even if we wanted* to be saved, unless God had already chosen us, we would have no chance of going to heaven.

\* Supporting passages: God’s *grace* saves us, and faith is a gift from God (Ephesians 2:8-9). Acts 13:48 speaks of “those who were appointed for eternal life.” Revelation 20:15 mentions the “book of life,” in which the names of the saved have been written. Romans 8:29 mentions predestination, so obviously who will be saved has already been determined.

\* Biblical emphasis: This doctrine emphasizes *God’s sovereignty,* another truth missing in our selfish world, where everyone wants to determine the course of his own life. Furthermore, it is true that God is willing to save men and women of *any* race, nation, social class, income bracket or religious background; salvation is unconditional in that sense.

\* Error:
a. To begin with, Ephesians 2:8-9 doesn’t teach that faith is a gift from God (though ultimately God does help us to believe, through his Word, Christians, circumstances, etc). Ephesians 2:8-9 says that *salvation* is a gift from God!
b. Acts 13:48 discusses God’s involvement in man’s salvation, but Acts 13:46 clearly shows that man is justly responsible for accepting or rejecting the gospel. Again, free will has been overlooked!
c. Revelation 20:15 mentions the Lamb’s book of life, but Revelation 3:5 implies that it is possible for our names to be erased from it. Psalm 69:27-28 is yet another passage shattering the notion that God’s book contains only the names of the saved, and that the list is unchangeable. See also Exodus 32:32-33: Isaiah 4:3; Malachi 3:16; Nehemiah 13:13; Daniel 7:10; Luke 10:20; Philippians 4:3; Hebrews 12:23; Revelation 13:8, 17:8, 20:12, 21:27. (In familiar extrabiblical literature see *Jubilees* 30.20,22, 36.10; *1 Enoch* 47.3, 108.3.
d. Romans 8:29 says that Christians are predestined to become like Christ (not the same as being predestined to salvation), but in Ephesians and other books there is a sort of predestination that is mentioned. Two analogies may be helpful:
(1) Train destination: You board a London train, and the destination is clearly marked “Heathrow Airport.” This destination has been decided in advance. Heathrow Airport is its “pre-destination.”As long as you stay on the train, you are fine. If, however, you choose to leave the train, you forfeit your “predestination.” The train still goes to the airport, but you will miss your flight — unless, of course, you manage to get back on the train. This analogy assumes, unlike Calvinism, that we have free will.
(2) Aerial view: From the top of a tall building, you are able to view two intersecting streets. Down the first street a speeding sports car approaches the deadly intersection; down the other street zooms a motorcycle. From your vantage point, you can ‘see’ the accident even before it happens. But are you responsible for the collision? Foreknowledge does not imply predestination.
e. 2 Thessalonians 2:14 clearly teaches that God *does* call us; but the call is not arbitrary, or through strange sensations, but through the gospel. There is an inseparable link between the gospel and the “sanctifying work of the Spirit.” No one is saved in a vacuum! See also Romans 10:13-17.
f. Finally, *Unconditional Election is unfair!* Imagine the scenario: you are standing before God’s throne, hoping to be saved, and hear the sentence pronounced on you: damned! Moreover, God informs you that the deck was stacked against you from the beginning: there never was any hope of your being saved. Would you or would you not be justified in accusing God of unfairness? Calvinism promotes a distorted, negative concept of God. And it’s not going too far to say that in Calvinism, conversion is a mere formality, since people are saved or damned even before they are born.

\* Since God does nothing in vain, and since only the few “elect” will be saved, Christ must have died only for those who would be saved. Thus the doctrine of *Limited Atonement* flows logically from *Unconditional Election,* or *Predestination.*

**3. Limited Atonement
\*** Doctrine: Christ’s sacrifice on the cross was limited to those who would be saved. In other words, he did not bear the sins of all mankind, only those of the elect.

\* Supporting passages: In Matthew 26:28, the blood is said to provide forgiveness of sins for “many,” and in Ephesians 5:25 Christ is said to have given himself up for the church. Acts 20:28 teaches that God bought the church with his blood (not the world at large).

\* Biblical emphasis: This doctrine enhances the “success” of the crucifixion, and affirms that God does nothing in vain. So many in our world today have no appreciation of the cross, and like to think that, if there is a God, everybody will be saved anyway.

\*  Error:
a. The Bible teaches that all men are potentially saved through the cross (Romans 5:18). In fact, 1 Timothy 2:4 says that God wants all men to be saved. If this is God’s sovereign will, why did Christ die only for the elect? Thus, Calvinism contradicts 1 Timothy 2:4.
b. Matthew 26:28: Either the word “many” refers to all mankind, or we can say that while the blood was shed for mankind, the “blood of the (new) covenant” mentioned here implies that salvation is only for those in the covenant, not that the blood was shed for a set number of persons.
c. Ephesians 5:25 and Acts 20:28: the idea that God bought the redeemed with his blood is certainly biblical, but that in no way necessitates that he only shed enough blood to redeem those who would be saved. A good illustration is found in 1 Timothy 4:10: “God is the Savior of all men, and especially of those who believe.” The Bible teaches that *anyone* willing to believe and repent can be saved.

\* Since Christ died only for the elect, no grace is “wasted” on non-elect unbelievers. So when God’s grace, through his Spirit, starts to work in an unbeliever’s heart, it cannot be resisted.

**4. Irresistible Grace
\***Doctrine: The Spirit of God draws men to Christ, and it is utterly impossible to resist God’s grace once this has begun to happen.

\* Supporting passages: John 6:44 says that God the Father draws men to Christ. Acts 16:14 discusses Lydia’s conversion, and says that the Lord opened her heart to believe.

\* Biblical emphasis: This doctrine certainly emphasizes the Spirit’s power, something many of us have under-emphasized.

\* Error:
a. John 6:44 only says God draws all men to himself, not how or on what basis he draws them. Other passages in John make it clear that the people God chooses to draw are those who will accept God on his own terms (1:12, 8:31, etc.).
b. It is not denied that the Lord opened Lydia’s heart, but how did he open her heart? *Through the message* (Acts 16:13). As always, faith comes through hearing the word (Romans 10:17)!
c. Acts 7:51, Galatians 5:4, Hebrews 10:29-30, Hebrews 12:15 and many other passages teach it is possible for people to resist God’s grace. How can grace be “irresistible” if so many people do in fact resist it?
d. Calvinism, through teachings such as *Irresistible Grace,* make humans into robots. Once again, there is no free will.

\* Since grace is irresistible, it follows that once you are saved, you are always saved. In other words, falling away is impossible.

**5. Perseverance of the Saints
\*** Doctrine: Once a person is saved, it is impossible for that person to become “unsaved.” And if someone seems to be saved, but later leaves God, that is proof that he was never saved to begin with. Only the saints persevere to the end.

\* Supporting passages: John 10:29 says that no one can snatch the sheep (Christians) out of the hand of the Shepherd (Christ). And Romans 8:38-39 teaches that nothing can separate us from the love of God.

\* Biblical emphasis: We need to feel secure in our salvation. So many religions and denominations do not offer their members the security of knowing that they are saved. It will be difficult for us to operate effectively as disciples if we are always doubting our salvation.

\* Error:
a. John 10:29 says that no one can snatch a Christian away from his secure position, but it never says that a Christian cannot *choose* to walk away from the flock (and the Shepherd). Isaiah 53:6 says that all of us like lost sheep had gone astray. Even the chosen people, the Jews, were able to go astray, and Jesus told his disciples to go first to “the lost sheep of Israel.”
b. Romans 8:38-39 is certainly a great comfort to real disciples, but Jude 21 shows that we need to do our part to stay in God’s love.
c. Ironically, far from providing any real security, Calvinistic teaching destroys it; you can never really know you’re saved, since if you give up that means you never were in the elect to begin with! The Bible, on the other hand, says that you absolutely *can* know that you are saved (1 John 5:13 — see 1 John 2:3-6).
d. James 5:19-20 (see 1:15) shows that a Christian can wander from the truth.
e. The Bible repeatedly says that we will be saved *if* we obey God, persevere: John 15:6, Hebrews 12:25, 1 Corinthians 15:2, 2 Peter 1:10. Salvation is unconditional, in the sense that there is nothing we can do to *earn* it; but it is *not* unconditional, in the sense that we can lose it.
f. It is often (correctly) said that we are saved by faith. If this is true, what happens when we give up our faith? Will God force us to be saved? Again, where is free will?
g. 2 Peter 2:20 makes it abundantly clear that a Christian can fall away, as do many other passages. (See discussion in Supplementary Study, below.)
h. Moreover, *Perseverance of the Saints* is contrary to experience! There are many men and women who became Christians, were doing well spiritually and bearing fruit and growing in the Lord, but who allowed their hearts to stray and harden. They are not with us today — but that does not mean that they were never saved initially! They most certainly *were* saved, but they have wandered away!
i. Perhaps the gravest error of this doctrine is that “Perseverance of the Saints, or Once Saved, Always Saved” is a great disincentive to evangelism and commitment in general:
(1) Although a noble heart should be eager to do good, discipleship is in fact secondary, or irrelevant, since our salvation was decided in heaven long before we were born. Not surprisingly, most Calvinists are lukewarm in their commitment.
(2) Why evangelize the “lost” when there’s nothing you can do to save them? If they’re damned (not of the elect), no amount of evangelism can help them. And if they are in the elect, sooner or later God will make that plain to them; but in the meantime your evangelizing them really doesn’t matter, since they will be saved anyway! Sadly, but consistently with their system, very few Calvinists try to seek and save the lost.

\* By now you can see that Calvinism, although it contradicts the Bible over and over, is internally a highly consistent system.

**Concluding Thoughts and Strategy**
We have studied the five petals of the Calvinistic tulip, and have seen that they do not fit with what the Bible teaches. This is obviously a complex subject, and a good few persons would be unable to grasp the preceding study as it stands. An easier way to ease into the subject might be to share the supplementary study below, which focuses on the fifth petal of the tulip, *Perseverance of the Saints.* Then, refer to the main study as *necessary.* This is probably the best strategy for helping someone to see the error of Calvinism.

On the positive side, we have seen that Calvinism is correct to emphasize the:
\* Sinfulness of man
\* Sovereignty of God
\* Success of the crucifixion
\* Spirit’s power
\* Security of grace

However, on the negative side, we saw that there were many faults with Calvinism:
\* Too negative a view of man
\* The denial of free will
\* No salvation “by faith”
\* Little incentive for evangelism
\* Creation of an unjust God
\* Contrary to experience
\* Breeds lukewarm commitment
\* Refuted by hundreds of verses

 **Supplementary Study: Once Saved, Always Saved**There are literally hundreds of scriptures which demolish the position of those who claim it is impossible, once one has come to know Jesus Christ, to lose salvation.

Hebrews 10:26-31 — Deliberate sin can cause us to lose our salvation. This is clear, yet some insist this passage applies only to non-Christians, or unsaved churchgoers. But verses 29 (“the blood of the covenant that sanctified him”) and 30 (“The Lord will judge his people”) show that the writer has in mind the covenant people – who are already saved.

Hebrews 6:4-8 — It is impossible to bring certain people back to repentance. Where the “point of no return” is God only knows. “Crucifying the Son of God all over again” implies they have already shared in Jesus’ death and resurrection. (Hebrews 6:7-8 continues the thought.) This is the strongest passage in Hebrews refuting “Once Saved, Always Saved” (see also 3:12-14, 4:1, 4:11, 6:11-12, 10:36, 12:14-15, 13:4). And yet there are hundreds of other verses in the New Testament which disprove this false doctrine — not even to consider the Old Testament.

John 10:28 — This verse is often cited as proof of the impossibility of apostasy. However, it does not state that it is impossible for someone to turn his back on God (Luke 9:62) and walk away, only that it is impossible for external powers to drag away a disciple against his will.

Romans 8:39 — Nothing can separate us from the love of God, but it’s our responsibility to “keep ourselves in God’s love” (Jude 21). Again, there is free will. Most advocates of “once saved, always saved” (“perseverance of the saints,” “eternal security”), at some point, deny free will.

2 Peter 2:20-22 — This verse clinches the argument. These people have “escaped the corruption of the world,” which is possible only through participating in the divine nature (see 1:4). The corruption of the world is vividly symbolized by vomit and mud. It is tortuous to argue that the “washing” applies to a non-Christian. Finally, if they give up on God, they are worse off at the end than they were if they had never become Christians. Clearly it is possible for a Christian to lose his salvation!

Although at first *Once Saved, Always Saved* appears to take on an academic point, in fact it strikes directly at the heart of the issue: one’s free-will decision to follow Christ.

Chapter 12

V1 Living sacrifice vs dying sacrifice. This is a reference to the O.T. concept of sacrifices.

 What was done with the sacrifices? It was totally burned up, consumed to please God.

 What gifts and sacrifices does God expect in O.T.?

“These sacrifices will teach us about personal sacrifice in our daily lives and specifically about those made by our greatest example, Jesus Christ. While the worship sacrifices are prefigures of our personal worship of God, the sin sacrifices prefigure the sacrificial ministry of Jesus Christ.” (Oakes, p. 145)

Gifts for Fellowship/Worship

Always described as “an aroma, pleasing to the Lord”

(Lev1:9, 2:2, 3:5)

3 types of sweet savoring gifts

1. Burnt offering-must totally burn up, totally giving over to God, can’t take it back.
2. Grain offering-first fruits to remind us to live by faith and where our blessings come from, our contribution, no yeast or honey allowed-no sin allowed
3. Drink offering-pouring ourselves out as Jesus did (Luke22:20, Phil2:16-17, 2Tim4:6-7)

What am I holding back? Cannot take it with you. Are you pouring yourself out for God?

Voluntary offering of something valued-not because needed for salvation, but because saved already.

Head of sacrifice not washed but body was (Eph1:22-23; Eph5:25-30)

Sacrifices for Forgiveness

Never described as pleasing to Lord

The Fellowship Offering-3 major categories all related to giving thanks for something received-foreshadow of Christian worship. (Eph1:3)

Thank offering (Lev7:11-15) –done for a specific blessing already received

Vow offering (Lev11:16, 22:23)

Free-will offering (Lev22:23)- just because I am in relationship with God

Animal presented, hand laid on its head to represent themselves, cooked and eaten by person, family and friends who offered the sacrifice and celebrate/feast together. (A party!)

Do you celebrate and enjoy your walk with God?

Interesting fact about fellowship offering. It was often placed on top of the burnt offering?

This shows that our celebrating is based on dedication to God. When we dedicate our lives to God first in faith, we will have plenty to be thankful for and plenty to celebrate about!

The fellowship offerings all had to be unblemished or undefiled. This foreshadows that Christians can offer thanks to God because they have become unblemished because of forgiveness. You can’t offer true thanks without being in Christ.

Blood Sacrifices

Sin problem must be resolved first in order to offer fellowship offerings!

Two types: One for offenses against God (Commandments 1-4)-Sin offering, One for offenses again man (Commandments 6-10)-Guilt offering

No sacrifice for intentional sin in O.T.. (Lev4:1,4:13,5:14) Foreshadowed in N.T.(Heb10:26-31)

In sin offering, repentant person actually offered the sacrifice (unlike fellowship offering), laid hand on to transfer sin symbolically to the animal. Animal was slain and priest placed blood on the curtain, on the horns of the altar and burned sacrifice on altar.

 Foreshadowing of Sacrifice Jesus

Unblemished Unblemished (1Pet1:18-19)

Sinner laid hands on sacrifice Sin laid on Jesus (Is53:6, 1Pet2:24)

Blood brought into Holy of Holies Jesus went behind curtain (Mt27:51)

Most of sacrifice burned outside camp Crucified outside city (Heb13:11-13)

Restitution done before offering done Repentance before baptism-Acts2:38

v2. Be transformed – [metamorphousthe](http://biblehub.com/greek/metamorphousthe_3339.htm)- μεταμορφοῦσθε (to change into another form (cf. μετά,

 III. 2), to transfigure, transform- word in Greek is same word in English as metamorphous.

 What happens when a butterfly goes through metamorphous? They become completely

 different and unrecognizable to their previous state. What radically changed when you

 became a Christian/Unrecognizable? But this passage tells us to continue this process.

How?

• Offer your bodies - conscious decision

• Do not conform - be different, holy, resist temptation

• Be transformed – let God’s Spirit change you (2Cor3:16-18)

• Renew your mind – What does renew mean? **ἀνακαινώσει** - to change into another form, to

 transfigure, transform

v3. How do you think of yourself with sober judgment? according to your faith. Ask yourself,

 am I living by faith or by sight? Do I venture out on uncharted territory? Am I living by

 faith or am I an irresponsible dreamer? What is the difference? A faithful person prays,

 plans and acts. Then prays, plans and acts again. A wishful dreamer constantly thinks and

 talks about what they want to do but makes no efforts to actually do anything. That is not

 faith!! That is faithlessness.

V4-8 Gifts? What are yours? Are you developing them? Are you using them to advance God’s

 glory? Are you using them to serve the body of Christ? What are those gifts?

Prophesy - proclaiming

Serving

Teaching

Encouraging

Contributing to the needs of others

Leadership

Showing mercy

Artistic

Musical

Mechanical

Etc

What are other gifts I did not mention?

Do you think spiritual gifts are only healing and preaching? All of these gifts are spiritual. Who do you think gave them to us? But how you use them is up to you. God gave them to do His works. (Eph2:10) Unfortunately, people misuse them or use them for selfish reasons, or not at all.

Also, when we use our gifts, we are suppose to do so cheerfully, generously, diligently, faithfully, selflessly. Our attitudes, not just our actions, count in God’s eyes. If God asks you to serve then do so, but try to do so with a good attitude. How are you doing in this area?

I believe that as a church we have yet to fully understand how to use everyone’s gifts. But that is what it means to help us mature as a body. Part of our job as a church is to mature together and to teach each other how to use our gifts to God’s glory. Col1:28-29, Rom15:14

V9-21 These commands parallel the beatitudes (Mt5:1-12). These are the practicals of being a

 follower of Jesus. Jesus was about putting others first.

V10 Honor one another above yourselves. This idea is also found in Phil2:3, Eph5:21. It is the

 idea that Jesus chose to honor us over Himself. This is the same way that parents honor

 their children above themselves. Parents will sacrifice for their children, protect their

 children, give to their children first. Considering or honoring others better that yourselves

 is not about who is stronger, smarter, more worthy, etc. It is about being like Jesus and

 deciding to place the needs of others before your own needs. A mother goes without sleep

 to feed her baby. A son or daughter quits their jobs to take care of a sick parent and the

 whole family sacrifices, etc. I give up something to meet someone else’s needs. I make

 what I want secondary to what someone else needs.

 Sincere love

 Hate evil, cling to good

Be devoted to one another – devoted here is φιλόστοργος – philostorgos-the mutual love of parents and children; also of husbands and wives, loving affection, prone to love, loving tenderly; used chiefly of the reciprocal tenderness of parents and children.

V11-21 This is how the early Christians won the world for Christ and especially the Romans

 Empire.

What were some of the things that the early Christians did that convicted the Romans?

The Roman world was brutal and generally indifferent to suffering. Sympathy and mercy were weaknesses, virtues anathema to those of Rome. The ancient world was both decadent and cruel. The practice of infanticide, for example, was widespread and legal throughout the Greek and Roman world during the early days of Christianity. In fact, abortion, infanticide, and child sacrifice were extremely common throughout the ancient world.

Cicero (106-43 BC), writing in the period before Christ, cited the Twelve Tables of Roman Law when he wrote, "deformed infants should be killed" (*De Ligibus* 3.8). Similarly, Seneca (4 BC-AD 39) wrote, "We drown children who are at birth weakly and abnormal" (*De Ira* 1.15). The ancient writer Plutarch (c. AD 46-120), discussing the casual acceptance of child sacrifice, mentions the Carthaginians, who, he says, "offered up their own children, and those who had no children would buy little ones from poor people and cut their throats as if they were so many lambs or young birds while the mother stood by without tear or moan" (*Moralia* 2.171D). Polybius (ca. 200-118 BC) blamed infanticide for the population decline in Greece (*Histories* 6).

Historical research reveals that infanticide was common throughout India, China, Japan, and the Brazilian jungles as well as among the Eskimos. Dr. James Dennis, writing in the 1890s, showed how infanticide was common in many parts of Africa and was "well known among the Indians of North and South America" (*Social Evils of the Non-Christian World*, 1898). Suffice it to say, for much of the world and throughout most of its history the culture of death and brutality has been the rule, and a culture of life, love, and mercy has been the exception. It is to the cause of this exception that we now turn.

In roughly AD 27, a young Jewish carpenter—in an obscure Roman outpost—began to preach and teach, saying he was the Son of God, the savior of the world, the promised Messiah of the Jewish Scriptures. He claimed to be a king whose kingdom was not of this world—a kingdom without end. This king—Jesus—would validate all that had been revealed to the Israelites: there was a God and this God, who was hidden from the world, was a personal being who had made mankind in his image because he desired a relationship with mankind.

And so this Holy God further revealed himself—becoming incarnate. God became flesh and dwelt among us to do what only he could do: reconcile the chasm between God and man that sin had caused. God would implement his plan for reconciling man to God, man to himself, man to man, and man to creation. Suddenly, a radically new conception of reality, the world, and life would take hold. A new ethic and morality would challenge the old. All life would now be understood as precious, the intentional gift of a loving God. The kingdom of God was inaugurated on earth! A new day had dawned, and those who had been drawn into this kingdom began to think and act in new ways. They would strive to live and act in obedience to their king—not their flesh and not their culture.

These early Christ-followers did not organize special interest groups or political parties. They never directly opposed Caesar; they didn't picket or protest or attempt to overthrow the ruling powers. They didn't publicly denounce or condemn the pagan world. Instead, they challenged the ruling powers by simply being a faithful, alternative presence—obedient to God. Their most distinguishing characteristic was not their ideology or their politics but their love for others. They lived as those who were, once again, living under the rule and reign of God, a sign and foretaste of what it will be fully, when Christ returns.

They expressed their opposition to infanticide by *rescuing* the abandoned children of Rome and raising them as their own—an enormously self-sacrificial act at a time when resources were limited and survival was in doubt.

Following the end of the Punic Wars in 146 BC, the breakdown of [marriage](http://www.crosswalk.com/family/marriage/) and the [family](http://www.crosswalk.com/family/) had begun in earnest. By the time of Christ, Rome was a pornographic culture. Marriage was a "loose and voluntary compact" (Gibbon, *The History of the Decline and Fall of the Roman Empire* [reprint, London: Penguin Books, 1994] 2:813). Sexual licentiousness, adultery, marital dissolution, and pornography were widespread. It was into this depraved cultural context that Christians would introduce a radically new and different view of life, sexuality, marriage, and parenting. In contrast to the Roman concept of *Patria Potestas*, according to which fathers had the right to kill their wives and children, Christians taught husbands to love their wives as Christ loves the church. Eros gave way to agape.

The early Christians, acting in obedience to Christ, began to care for the poor, the sick, and the marginalized. So alien were their charitable acts and self-sacrificial lives that the Romans referred to them as "the third race." In the centuries to follow, even though Christians were still a demographic minority, their care of the poor and sick, would serve as the first steps in achieving cultural authority. By being seen as those who reached out to and cared for the weak and suffering, the early church would establish its "right to stand for the community as a whole" (John Howard Yoder, *For the Nations: Essays Evangelical and Public* [Eugene, OR: Wifp and Stock, 1997] p. 8). Sociologist James Davidson Hunter points out, "because Christian charity was beneficial to all, including pagans, imperial authority [political authority] would be weakened" (*To Change the World*, 2009, p. 55).

Julian the Apostate, the last pagan emperor of Rome, clearly understood the power of these Christians when he wrote the following:

These impious Galileans (*Christians*) not only feed their own, but ours also; welcoming them with their agape, they attract them, as children are attracted with cakes… Whilst the pagan priests neglect the poor, the hated Galileans devote themselves to works of charity, and by a display of false compassion have established and given effect to their pernicious errors. Such practice is common among them, and causes contempt for our gods (*Epistle to Pagan High Priests*).

Emperor Julian clearly saw the writing on the wall. The Roman Empire would not succumb to political upheaval or force but to love, the love of Christ. Julian's dying words in AD 363 were "*vicisti Galilaee*" (You Galileans [*Christians*] have conquered!).

Once imperial power was discredited by the superior life and ethic of the Christian community, the church would build upon its newfound cultural credibility and eventually ascend to the heights of cultural power and influence. And, Western civilization would become the most successful civilization in history.

If I am correct—and the history of the church bears this out—then the most effective approach to changing the culture in our day begins by being a faithful presence. Being faithfully present—odedient to God—in our families, our marriages, our neighborhoods and communities, and our vocations, a presence woefully lacking in the American church today.

I am reminded that our struggle is not against flesh and blood but "against the cosmic powers over this present darkness" (Eph. 6:12 ESV). And how did Christ conquer these powers? By coercive might or worldly conceptions of power? No! Christ overcame the world by the unanticipated and ultimate act of love and humility—he poured out his life on behalf of the world. May we do the same and pray the rulers of our age say on their deathbeds, "*vicisti Galilaee*" (You Christians have conquered)!

Chapter 13

V1-7 Christians were called to obey the governing authorities. What implications did this have

 for the early Christian church?

 Historically, the early church was mainly Jewish. The position of Jews in the Roman

 Empire was protected by a series of imperial edicts. The Jews actually enjoyed some

 exceptional privileges as a subjected nation. The Jewish religion was given legal status as

 a *collegia licita* (permitted associations). Romans may have considered the rights granted

 to Jews very strange, but none the less, they were granted. Those included Sabbath laws,

 food laws, prohibition of graven images, restriction of military standards that bore the

 Emperor’s image within the walls of Jerusalem, even death sentences for any non-Jew who

 dared enter the inner courts of the Jerusalem temple.

 In the first generation after Jesus’ death, the Church was treated as a Jewish sect by Rome.

 (See Acts18:12-17, Corithians Jews- circa AD 51-52- Gallio’s interaction with Paul about

 Jewish law). Gallio’s decision created precedence that availed Paul some measure of

 protection for 10 years while he spread the gospel in the provinces of the Roman Empire

 and even in Rome itself (Acts28:30-31).

 Something of interest to consider, Christianity’s founder (Jesus) was crucified for an act

 of sedition against Rome (Acts17:6-7) in a case adjudicated by a Roman judge (Pontius

 Pilate). This is all the more pressing considering that in AD 49 there were riots in Rome

 when Claudius was emperor. Claudius expelled the Jews from Rome (Acts18:1-2) and,

 according to Seutonius, the riots were blamed on the “instigation of Chrestus.” (possible

 reference to Jesus who “was creating a disturbance” between Jews and Jewish

 Christians.) It seems like everywhere that Paul went, trouble was stirred (e.g.Acts13:44-

 50 Pisidian Antioch, Acts14:1-4 Iconium, Acts14:8-20 Lystra, Acts16:16-40 Phillippi,

 and so on. It is no coincidence that the early Christians and especially Paul (in an effort

 to not discredit the gospel message or have political interference) preached obedience to

 the governing authorities. Even Jesus was accused of being against the government.

V6-7 There is no inconsistency here, Jesus, Paul, Peter, etc all taught to obey the governing

 authorities: Mt22:15-22, 1Peter2:13-14,17, Titus3:1

v8-14 Paul reminded the disciples of Rome to be great examples of light.

Chapter 14

V1- 23 Disputable matters?

 V1 What might have been some of the issues at the time when Paul was addressing the

 early church?

 V2-4 Food issues: Dietary laws, eating foods sacrificed to idols (1Tim4:3-5, Mk7:14-19).

 Much of the meat slaughtered and sold in the marketplace in those days were sacrificed

 to deities first.

 V5-6 Special days: Sabbath, special holy days, etc. (Col2:16)

 V7-21 Do not pass judgment about disputable matters because what really counts? V19

 Peace and unity and loving each other above all things.

 V22-23 You have to do what protects your heart from sin: Prov4:23

 How does Paul characterize the faith of those who struggle with these issues? V1-2

 So how should we treat those who struggle with these things?

Chapter 15

V1-7 What is the point? The point is that if we are really Christ-like, then we will not look

 down on the weak but encourage them and show them special deference. (1Cor12:22-23)

 Who might be weak in Christ? The physically challenged, the elderly, the very young, the

 brother or sister going through crisis (death, divorce, serious illness, job loss, etc), the

 emotionally or mentally challenged (clinical depression, trauma, etc.). We have to treat

 these brothers and sisters with TLC. We have to pray and encourage them a lot. So often

 we just want to rebuke them and say, “Get strong!” Sometimes people have had issues

 that they have never faced in their lives and do not even realize it. They are stuck

 emotionally and may need professional help from a Christian counselor. There are

 brothers, sisters and people you are reaching out to who have been through horrendous life

 experiences (war, rape, physical abuse, abandonment, seeing a loved one fight long

 suffering illnesses like cancer). We never know. You and I may be the ones who have the

 privilege of helping someone overcome some of these types of challenges. Let us not

 forget that we live in a broken world with lost souls who may need prolonged help even to

 be ready to make a decision for Christ. It takes lots of love and patience. There are

 addictions that are like this as well: drugs, alcohol, gambling, sexual, spending, eating, etc.

Gal6:2-5

[**2**](http://biblehub.com/galatians/6-2.htm)Carry each other’s burdens, and in this way you will fulfill the law of Christ. [**3**](http://biblehub.com/galatians/6-3.htm)If anyone thinks they are something when they are not, they deceive themselves. [**4**](http://biblehub.com/galatians/6-4.htm)Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else, [**5**](http://biblehub.com/galatians/6-5.htm)for each one should carry their own load.

burdens - [barē](http://biblehub.com/greek/bare__922.htm) - βάρη : heaviness, weight, burden, trouble: load

load - [phortion](http://biblehub.com/greek/phortion_5413.htm) - φορτίον : properly, a *burden* which must be carried by the *individual*, i.e. as something

*personal* and hence is not *transferrable*, i.e. it cannot "be shifted" to someone else, a little backpack for instance.

What this passage teaches is that when someone has a burden that is a very heavy burden, then we should help each other. However, we should not be taking care of other people’s responsibilities and enabling them to be irresponsible. There are loads that we must all carry ourselves. For example: I should be paying my own bills, taking care of my own health, doing my own homework, cleaning my own room, etc. God expects us to help one another when times are tough. But we are not to take care of each other to the point of enabling.

V8- 13 Jesus had this same attitude, He carried our burdens (βάρη) and helped us overcome sin

 and death. This is something we would never have been able to do alone. However, it is

 our responsibility to carry our own load (φορτίον) daily as disciples and follow Jesus. Do

 not expect Jesus to do your laundry, homework, chores for you. That’s your job.

 What daily actions should we be doing for ourselves?

v3 Quote from Ps69:9 (John2:17)

v9 Quote from 2Sam22:50; Ps18:49

 Paul is saying , God has always planned to save the Gentiles (Eph3:2-6; Col1:25-27;

 Gal3:8).

V10-12 Paul finds testimonia of the Gentile mission in the Law, the Prophets and the Psalms.

 Is11:10, Ps117:1, Dt32:43, Ps18:49, Amos9:11-12 quoted by James at Council of

 Jerusalem (Acts15:16-17).

V14-33 How can we date when the book of Romans was written? Acts 21:1-40 Paul planned

 on taking a collection to Jerusalem that he had spent 2 years collecting amongst the

 Gentile churches. It is ironic that Paul, asking the Roman church to pray for him, is

 concerned about how the church or city of Jerusalem will receive him and the gift that

 he is taking for their aid. He then gets to Jerusalem and ends up going to Rome, only

 not as Paul had envisioned. Now he is going as an appeal to speak before Caesar, as a

 prisoner.

 Paul speaks of collections for the saints (2Cor8:6-9, 2Cor9:12, 2Cor9:5, 1Cor16:1-4)

 Sequence: A) Paul is possibly in Corinth (Rom16:1) (Cenchrea was a port of Corinth) or

 somewhere in Greece (Acts20:2) Macedonia, Phillipi, Troas, on foot to

Assos, Mitylene, Kios, Samos, Miletus, Cos, Rhodes, Patara, passed south

of Cyprus, landed at Tyre, Ptolemais, Caesarea, Jerusalem.

 B) Paul is collecting the gift for the poor (Jerusalem saints) on this trip.

 C) Paul writes to church in Rome telling them about his plans to go to Rome

 on the way to Spain.

 D) Paul arrives in Jerusalem (Acts21:17) Paul arrested.



Chapter 16

V1-2. The letter was apparently taken to Rome by Phoebe, a sister from Cenchreae who Paul

 commended to the hospitality of the Church in Rome.

 Servant 🡪 διάκονον diaconon (deacon)

 Women were also deacons in the church. (1Tim3:11)

 Disciples always found hospitality with fellow disciples when they traveled. But it was

 important to be commended in letters because disciples had to protect each other from

false pretenders. People posing as Christians would try to take advantage of well

meaning Christians.

Cenchreae, on the Saronic Gulf, was one of the two seaports of Corinth (Acts18:18).

V3-15 v3. Priscilla and Aquila were in Rome again, although they first met Paul in Corinth

 (Acts18:2). Remember that they left Rome in the first place because Emperor

 Claudius had expelled the Jews from Rome in 49AD. But by this time Claudius had

 died (October, AD54) and so many Jews had returned to Rome. Priscilla and Aquilla

 among them. Remember that Priscilla and Aquila also led a house church in Ephesus

 for some time (Acts 18:18-19, 26, 1Cor16:19) in their travels with Paul. Priscilla and

 Aquila (plus the house church)

 V5. Epaenetus was first convert in Asia.

 V6. Mary

 V7. Andronicus and Junias (relatives of Paul-fellow Jews or maybe physical kin)-

 imprisoned with Paul

 V8. Ampliatus

 V9. Urbanus and Stachys

 V10. Apelles and Aristobulus’ household

 V11. Herodion (Paul’s relative) and the household of Narcissus

 V12. Tryphena, Tryphosa and Persis

 V13. Rufus (Mk15:21?) and his mother

 V14. Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them.

 V15. Philologus, Julia, Nereus and his sister, Olympas and all the saints with them.

 26 persons and 5 households

V16-20 It is not clear to whom Paul is referring here. One can only speculate to those who

 are trying to lead the disciples astray.

V21-27 v21. Timothy was with Paul (Acts20:4), Lucius (of Cyrene Acts13:1?). Lucius may be

 Luke, the narrator of Acts. Jason (Acts17:6-7, 9?), Sosipater (possibly Sosipater of

 Berea, the son of Pyrrhus, Acts20:4?).

 V22. Tertius was possibly a professional amanuenses. Paul regularly used amanuenses,

 Tertius is the only one we know by name. In antiquity it was not uncommon for

 the sender to dictate a letter and then write the last few lines in their own

 hand writing (thereby authenticating it, Gal6:11, 2Thes3:17, 1 Cor16:21).

 V23. Gaius (1Cor1:14 of Corinth?)

 Erastus the city director of public works. He has been identified with the civic

 official mentioned in a Latin inscription on a marble paving block discovered in

 Corinth in 1929.

 Quartus (unknown origin)

 V25-27 Paul’s gospel revealed though kept hidden for ages, that the Gentiles are coheirs

 with the Jewish brethren. (Gal1:12; Eph3:3-9; Col1:26-27). Gentiles blessed

 together with the Jews on an unimaginable scale, not contemplated in the OT.

 How could the gospel to the Gentiles be hidden and yet prophesized? God had a

 plan but the Jews did not understand it plainly. Think of Peter’s surprise

 (Acts10:45, 1Pet1:10-12) and that of the church in Jerusalem (Acts15:12-18).

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Appendix A

Names of God

**Question: "What are the different names of God and what do they mean?"

Answer:** Each of the many names of God describes a different aspect of His many-faceted character. Here are some of the better-known names of God in the Bible:

**EL, ELOAH:** God "mighty, strong, prominent" ([Genesis 7:1](http://biblia.com/bible/esv/Genesis%207.1);[Isaiah 9:6](http://biblia.com/bible/esv/Isaiah%209.6)) – etymologically,*El*appears to mean “power,” as in “I have the power to harm you” ([Genesis 31:29](http://biblia.com/bible/esv/Genesis%2031.29)).*El*is associated with other qualities, such as integrity ([Numbers 23:19](http://biblia.com/bible/esv/Numbers%2023.19)), jealousy ([Deuteronomy 5:9](http://biblia.com/bible/esv/Deuteronomy%205.9)), and compassion ([Nehemiah 9:31](http://biblia.com/bible/esv/Nehemiah%209.31)), but the root idea of might remains.

**ELOHIM:** God “Creator, Mighty and Strong” ([Genesis 17:7](http://biblia.com/bible/esv/Genesis%2017.7);[Jeremiah 31:33](http://biblia.com/bible/esv/Jeremiah%2031.33)) – the plural form of*Eloah*, which accommodates the doctrine of the Trinity. From the Bible’s first sentence, the superlative nature of God’s power is evident as God (Elohim) speaks the world into existence ([Genesis 1:1](http://biblia.com/bible/esv/Genesis%201.1)).

**EL SHADDAI:** “God Almighty,” “The Mighty One of Jacob” ([Genesis 49:24](http://biblia.com/bible/esv/Genesis%2049.24);[Psalm 132:2](http://biblia.com/bible/esv/Psalm%20132.2),[5](http://biblia.com/bible/esv/Psalm%20132.5)) – speaks to God’s ultimate power over all.

**ADONAI:** “Lord” ([Genesis 15:2](http://biblia.com/bible/esv/Genesis%2015.2);[Judges 6:15](http://biblia.com/bible/esv/Judges%206.15)) – used in place of YHWH, which was thought by the Jews to be too sacred to be uttered by sinful men. In the Old Testament, YHWH is more often used in God’s dealings with His people, while*Adonai*is used more when He deals with the Gentiles.

**YHWH / YAHWEH / JEHOVAH:** “LORD” ([Deuteronomy 6:4](http://biblia.com/bible/esv/Deuteronomy%206.4);[Daniel 9:14](http://biblia.com/bible/esv/Daniel%209.14)) – strictly speaking, the only proper name for God. Translated in English Bibles “LORD” (all capitals) to distinguish it from*Adonai*, “Lord.” The revelation of the name is first given to Moses “I Am who I Am” ([Exodus 3:14](http://biblia.com/bible/esv/Exodus%203.14)). This name specifies an immediacy, a presence. Yahweh is present, accessible, near to those who call on Him for deliverance ([Psalm 107:13](http://biblia.com/bible/esv/Psalm%20107.13)), forgiveness ([Psalm 25:11](http://biblia.com/bible/esv/Psalm%2025.11)) and guidance ([Psalm 31:3](http://biblia.com/bible/esv/Psalm%2031.3)).

**YAHWEH-JIREH:** "The Lord Will Provide" ([Genesis 22:14](http://biblia.com/bible/esv/Genesis%2022.14)) – the name memorialized by Abraham when God provided the ram to be sacrificed in place of Isaac.

**YAHWEH-RAPHA:** "The Lord Who Heals" ([Exodus 15:26](http://biblia.com/bible/esv/Exodus%2015.26)) – “I am Jehovah who heals you” both in body and soul. In body, by preserving from and curing diseases, and in soul, by pardoning iniquities.

**YAHWEH-NISSI:** "The Lord Our Banner" ([Exodus 17:15](http://biblia.com/bible/esv/Exodus%2017.15)), where*banner*is understood to be a rallying place. This name commemorates the desert victory over the Amalekites in[Exodus 17](http://biblia.com/bible/esv/Exodus%2017).

**YAHWEH-M'KADDESH:** "The Lord Who Sanctifies, Makes Holy" ([Leviticus 20:8](http://biblia.com/bible/esv/Leviticus%2020.8);[Ezekiel 37:28](http://biblia.com/bible/esv/Ezekiel%2037.28)) – God makes it clear that He alone, not the law, can cleanse His people and make them holy.

**YAHWEH-SHALOM:** "The Lord Our Peace" ([Judges 6:24](http://biblia.com/bible/esv/Judges%206.24)) – the name given by Gideon to the altar he built after the Angel of the Lord assured him he would not die as he thought he would after seeing Him.

**YAHWEH-ELOHIM:** "LORD God" ([Genesis 2:4](http://biblia.com/bible/esv/Genesis%202.4);[Psalm 59:5](http://biblia.com/bible/esv/Psalm%2059.5)) – a combination of God’s unique name YHWH and the generic “Lord,” signifying that He is the Lord of Lords.

**YAHWEH-TSIDKENU:** "The Lord Our Righteousness” ([Jeremiah 33:16](http://biblia.com/bible/esv/Jeremiah%2033.16)) – As with YHWH-M’Kaddesh, it is God alone who provides righteousness to man, ultimately in the person of His Son, Jesus Christ, who became sin for us “that we might become the Righteousness of God in Him” ([2 Corinthians 5:21](http://biblia.com/bible/esv/2%20Corinthians%205.21)).

**YAHWEH-ROHI:** "The Lord Our Shepherd" ([Psalm 23:1](http://biblia.com/bible/esv/Psalm%2023.1)) – After David pondered his relationship as a shepherd to his sheep, he realized that was exactly the relationship God had with him, and so he declares, “Yahweh-Rohi is my Shepherd. I shall not want” ([Psalm 23:1](http://biblia.com/bible/esv/Psalm%2023.1)).

**YAHWEH-SHAMMAH:** "The Lord Is There” ([Ezekiel 48:35](http://biblia.com/bible/esv/Ezekiel%2048.35)) – the name ascribed to Jerusalem and the Temple there, indicating that the once-departed glory of the Lord ([Ezekiel 8—11](http://biblia.com/bible/esv/Ezekiel%208%E2%80%9411)) had returned ([Ezekiel 44:1-4](http://biblia.com/bible/esv/Ezekiel%2044.1-4)).

**YAHWEH-SABAOTH:** "The Lord of Hosts" ([Isaiah 1:24](http://biblia.com/bible/esv/Isaiah%201.24);[Psalm 46:7](http://biblia.com/bible/esv/Psalm%2046.7)) –*Hosts*means “hordes,” both of angels and of men. He is Lord of the host of heaven and of the inhabitants of the earth, of Jews and Gentiles, of rich and poor, master and slave. The name is expressive of the majesty, power, and authority of God and shows that He is able to accomplish what He determines to do.

**EL ELYON:** “Most High" ([Deuteronomy 26:19](http://biblia.com/bible/esv/Deuteronomy%2026.19)) – derived from the Hebrew root for “go up” or “ascend,” so the implication is of that which is the very highest.*El Elyon*denotes exaltation and speaks of absolute right to lordship.

**EL ROI:** "God of Seeing" ([Genesis 16:13](http://biblia.com/bible/esv/Genesis%2016.13)) – the name ascribed to God by Hagar, alone and desperate in the wilderness after being driven out by Sarah ([Genesis 16:1-14](http://biblia.com/bible/esv/Genesis%2016.1-14)). When Hagar met the Angel of the Lord, she realized she had seen God Himself in a theophany. She also realized that*El Roi*saw her in her distress and testified that He is a God who lives and sees all.

**EL-OLAM:** "Everlasting God" ([Psalm 90:1-3](http://biblia.com/bible/esv/Psalm%2090.1-3)) – God’s nature is without beginning or end, free from all constraints of time, and He contains within Himself the very cause of time itself. “From everlasting to everlasting, You are God.”

**EL-GIBHOR:** “Mighty God” ([Isaiah 9:6](http://biblia.com/bible/esv/Isaiah%209.6)) – the name describing the Messiah, Christ Jesus, in this prophetic portion of Isaiah. As a powerful and mighty warrior, the Messiah, the Mighty God, will accomplish the destruction of God’s enemies and rule with a rod of iron ([Revelation 19:15](http://biblia.com/bible/esv/Revelation%2019.15)).