

Romans

Corps Teachings

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About the Transcript

This publication is a verbatim transcript of the audio recordings of Dr. V. P. Wierwille's 1973 Way Corps teachings on the Book of Romans. Generally preferred in research situations, a verbatim transcript functions to preserve each and every word originally spoken by the speaker. In this regard, a verbatim transcript differs from an edited transcript. While an edited transcript will make grammatical corrections and possibly minor changes commonly applied when converting the spoken word to the written one for the sake of readability, the verbatim transcript does not incorporate such changes.

Considering the minute detail that Dr. Wierwille covered in the teachings to the Way Corps, the verbatim transcript has been chosen to best serve to protect the integrity of the original teaching and communicate the heart of the teacher.

Guide to Notations Used in the Transcript

Unless otherwise noted, all Scriptures quoted in the transcript are taken from the King James Version (KJV) of the Bible, also known as the Authorized Version (AV).

Italic type is used in the KJV Bible to indicate words that have been added by the translators to the Scriptural text, for which there are no words found in the original language. Sometimes the teacher intentionally omits these words when sharing the verse, in which case the omitted words are indicated by an ellipsis (...).

() **Parentheses** are used in the KJV Bible to indicate explanatory statements within the Scriptural text.

Italic type is additionally used in the transcript for Greek, Hebrew or Aramaic words, as well as the names of figures of speech.

() **Parentheses** are additionally used in the transcript for other explanatory statements besides those found in the Biblical text.

[] **Brackets** within the transcript are used when a notation has been inserted for clarification or additional information, as well as to indicate who is speaking if the speaker is someone other than the teacher. When brackets are used within a quoted scripture, the teacher himself has added the notation to give more explanation to the verse.

{ } **Curly brackets**, also known as braces, are used when the students have responded to the teacher, unless otherwise identified by regular brackets.

Bold type is used in the transcript to indicate words which were emphasized by the speaker.

Lesson 1

Romans 1:1-6

The art of learning the Word of God is reading it. It will give you a feel of the whole Word. Now, some people have a great ability and they like to memorize, you know, lots of things. I don't particularly ever memorize anything, deliberately. I never memorize as far as I know anything deliberately. I know, a lot of things from memory but I don't memorize. And this is one reason people hear me talk at times and I say well, I'm sure this is in the Bible but I don't just know where it is and then people have already said well I'm sure it's not in the Bible. Well, they just keep looking, it's usually there. And the reason is because I've just read that Word and I've read it and I've read it and read it. I suppose I've read the whole Bible maybe a hundred times just from a reading point of view. There's a book we got in the little book store written by my Donnie on the joy of reading or something, what's the name of it?

[Donnie:] So, You Want to Read Faster.

Yeah, it's good. Enjoying what you read. People ought to sit down and just read for the pleasure of reading. Like, we sit with each other just for the pleasure of being with each other. Yeah, just because you're around – like today working with you. And no money in the world could pay for the joy that I have of just being with you. Just being out there with you. There is no money in the world could pay me for it, because I don't know what price I'd put on it just to be where you are, and you to be where I am. I just get so blessed. And I ride around and I see you guys just trimming off little shrubs, somebody else digging stones out of the creek, you know. It just blesses my heart.

Well, the Word of God, you just have to read it, you just got to read it. You just start and read it for the joy of it, just the **joy** of it. Not that you put in your head, "Well boy, I'm going to memorize everything that's in here, and I'm going to know everything that's in the Bible." Many things in the Bible that I don't know. A lot of things in the Word that I still have questions in my mind about. But, generally I have an overall knowledge of the Word, to the end that somebody says, "Well, this is what the Bible says." Well, I usually know whether it says it or it doesn't say it. And if I have any questions, I reach in Daddy's cookie jar. That's right. But that's why you just read. Now, when I teach the class like this, I just don't always just read; I will stop to give you insights into the Word and so forth. But I want you to just read the book of Romans.

I most likely will not ask you how many times you read it, because that's just me. This is not a kindergarten class, where I'm going to watch every breath you take. You know. Give you an examination every week to see if you did your homework. Really, I never have question about a Corps person doing homework. If I just say one thing once, I never have any doubt about people ever asking, well why does he want me to do it? It's not a question, not having anybody asking a question; it's a question of doing it. So, when I say

read the book of Romans, I'm not going to ask you next week if you read it 20,000 times. Because you're Corps people, and it's up to you to do it. That's what you're in the Corps for; I just expect that – great people in the Corps, that's all. So, if I say read it, you guys read it. And that means, with everything else you're doing. You've got to find some time, some place along the line, to read the book of Romans. At least read one verse in it or do something.

So, Paul a slave of Jesus Christ, and boy that is really the truth. Every place where the word “service” is used regarding the same type of context, it's always the word *doulos*, which means a slave. A slave is one who is bought, paid for and totally belongs to the purchaser. If he says jump the slave never asks how high, he just jumps. Now, a servant might ask how high but never a slave. That's why every place this word in the English is translated servant, it literally should have been translated slave. He was a slave of Jesus Christ. And I have learned from the Word of God and from my walk in the Word, that the more you are a slave of Jesus Christ the freer you become. It's a paradox that has no equal. It's just superbly superb. The more you are in alignment and harmony with Jesus Christ the more sold out to him, the more freedom you have in life. It's just the truth. And I've seen it in the Corps. The more the people have been sold out as slaves to the Corps, the freer they've been. The more they've been sold out as slaves to each other in the Corps the freer the Corps has been. It's a principle, it just works. That's why, people laugh at communists on the way they're sold out. I thrill at them. The principle is truth, they don't believe in it, but it's still truth. They just sold out to destroy and uproot – and they're so totally committed, that they're just absolutely sure that they are absolutely sure. And that's why they have great freedom, being absolutely sure. Well, it just works this way. And if you want to go with the greatness of God's Word, you have to make that decision the first night of your life. When you're born again spiritually and somebody really lays it on you from the accuracy of the Word. You've got to get to the place that you say all right, I don't give a damn what anybody else says or does, I'm a slave of Jesus Christ. Totally sold out, totally purchased, totally his. And no matter what anybody says, no matter what anybody thinks, no matter what anybody does, I stay put. I want to tell you if you can make that commitment, you're going to have the greatest freedom in the whole world. Because freedom, is not determined about **where** you are; it is determined **who** you are with what you are. That's freedom.

Paul was in jail, you know, behind bars, and he was totally free. Other people never behind bars, are totally enslaved. Isn't that something? Boy, and its right here, kids. That the greatness of the commitment in the heart of the life of the way Corps resides. The next two years, you're going to have a wonderful amount of opportunities to cop out, you know. You may have an opportunity to quit the Corps. The only way you quit this Corps is if you go feet first dead, without any breath. And that you can't do, I won't let you die. That's the kind of commitment you better make. If you don't, the Corps will get you. To the end, where you're going to have the opportunities to cop out, because you won't stand the pressure. And it's really no pressure; it's just thinking it's pressure. Look, we have 24 hours in the day. Everyday has 24 hours, right? {Right.} OK. What we do with that time is the only important thing. Time is the only important thing that's important. Because, the minute that's past now, I can't do anything about it. It's always an eternal now, always an eternal now, right now. That's why we have to make our lives count every moment. The

slavery doesn't become obnoxious, it becomes a freedom. It becomes something you just got to experience, you can talk to people till you're blue in the face, so on and so forth, never helps. But boy once you've made that commitment you don't have to talk to anybody, you don't need for anybody to talk to you because you'll be totally free. That's what Paul is talking about and this is the foundational revelation to the church, that's why I start in Romans.

This is the first of the church epistles. There are seven church Epistles: Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians. That's all there is, church epistles. Romans stands first. And by the way, in all the critical Greek texts, all of the Estrangelo texts, the order of the Pauline epistles are always the same. In other critical Greek texts, Estrangelo Aramaic texts, the order of the Gospels and the rest of the epistles vary, but never the church epistles. Always stand the same. Romans first Thessalonians last. Yet, chronologically, Thessalonians was written first, stands last. That's why when people talk to me about canonization you see, what they mean, just goes in one ear and out the other. Because, it is not that men made the decision, it is because the spirit of God is at work within us to will and to do His, what? {Good pleasure.} All Right, so the book of Romans was read by people and the people put it first in the reading. Then they put Corinthians, then they put Galatians, and you all have heard me teach a hundred times if you haven't at least once, that the book of Romans is the first great revelation to the church of the body. Corinthians corrects the practical error that crept into the church due to the failure of the adherence to the revelation given in the book of Romans. Galatians corrects the doctrinal error which crept into the church due to wrong practice, which was contrary to the revelation given in the book of Romans. That's why they stand like they do: Romans, Corinthians, Galatians. Then Ephesians is the greatest positive revelation the church has ever had. Then Philippians corrects the practical error that crept in the church because they failed to adhere to the revelation in the book of Ephesians. Then Colossians corrects the doctrinal error because they practice. You see, you never make a doctrine out of something until you practice error a time then you make a doctrine out of it, understand? Then Thessalonians stands alone. Thessalonians stands entirely alone. Because Thessalonians deals only basically with the return of Christ. And the return of Christ was given first in the revelation. So that people would not be discouraged, thinking that he is not coming back. That's why it was originally given first to the early church, because after all he was not on earth. Some place it says that he appeared to five hundred brethren and so for many of which still live and yet some have fallen , what? {Asleep}. That's right. And you see in the early church, they were looking for his return. Paul understood this because of the revelation. Sure did. Paul understood that Christ was coming back. And it is this knowledge of his coming back that made it possible for him to be so positively positive day after day. Paul even believed (well he taught it, and he was right) that the imminency of the return of Christ was almost momentary. He figured Christ could return at any time. And the reason this gives us in the Word of God is because the body of the church, its fullness is dependent upon God and not upon your witnessing and mine. When the body is full, Christ will return. And that could have happened one year after Paul spoke the Revelation; it could have happened 10 years afterwards. That's why you're looking always for the return of Christ. It's always an imminency, is that a good word? The potential, the possibility of his return is right now. Imminency of it.

He could return right now. On the other hand, it may be a 1000 years, I don't know. But, we look for his return. That's what it says, you don't look to criticize it. You look for his return. Because, you become what you look at, that's right. You look at the negatives around you and what do you become? {Negative.} You look at the immediate task of picking up grass, weeds, or something. And you become grassy or something. But if you look at the beauty of how people will one of these days, walk into this place and say, man isn't that area on the other side of the Way headquarters, isn't that the most beautifully laid out and gorgeous place? Then you may get blessed, because if you only look at the task and you don't see the goal, you will always cop out. You become what you look at. So, you look at the Lord Jesus Christ, and when you look at him, you see his return, and then you get happy. I couldn't stand the pressure of this ministry if I did not believe in his return. And if I didn't think he's going to pay off. That's right, because it says he going to give us rewards, without fail, that's right. Because he is going to reward us for our faithfulness. And you look unto him, that's the goal. You look unto him and what you look at you become like. And so, you effervesce the greatness of the love of God in renewed mind in manifestation. You just glory in the presence of his power, because you know he's coming back. And we've got the proof in speaking in tongues and all of the rest of it. See. So, you become a slave, a *doulos*. A slave of Jesus Christ. Not a slave of Christ Jesus. You become a slave of Jesus the humiliated one. That's what I mean when I say: you have to get to the place where you are so sold out to the Lord Jesus Christ that you can let people walk on your feet until they learn to walk on their own.

You and I have to bleed our heart out. Golly, if you can't stand working 20 hours a day, something's wrong with you. I want to tell you something. I bet you, you can work if somebody held a shot gun to your head, and you knew he was going to blow it off if you didn't work. I will bet you, you will work 20 hours a day. Read that slave trip, whatever his name is...they can get up at four o' clock in the morning, have a little fish, bread. Hard bread and dried fish for breakfast, work 12 to 14 hours come back in, have a little soup. I forget, was it fish again? Day after day and week after week and year after year for nine, twelve years. Because he knew if he didn't carry out the work, he wouldn't get any food at all, and that would be worse. Now, I will tell you something, if a man will do that because of fear, and because somebody holds a shot gun to my head, then if I am really a believer then I can because of love. For I have freedom to do it. I can discipline myself. To do lovingly what I would do under a shot gun. I think love is the greater of the two. That's why there is discipline in the Corps. That's right. Because, if you will only discipline yourself because somebody is holding a gun to your head, you ain't worth being in the Corps. It's because we discipline ourselves for the joy of doing it. And we just don't get soup and dried fish. We get chicken, mashed potatoes, peas and gizzards. He's a *doulos*. A slave of the humiliated, the Jesus side of it who is the Messiah. That's why, you got to be able to take it. You got to be able to stand it. If you can't stand it, no hope kids. Nobody else has ever stood it. If you can't stand it there's nobody going to stand it period. That's the end of it. That's right.

It says called, doesn't mean yelled, says called. And that literally means if I would say, "Joe Coulter." I would have, what? {Called}. Called, all right. You hear the Word, the Word calls you. Got it? Same type of trip. God calls in the sense that the Word is given. The Word is given, you respond to that Word. It's just like my calling Doug Murphy and

Doug responds by saying, “present.” If I say, “Doug Murphy,” Kurt better not say “present.” Because I’m not talking to Kurt I’m calling Doug. The Word of God; God called. You understand how he calls? The Word, the Word, the Word, the Word, the Word. And that Word, his response to it, is what made him an apostle. An apostle is one who is sent. Now, one he may have a sweet smelling savor, what is that fragrance? Could be a scent too. I know, Henry Ford used to say you can give your son the cents you got working but you cannot give to him the sense you got making your money. An apostle is one who is sent. He’s called, he responds to the call and then he’s sent. And he has only one message he’s a *doulos* of Jesus Christ. He only speaks what God says because he’s a slave to whom? To God! You don’t go out of this ministry and speak what you want, you speak what the Word says. That’s right. An apostle is one who is sent. It’s new light to his generation, it may be old but its new to the generation to whom he speaks. It’s an apostle. And it’s a calling of God, there are five ministries, apostles, what else? Prophets, evangelists, pastors, teachers; they’re listed in the book of Ephesians which is the greatest revelation ever given, that’s why there in Ephesians. Here it just mentions one here. He is called an apostle. Called an apostle. And when he is called as the *doulos*, he is separated. You know, it says come apart and be separated and touch not something unclean. They think it’s because an unbeliever dates a believer, that’s how copped out they are. That’s how screwed up they are about the whole thing. How are you ever going to win an unbeliever if you don’t talk to them. And just because a believer has a date with an unbeliever doesn’t mean it’s a sin. Bless God, it wouldn’t hurt some unbelievers to have a date with some of our believers. They might get to be believers (those unbelievers), that’s right. If they turn your head, then you haven’t come to the place in the Word anyway. Used to say to me Van Wert, you know people, aren’t you afraid somebody’s going to steal your people. That’s what every denomination is scared of you know. They come in and they steal the Presbyterians over to the Methodists and the Methodists steal them back to the Presbyterians. Well, the church door in Van Wert the middle one swung both ways. In and out, I like it, that’s right. Because, I want to tell you something, if anybody’s big enough to steal you away from this ministry. Then either this ministry didn’t have it or you ain’t it. One of the two. And it’s good riddance both ways. If the ministry hasn’t got it you ought to leave, right? {Right.} And if you left because you don’t believe the greatness of this ministry you ought to go anyways. It’s as simple as that. [I’m] never afraid of people stealing my sheep, ha. Shoot if you want to go to hog country with no good food, bless God go, it’s your privilege. So, you just, I just expect to have the best food in the world. Anybody who has common sense wants to be where the food is if he’s hungry. If he’s not hungry, sit on a street curb. But you’re separated, you’re separated.

You hear me talking about sticking out like a sore thumb. You see the little things that go through my IBM, words like separated. Well, blessed God, if you’re separated from the crowd, you’re going to stick out like a sore thumb. Because, the crowds, the born again, unbelievers, even the believers are not very much in believing you know. The born again ones aren’t walking very big and tall spiritually. Usually the most negative people you can be with, that’s right. But we’re separated. And boy it says we’re separated, well bless God, act like it. And walk like it. Separated in one thing what? The gospel of God. And it puts in the genitive of case to put the emphasis on God and not upon the Gospel. The genitive of something, it’s a figure of speech.... It’s the Gospel of God, the emphasis is on God, not on the Gospel. The Gospel is fantastic I tell you God’s bigger than the Gospel. Henry is bigger

than the Ford. That's right. We're separated onto the Gospel of God. God's gospel. Well, bless God, if we're separated, we're separated, right? They like it or don't like it we're still separated under the Gospel of God. And in that separation we walk united. That's the greatness of it. And we are slaves of Jesus Christ. That's right. If a guy can practice seven hours to eight hours a day for seven years to run in a race that's over with in less than two minutes, then I can at least give an hour a day to the Lord and maybe if I can squeeze out the time? Come on. You did professional skating right? Did you practice 15 minutes a day? What's the most practice you ever put in, in a day's time over a period of time in order to become a professional skater?

[Student:] Seven hours a day, every day during the summer.

To skate in the winter. Now, if she's going to do that, I may sit her down in that Corps trailer there and make her sit for seven hours a day and do nothing but the Word. Because, if you're going to do it to skate on ice, and it's usually thin ice, why not skate on thick ice of the greatness of the word. Don't you see why, we get to people with just plain, good honest sense thinking. We communicate the Way Ministry because we're open, we're honest and above board and we just lay it out like it is, that's all. It says we're a slave. But you see we've never believed this of the spiritual things. We believe in ice skating, jumping hurdles, running the hundred. That's where people and making money, oh yeah. A man will get up at four every morning in order to make 250,000. He wouldn't even get up by ten in the morning to hear you teach the Word maybe. That's man. We're a slave of Jesus Christ separated, separated, we are a peculiar people. The Word says, we're separated.

A peculiar people under God, we are separated to the gospel and the word "gospel" means "good news." That's what the word means. There's a lot of different kinds of good news you know, could be. If you were terribly thirsty it would be good news to have a drink coming.... If you're hungry, it would not be good news to have a glass of water or a bottle of pop. The different kinds of good news, don't get hung up on it because the theologians say the gospels is the same as the gospel in the epistles. That's a bunch of bologna. Anybody knows, if you're hungry mashed potatoes are better than a glass of H²O; but if you're thirsty, H²O better than mashed potatoes. Different gospels, this is the Gospel of God. God's gospel. Which He first made known to the apostle Paul. It's the greatest revelation, the mystery; the mystery trip. And people it's almost unbelievable that he never mentions this thing until the last chapter of Romans.... Now, to him who is of power to establish you according to my gospel. Hey, I thought it was whose gospel? In the first verse he says it's God's gospel. In the last verse he almost says it's whose gospel? Paul's. An apparent contradiction. When you have an apparent contradiction the first place you look is where? In your head, do you understand what's written? If you do, and there's still a contradiction, it has to be in translation; well it isn't translation, it's just a misunderstanding. It couldn't be his gospel if it wasn't whose gospel? God's Gospel because God gave it by revelation as a gift. That's why it's his gospel. The same as what I'm teaching you now is your gospel. Because the same gospel I am giving it to you. Now it's yours, who's responsible for it? You can go out and you can say to people look, I'm a slave of Jesus Christ and I'm teaching to you, I'm separated unto the gospel of God, which is my gospel. And they say, "You crazy lunatic. What's the matter with you?" Well you turn right around and you say, "You crazy lunatic. Nothing matter with me, it's with you."

That's why it's his gospel. And the preaching of Jesus Christ is what he's talking about. According to the revelation of the what? {The Mystery.} Which was kept secret since the world began but now, lately it's been made manifest. And by the scriptures of the prophets, after the Pentecost. According to the command the everlasting God made known to all nations for the obedience of faith, believing. Isn't that something? Never comes right out and mentions it until the last verses. The Mystery. And yet that's what it is all the way through. You see, verse two is in parentheses. So, you read on from "separated under the gospel of God, Concerning his son,"... The words "Jesus Christ our Lord," hold them in abeyance for a moment, I will read them where they belong. "Concerning his Son who was made of the seed of David according to the flesh and marked out." The son of God, marked out, what? "The Son of God with power, according to spirit of holiness by the resurrection of Jesus Christ our Lord from the dead." There's your text accurately. Really something. Separated under the gospel of God, concerning His son. That's how you're separated under the gospel of God, the gospel of God, concerning His Son. Concerning His what? {Son.} Well, bless God, when are we ever going to believe it? Quit arguing, believe it. He is His, what? {Son.} He was made of the seed of David. According to the flesh. And he was marked out. Why? The Word declared marked out because the slave had a what on it? A brand. A brand of cows, they belong to you. He was marked out; he was branded. Marked out, branded. I sometimes think when we translate this we ought to put the word "branded" there, maybe it would communicate to people. To be marked out, doesn't communicate, declared does not communicate. Maybe, in our culture the word "branded" would communicate. Because, if you're branded, you can't get the brand off of you. It's got to be eternal life, because you can't get rid of the brand. How do you like that? Isn't that something? Branded, marked out, the son of God with power. You think the Greek would stand that good, Water? The marked out trip? Are you with me?

[Walter:] I don't know the Greek word that well.

OK, good. Some of you in your set of reference will have something for declare. What's your center reference say? {Determined} Yeah, it's no use even thinking about it. And determined the son of God, no, no, no. Does Bullinger do anything with it? {Marked out.} That's the word? Has to be! But you see, it's the mark that's important that's why I think of terms of branded when I read this. You've got the brand mark on you. We're ambassadors right? Beloved now are we, what? {Sons of God.} There isn't one scripture addressed to the church that contradicts it. It couldn't. We're branded. And you can't lose the branding mark, that's why it has to be eternal life. I don't know, they should have, could have, known eternal life from that verse alone. The first thing in the Word. Separated, branded. Really great. Boy, when you were born again what happened? You were separated right? And you got the brand on you. Walter:

[Walter:] This is the same word that is used in Acts 2:23 where he was delivered by the determinate council and foreknowledge of God.

And it's the determinate.

[Walter:] Right. Determinate.

They were branded too; other side, seed of the serpent

[Walter:] This was Jesus being delivered by the determinate council.

Yeah. You got it, kids. Isn't that wonderful? Well, that's enough. That's the greatness of the Word.

Lesson 2

Romans Structure

Want you to turn to the Gospel of John. In John 16:12 it says:

John 16:12:

I have yet many things to say unto you but you cannot bear them now.

But he is literally saying to them that there are many things that he would – yet may things to say unto you but the time is not yet. You can't bear it now. He could not reveal it yet. The time had not come for the revelation of it, because verse 13 explains it.

John 16:13:

Howbeit when he, the Spirit of truth is come, [which happened on the day of Pentecost. It or], he [it] will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and [it] will shew you things to come.

Now, the all truth of this thirteenth verse, as far as I understand the Word, is the Revelation that was given to the apostle Paul, which begins with the book of Romans and terminates with Thessalonians. There is no stone left unturned and there is no more knowledge available of truth than the book of Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians. Everything, everything is taught in those seven epistles. That's the all truth that the spirit would lead into. Those seven church epistles, now of course you've got them divided in 1st, 2nd you get more but they're really one. Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians: those seven are the complete curriculum of everything necessary for anybody to understand their standing and their state. It's all there. The standing in the walk. There's no question left if you master them. Handles it from every angle in detail. Now, in the book of Romans and I'm just going to give you some facts and truths concerning the background of this thing tonight. Simply to set even more deeply than I set it for you last week (because I began directly in the Word), because I wanted to show you the slave situation and the marking that we have, and how he sets this, right at the beginning in the introduction.

The book of Romans will get into what we are in Christ and what Christ is unto us. In the one element is be in Christ. The other is Christ to be unto us. What he is unto us while we are in him. Two major divisions in the book of Romans. The first one begins with chapter 1:16 and terminates with chapter 8:39. Those first eight chapters of the book of Romans are all doctrinal. You see in verse one it said, "separated unto the Gospel of God." The whole book of Romans is the explanation of that Gospel of God. And those first eight chapters set the doctrinal side of it. And present the knowledge to you, regarding sin and sins. And because they have never separated those two words they never understood the Book of Romans. Then, with the ninth chapter, the explanation of the Gospel of God begins. As it relates itself to the knowledge of God and His purpose in Christ, begins with

the ninth chapter. It's interesting that in Romans, we are going to see that we are dead and risen in Christ. That when Christ died, we died with him. When he rose, we rose with him. Doctrinally, Ephesians begins after the eighth chapter of the book of Romans, should tell you that. Because, Ephesians, begins with our being seated in the heavens. Romans, with his death and the resurrection, first eight chapters. Then at the end of the eighth chapter you start reading the book of Ephesians, doctrinally, and you're seated in the heavenlies in Christ Jesus. Blessed with all spiritual blessings. And the last book of course of the epistles is Thessalonians, where it gets to the teaching or to the position of our –with Christ in glory forever. Those are the only three great teaching epistles in the Word. Now, I am speaking of revelation teaching understand? I have already told all of you in the Foundational Class, Romans is the revelation. And then, Corinthians corrects the practical era. Galatians corrects the doctrinal era. Then comes Ephesians, Philippians corrects the practical era. What's next? Colossians – doctrinal. Then, Thessalonians stands alone. So, the Romans trip – death and risen with Christ. In Romans, seated with Christ in Ephesians. And with Christ in glory forevermore in Thessalonians. That's how it works.

Now, the first six verses of the first chapter, which I went through last week, are simply the introduction to the whole book. I told you that I believe. And that's the whole subject – is God's gospel. It says that in the first verse, right? "Separated on the Gospel of God." In verse 16 of the first chapter it says: for I am not ashamed of the gospel of **God**.

Can't be, it isn't. You see, the words "of Christ" are deleted. Scratch them out in the text. I'm in Romans 1:16. Because he just tells us it's the Gospel of what? {God.} But because the translators thought what? {Christ.} And Christ is God, they added it. Nice trip isn't it? 1611 boys. Sure, by that time the whole devilish teaching of the trinity was so totally ingrained, because, they all came from Rome, right? Boy, when you see this stuff, everything just fits like a hand in a glove and you get understanding. The Gospel of God, is not the Gospel of Christ. Christ has no Gospel, God has a Gospel. Christ made known God, he declared Him; God is the good news. He just declared Him, *diēgeomai* or whatever that word is.

Now, in chapter 1:7-15 is simply what you call in academic circles Epistolary. It's an epistle the thesis set up, you know. You know what a corollary is in Math or Geometry, whatever it is. But this is an Epistolary and it's verse 7-15.

Like in verse 7, he says, "To all who in Rome, [you know,] beloved of God, called to *be...grace...peace...[so forth.]*"

Verse 8, he says, "...I thank my God,..." that's prayer.

Verse 10, you get to his journey. He wants us to travel on.

Then in verse 11, he says, "...that I impart a spiritual gift,..." – where he's talking about the ministry.

Keep your finger here and go to chapter 15:12:

Romans 15:12:

...There shall be a root of Jesse, and he shall rise to reign over the Gentiles; in him shall the Gentiles...

What? {Trust.} Right. There you have the ministry of Paul to the people.

Romans 15:16:

That I should be the minister of Jesus Christ to the Gentiles,... [verse 16, see.]

In verse 22:

Romans 15:22:

For which cause also I have been much hindered from coming to you. [Here's the journey trip.]

It's just in the reverse order. The close of Romans is just in the reverse order of the opening that I gave you. See, I told you in chapter 1:7-15 you had the greeting or the salutation, then the prayer, then the journey, then the ministry. Now here, in the end of the book of Romans it's just reversed order. You got the ministry, starting in verse 12 and in verse 22 and 23 there you get to the journey, see it backed up. Boy, order like this, just doesn't happen. It's heavenly designed. Holy men of God spake, moved. In verse 30, he gets to prayer. And in chapter 16 he just gets all back to the salutations. He wants Priscilla and Aquila greeted.

Romans 16:5:

Likewise, *greet* the church that is in their house....[in verse 5.]

That's how this book is put together like a vice. You know what a vice is. Truth at this end, truth at that end, in between sits the meat, just terrific.

Now, I will give you a few more facts concerning the case. The words "righteousness of God" are only used eight times in the book of Romans. And they're all used in chapter 1:16 – 8:39 in the teaching section, never after. Because, I told you it was doctrinal teaching of what we are in Christ. Righteousness of God, never used as far as I know. I'll be looking for it again, but I think I'm right. And the usage of this is sort of significant in the light of again symbolism and truth. Whenever "eight" is used it always indicates resurrection perfection. There's another word, it's a single Greek word, it's used 12 times in the book of Romans, that I think is significant. I want to call it to your attention. Because every time we read them, we're going to mark them when we study Romans, if we can think about it. It's translated imputed, reckoned and counted. The word is spelled in the Greek *logizomai*. And I said it's translated imputed, reckoned, counted. And this usage of this word is used 12 times in the book of Romans and that alone again, should make anybody who knows anything really pay attention. Because, the figure 12 is always the figure of the perfection of divine righteousness to the sinner. Perfection of divine righteousness to the sinner, that's why Jesus Christ had how many apostles? {Twelve.} Right. And another truth regarding it, 12 is the figure of governmental perfection on a horizontal plain. Twelve tribes of what? {ISRAEL.} That's how it works kids.

Now, I want to divide that first doctrinal section to you very minutely. That first part that I gave you the division of to divide it minutely, ends with 5:11. You know, I gave it to you; 1:16 through 8:39, remember? All right it's 1:16 to 5:11. That's the first part, that's where it ends. And that whole section basically deals with the product or products of sin. The product of sin, the fruit of sin. The second section there begins with 5:12. And

terminates with 8:39. And because they have never rightly divided the Word between 11 and 12, they never understood Romans for one reason and about three other reasons, I think. Because with verse 12, it deals with sin itself, not sins, not the product of sin. But with sin itself, the old nature. That's what it deals with. Everything before that deals with the product of sin, or the products of sin, the fruit of sin. But, beginning with verse 12 it deals with sin itself, the old nature. Where is sin? In the old nature, and it deals with the old nature. And you'll have to note that carefully when you read it and when you study it. 5:11 closes the section dealing with the natural condition of man in the flesh. The natural condition of man in the flesh, 5:11. 5:12 begins the new position of the man in Christ, there's your division. And that new position in Christ is a change of standing only, not nature. Before 5:12, we are children of wrath. When you're born again, you change positions you are child of who? {God.} Right, but that changes only your standing, not your nature. You're still meaner than hell. I mean man, right? The thing that changes man is the renewed mind. His standing has changed. But, not his nature. The nature – the state of man is changed by the renewed mind. Standing changed by birth.

Now, in verse 16 of chapter one:

Romans 1:16:

For I am not ashamed of the gospel...for it is the [what?] power of God....

You see? What gospel? Gospel of God verse one. And that Gospel of God is the power. The Gospel of God, God's gospel is the power. Not V.P. Wierwille's little idiosyncrasies; his thinking or his theology isn't the power. Not my vocabulary, not my graduation. Gospel of God is the what? {Power.} That's the key – the Word, the Word, the Word, the Gospel of God, God's Gospel, that's the power, that's right.

Romans 1:17:

For therein [therein, what? {The gospel.} The gospel of what? {God.} Right.] is the righteousness of God revealed....

What did I tell you about righteousness of God?

[**Students:**] Only used 8 times.

There it is. And without that Gospel of God, you'll never know the righteousness of God, see? It's the Gospel of God that declares the righteousness of God. It's that Gospel of God. Man has always gone for his own righteousness outside of the Gospel. Or, he's going down for his own negatives, you know. Either feels like a heel, or he feels so darn good that he doesn't need a savior. One of the two: his own righteousness or his own defeat. The Word says it's the Gospel of God that's the power of God and therein, in the Gospel of God is revealed the righteousness of God. Then, in verse 18:

Romans 1:18:

For the wrath of God is revealed...

There you're dealing with wrath. And really you ought to underscore the word "wrath," or you ought to mark it to emphasize it, as you ought to emphasize the word power in verse 16. Now, in verse 19:

Romans 1:19 (not KJV):

Because, that which may be known of God is manifested, for God showed *it* unto them.

All the way through chapter 3:20:

Romans 3:20:

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

Deals exclusively with the wrath of God. Now, with verse 21, it deals with the power of God which is there described and set forth through chapter 5:11. You talk about design, fantastic. In verses 16 and 17 the power of God, right? In verse 18, what? {Wrath of God.} Wrath of God. From verse 19 to 3:20 it's what? {Wrath.} Wrath of God. And 3:21 to 5:11? {Power.} See them inverted? Sort of neat, huh? I did that trip. Outside of that I don't know anything about the book of Romans. I've just given you how this stuff works, that's right. And the beauty of the pattern of it. See?

Now, that's its structure, that's how God structured it. And people think the Bible just fell together. And here's a book that Satan's trying to destroy for centuries and even in the King James I can prove that it's still accurate. See? You know why that old bird can't ever destroy, it's still God's Gospel. Holy man of God gave it. I mean, God gave it, holy men wrote it, I know this. And no matter what man does to screw this thing up, he can never screw it up bad enough because man ain't even smart enough to screw up the Word of God bad enough that I can't find the Word of God in it, that's right. Even in their stupid translations. If you just know and look. And get turned on towards the greatness of it. Because, if holy men of God spake as they were moved by the holy spirit then there has to be sense in it. And that sense is always deeper. He magnified His Word above His name. You see, they never – they just don't look at the greatness of the Word. It's that Word that's so fantastic. Well, if you understand a little bit of how He put this thing together, then you know it isn't just a haphazard job. Man uses words, you know, surreptitiously, I don't know if that's a good word. You know, without rhyme or reason. But the word of God uses word with rhyme and reason ultimately. Why does he talk about the power of God and the wrath of God in those verses? And then he turns right around and gives the explanation. The wrath first, of God, and then, the power of God. Has to be a design, a purpose in it. And I gave you the salutation, what else? What is the order now? All right. Salutation, prayer, journey, ministry, right? Then, in the bigger section, he turned it backwards. First, he went ministry then what?

[Students:] Journey, prayer, salutation.

Closed it out. What hangs people up some times, is where sometimes there are two verses on power of God but only one on wrath. So, they never see it. They never see it. It's like an interpretation, really. You speak tongues and interpret. One person interprets this long, another person interprets this long: I will be with you even at the end of the age. I will be with you always.

So, he takes two verses to talk about the power of God, takes one verse to talk about the wrath. See, even in my head that's significant. Spends less time talking about the wrath

than he does about the power. And then how he builds that whole thing, see? It just gets real exciting when you get into this stuff.

Now, as far as I know that's the pattern and the outline for the great book of Romans. And of course, if I get around to it, we'll read the whole thing. And it's in this great book of Romans. Some place it says the swords not given in vain (I forget where that is).

Romans 13:1:

Let every soul be subject unto the higher powers....

And this is the same chapter that all the people use that I know, basically outside of the Way Ministry, to promote government men. See? And when we read it, I'm going to show it to you, it's got to be ministries. Has to be – even from the outline I gave you, because if the flesh profits, nothing I want can guarantee you that the government profits less. Who in the world could trust the government to handle the Word and tell a man of God? In the Bible the man of God told the government. Remember Elijah? Or who was it, sent a note down to [the] king? Said these guys are coming up that alley? Who was that? Elisha it was. Sent Gahaz out to tell him or somebody? Never the government run God. The government runs according to God. Should. See? It's just the opposite. We're going to see that when we get through with it. When we get through the book of Romans you will understand so much about your redemption in Christ Jesus. That we died with him and that we rose with him. Really terrific. You'll see his flood and his resurrection. That's why Romans doesn't talk about the life of Christ, you know, like the Gospels. Because man's redemption is not in the life, it's in the death and resurrection of the Lord Jesus Christ. Not the life of Christ. Because, the life of Christ was to Israel. His death and resurrection made possible the new birth. He who knew no sin became? {Sin.} He didn't become **sins**. If the Bible said sins, your Bible would fall to pieces. He became what? {Sin.} Sin. He took upon the old nature. If you take the bigger what happens to the lesser? The products of sin disappear, when sin is dealt with. He dealt with sin. He who knew no sin, doesn't say sins, he who knew no sin, became sin so that you and I might become, what? {Righteous.} The righteousness of God in him. Isn't that beautiful? Well, that's the way she's built.

Tonight, I thought I'd just like to begin in here and I would just like to read it with you. You just follow in the Word. And, I did the first seven verses for you the other night. Did more than that, but I'd like to pick up tonight in verse 8. And I assume you have read the book of Romans too, and therefore – kids, there's no way to get the feel of the Word except to read it. And just dig the Word. We were just talking about this Craig and I just at intermission time here. That first principle of the Corps is what?

[Students:] Acquire an in-depth spiritual perception and awareness.

Right, that perception and awareness only comes with an abundance of the knowledge of the Word. It's like in athletics. I used to be able to just feel the ball leave my hand and I just knew the darn basket was made. You could've blind folded me or anything else at that moment. You develop something in athletics. You do this in football I imagine same thing; track, swimming, tennis. You develop a feel for the thing that you just know it's right on. The Word is like that.... You finally get to the place that that Word just gels so deeply within you that you just know, that's the way it has to be. That in-depth spiritual awareness

and perception is there. And that's something you just have to build in your life and the Corps. And the only way you get to build this is it's just like being here, we just live it. We work but working is part of the perception. That's how you build. I can't teach it to you any other way except to live it. We're together. When you're together long enough it rubs off on you. See? And you get this feeling that you just are sensitive, you're just aware of what's happening. And there's just no other way to get it that I know, no easy way. It's just work, that's all. He says:

Romans 1:8:

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

Is it this summer we're going to do Bible kinds of faith? {Yes.} That's going to be a dandy, because, we'll go through every references on *pistis* in the Word of God. And then we'll try to work each one to see whether it's faith of Jesus Christ or whether it's believing or what it is. And we're going to really document it this summer and give people an opportunity because some of them, I'm not sure of. Some of them could be the faith of Jesus Christ, could be believing. They overlap like they do in the Holy Spirit book in the appendix I've given you sometimes. I think two maybe even a few places three alternatives that they could be, because either one or the other, or so forth would work. This one here has to be believing. This faith here in verse 8, has to be believing. Do you see why? "I thank my God through Jesus Christ for you all at your believing." Not the faith of Jesus Christ is spoken of throughout the whole world but it's their believing that is spoken of. See the context? That's that inter-spiritual perception of awareness that you have to develop. And the word "Jesus" comes first in this verse. See how significant these things become? Well, anyways, that's the way it is.

Romans 1:9a:

For God is my witness, whom I serve [in my spirit or] with my spirit in the gospel [the good news that His son brought]...

Well, I'll just quit expounding it, and I'll just read it to you, how's that?

Romans 1:9b-11:

...that without ceasing I make mention of you always in my prayers,

Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. [Man, that stuff is just loaded.]

For I long to see you, that I may impart unto you some spiritual gift, [that has to be the ministry] to the end [that you] may be [what?] established;

Yeah, well, might as well teach it to you. Bless your old heart. To impart a ministry, spiritual gift, this is the ministry side. And the ministries are what establishes the believers. That's right. Boy, when you have a ministry of a pastor, or an evangelist or a teacher or whatever else, you see, that's what establishes the body. That's what establishes the body. Boy, that's really terrific in here.

Romans 1:11b-12 (not KJV):

...that you may be established;

That is, [that I may be comforted, isn't that something?] that I may be comforted together with you by believing. [The word "mutual" is scratched....] Now by the believing, both you and me, [isn't that beautiful?].

Romans 1:11b-12 (KJV):

...ye may be established;

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

That when the people are established, who gets the comfort? The man who established them. You see when you walk on the Word, when you love God, when you love the Word, then I get blessed. It's my joy, see? I live all day long, like for tonight. A lot of the bologna stuff I go through the day, it's just bologna. But you just, you know, you live. Because, others live because of the Word. That's what you'll find. When you witness to someone and they turn to the Word, what does it do for you? You just get blessed, right? You may not have the words to describe how you get blessed but you know you got blessed. It's like when you put your dress on, you know you got one on. And when you put your shirt on, you know you got one on. When you see the people respond to the Word then you get comforted, you get blessed by their response. That's what Paul's talking about. It's the law. It's the law of the spiritual return. The law of spiritual return is a fantastic thing. And this becomes such a reality when the spiritual gifts, when the ministries are in operation in a body, boy, it's just wonderful. Verse 13, he said he would not have us ignorant. He said:

Romans 1:13:

I would not have you ignorant brethren, that oftentimes I purposed to come unto you, (but was [hindered, is in parentheses, you know; but was hindered; up until now] hitherto) that I might have some fruit among you also, even as among other Gentiles.

Really something. The fruit would be the result of the operation of the manifestations, and the manifestations operate most effectively only when there are ministry gifts in operation. Then the body is established, remember? That you may be established. That's when you get real fruit. You know, you get fruit on a tree, a little old apple that looks this big. But when you go to Washington, you get big Washington apple. The Word's like that, when the ministries are there. Like the pastoral ministry or an evangelistic ministry or a teaching ministry. Then the apple's big, pretty. But if you just are alone by yourself in Timbuktu, let's say, there is no ministry present there, then the apple is still an apple but it isn't as gushy plush whatever you want to call it, pretty. Spiritually, it's like that. Boy, this body that God set up is just a fantastic thing. Who do you think hindered him? The adversary, sure. Really something. The adversary hindered him because, remember he says some place: and besides all of this, he had the care of the churches. The adversary hindered him from going over here because he was herding the sheep over here. And therefore, in order to take care of the believers over here that Satan was doing such a good job on he wasn't free to go to Rome to minister. You'll find this in your life too. The old adversary will get to the people. You see you can talk about believing all you want to, but you've got enough to do to believe for yourself. And you've got a 100 people over here and you can't believe for every one of them so, Satan gets to some of them. But your heart as the

caretaker of that body of believers like a twig or a branch, you're responsible for every one of those. This is your heart, that's your love. And therefore you are going to do your best to get those that Satan is slapping down and build them up again and nurture them and bring them up, right. That's why you don't get to go to Rome when you think you want to go. The Lord favors his going to Rome (that didn't bother any) but the Adversary was obstructing, hindering.

Romans 1:14-15 (not KJV):

I am debtor [that means he is indebted] both to the [Gentiles,] Greeks, the Barbarians; both to the wise, and the unwise.

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

Really something.

Romans 1:16:

For I am not ashamed of the gospel...: for it is the power of God unto [what?] salvation...

You see how that fits with Romans 10:9? Faith cometh, how? {By hearing.} What? {The Word of God.} It is the power of God unto salvation. The Gospel, the Gospel, the Gospel of God and the Gospel of God is to confess with your mouth the Lord Jesus, believe God raised him from the dead. Not confession of sin. See it? And that's the power of God, God's power unto salvation. "For with the heart man believeth unto righteousness; [and] with the mouth confession is made unto salvation [Romans 10:10]." It's really interesting. When you confess Jesus Christ as your Lord and Savior, you don't get saved. It is he, comes in you to save you. That's that sharp line of demarcation. The Gospel is the power of God unto what? {Salvation.} That's not salvation. Salvation is Christ in you. Faith cometh, how? {By hearing.} Right. Hearing the Word. Then that tenth verse, "for with the heart man believeth," what? {Unto.} Unto, what? {Christ.} And with the mouth confession made, what? {Unto.} It isn't salvation. But when you do that then he comes in his presence is salvation, got it? That's why Romans 10:10 is "unto." Got it? Yeah, sure it's big. That's, that's the line. Has to be, people. We're not saved by works. Otherwise I'd get saved by my confession. You see how sharply that Word is really divided? If I am saved by my confession, then it would be works. I confess unto salvation and Christ because of my confession by his grace saves me. That's what he's laying the foundation of it. And they read that book and the commentary they just blow it. They never see it. Can only be because the Adversary blinds their eyeballs. That's terrific. It's the power of God unto, what? {Salvation.} To everyone that does, what? {Believes.} Not of works, lest any man should boast. I tell you when you put Romans and Ephesians together, you've had it. You know, it's really beautiful.

Romans 1:16b-17 (not KJV):

...to the Jew first, also to the Greek.

For therein [the gospel of the power of God therein; therein, in the gospel] is the righteousness of [what?] God revealed from [which is the word *ek* I guess, isn't it? Out of.]...

[Repeats verse 17:]

For therein [the gospel] is the righteousness of God revealed from faith [or believing, *eis* unto, *pistis* faith:] For therein, the gospel is the righteousness of God revealed from believing [*eis*] unto faith:...

That could be just like that, believing from (*ek*) out of believing to (*eis*) unto faith, believing to faith. Which would be the faith of Jesus Christ, because you confess unto salvation. The power of God unto salvation is believing and then the faith of Jesus Christ is the gift without works.

Romans 1:17 (continued):

...as it is written, The just shall live by [believing.]

Once you have believed and received the faith of Jesus Christ you are just. That's because of the righteousness of God in verse 17. The righteousness of God is what justifies you. You have his righteousness therefore you're justified. And now, since you are justified, you are just. And you are now to live since you are justified by believing. Really neat. That's good.

Romans 1:18:

For the wrath of God [here, we turn it around.] The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold...

What's that word "hold"? One person tell me, whose going to tell me? Alright, Vince?

[Vince:] Down or suppress.

Do what?

[Vince:] Down, hold down, suppress.

Oh yeah. I can't read my writing here, it's okay. See the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness. You know, that's sort of good. You got verse 17, the righteousness of God and here you have the unrighteousness of whom? {Men.} Yet man in his egotistical little old self always thinks he is, what? {Righteous.}

God says he's unrighteous. Because he has not confessed unto salvation, the natural man. That's why it's the wrath of God. Boy it's something isn't it? Who hold, or suppress the truth. They suppress it. Isn't that something? Some of them don't even really believe that they're hurting the true God at all. It's on the negative side just like it is on the positive when I described playing football or basketball, you just have the feel for it. These people, you get so far off that you just never even consciously think that you're obstructing the true God at all. That's why they suppress the truth, they suppress it in unrighteousness. By thinking they are righteous, they are unrighteous because they're suppressing the truth, beautiful.

Romans 1:20:

For the invisible things of him [God is spirit.] from the creation of the world are clearly the invisible things can be seen, [clearly seen] being understood by the things that are made, *even* his eternal power and Godhead;...

It doesn't say trinity it says Godhead. And they say in the Godhead there are three. Bologna. It literally means head God or God who is head. You know why? Because, we are talking about the wrath of God holding – suppress the truth in unrighteousness, this is caused by Satan, you know, the least common denominator. And the true God, the things that He stands for can clearly be seen and understood by the things that are made, even His eternal power. And that He is head God, God head.

Romans 1:20b-24 (not KJV):

...so, that they are without excuse.

Because, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their [reasonings,] and their foolish heart was darkened.

Professing themselves to be wise, they became [what?] fools.

And changed the glory of the uncorruptible God into an image [you know, a medallion, a statue, or something.] made like to corruptible man, and to birds, fourfooted beasts, and creeping things.

Wherefore God also gave them up to uncleanness...

God gave them up because; God is a God of love. He is spirit. God can not possess. Therefore when I walk away, God has to do what for me? Give me up. Don't you understand? Because he does not possess, he does not take over. That's why it says:

Romans 1:24-25 (not KJV):

God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

Since they changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is the blessed one forever.

They changed the truth of God into a lie. Man, how we're still doing it. And they worshipped and served the creature that they had manufactured, you know, out of their own hands, their own theologies, their own ideology, more than the Creator, God Almighty. Who is the Blessed One, He's the only blessed one. The word "blessed" I guess is the same word we use in eulogy. Comes from that word, eulogized one. Because, verse 26:

Romans 1:26-27 (not KJV):

Because, of this [where they worshipped, and served the creature more than the creator. Because of this] God gave them up unto passions of infamy, vile affections: [Just passions of infamy]. For even their women did change the natural use into that which is against nature: [That means: Lesbian.]

And likewise the men also, leaving the natural use of the woman, burned in their lust one toward another;[homo] men with men working that which is unseemly, and receiving it back in full in themselves, receiving back in full in themselves, that retribution of their wickedness which [they had coming to them] which is meet.

That's the law. Isn't that something? And this is the kind of stuff we're trying to

legislate into honesty today, you know. Really something. I never get nearly as so upset if one guy shacks up with a dozen women or a woman with a dozen men. Woman was made to have intercourse; man was made to give it to her. I mean that's the way the law was built, the physical body. But boy when you go this way. It's just totally unnatural. This kind of thing then leads to, you know where you beat yourself. What do you call that? {Masochism.} Yeah. And then it leads to having intercourse with animals and all the rest of the stuff, it's all downhill. And the remarkable thing is when God sets it forth here in Romans, He gives you the ultimate without telling all the little details that lead up to it. This is the lowest state on the totem pole. Now, in the process man goes down, but when he reaches this point, where they burn in their lusts one toward another. Men with men, women with women, you've had it. It's over with. That's when you have a reprobate mind. You are so sick in the head; you don't even know you are sick anymore. That's a reprobate mind. Remember where he says he gives us a sound mind? See, this is just the opposite; this is just an insane mind, that's all. And in some of those insane minds are brilliant men and women, you know. Sharp in the head. So, all you have to do is make up your mind. Is God's Word right or isn't it right? If people don't accept this as truth here, then you might as well forget Romans 10:9. Then what have you left? Nothing. It's either God's Word, or it isn't, see? I don't care how good "a fellows" they are, how beautiful "a chicks" they are. That's right. When it reaches this state, the word tells you the answer, you stand on the answer. You'll never have any friends if its contrary to the Word. Remember? The Word stands, friends or no friends, the Word stands. And these gushy lushy people, and that's what they'll be; no trip, the Word stands. They got a reprobate mind. That's a mind that couldn't make a right judgment if it had to, Biblically speaking.

Romans 1:29a (not KJV):

And they're filled with all unrighteousness...

Here we're talking about the righteousness of God, when they reach this place they're filled with all, what? {Unrighteousness.}

See the opposite? The total opposite. Now, there may be stages in between. But God, God goes from the righteousness of God to the total extreme of the wrath of God on the unrighteousness of God when it reaches this point.

Romans 1:29b-31 (not KJV):

...wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, mischief, whisperers,

Backbiters, haters of God, insolent, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenant breakers, without natural affection.

Really something. Unmerciful, is pitiless.

Romans 1:32 (not KJV):

Who knowing the righteous sentence of God, that they which practice such things are worthy of death, not only do the same, but have pleasure, they consent in them that do them.

Isn't that something? That's something. Well that is a tremendous chapter kids. And

we just need to take it apart and see it deeper and deeper. And it's remarkable that the first book to the church, the book of Romans, sets the righteousness of God and the wrath of God. The righteousness of God to people who accept Him; the wrath of God to people who don't accept Him. And He shows the greatness of both of them. You know, the greatness of the evil and the greatness of the goodness. Really something. The just shall live by, what? {Believing.}

See it? That's it, that's the greatness of it. The other one, is just the opposite. They're the unjust, they believe too but they go the other route. Their understanding is darkened. Now just because, you know, a guy would masturbate another guy doesn't make him a homo. Or a girl masturbating another girl or feel her breasts or kiss her doesn't make her a lesbian, you all know that. It's when this becomes the joy of the relationship. And it will always be in spirit possession. I've never seen it fail, always devil spirit possession. Tremendous thing.

Well, that's all I'm going to do with you on this tonight. Really something, isn't that tremendous? If you never get anything straight, get it straight tonight that when you confess the Lord Jesus Christ it's not your work of confession that gets you saved but it's your confession whereby he works within you the miracle of the new birth which is grace. Otherwise, your confession would be works and that gets you saved and you're not saved by, what? {Works.}

It's grace of God. If you don't learn anymore tonight, try to remember that. Because that's just stuff you're going to have to know as you get deeper in the Word. Because, otherwise you end up in, still getting saved by works and it's impossible.

Lesson 3

Romans 1:8-32

The all truth that we're talking about here is the Mystery. All the truth that can be known. Jesus Christ said he would lead into all truth. And yet Jesus Christ did not know the Mystery, fantastic. He knew some very important things, you know, regarding what was coming. He never knew the mystery. Christ, he knew the hope and glory – Gentiles, fellow heirs of the same body. That's the mystery. The all truth you find in those seven church epistles, you know. As I told you they are the curriculum; everything necessary for the Christian standing and state, his walk. And here you find in those seven what Christ is unto us and what we are in him. In Romans, dead and risen with Christ; in Ephesians, seated with Christ; in Thessalonians, with Christ in glory forever. You can't understand seated with Christ until you understand that you are dead and risen with Christ. You'll have to understand Romans first before you can really walk and understand Ephesians. And unless you get the first eight chapters of the book of Romans down pat, you will never understand any of the rest of this stuff either. It's remarkable how they were practicing the principles of the Mystery without knowing the Mystery, in the book of Acts; records in Acts, things that happened in Acts. The Mystery was first revealed to the apostle Paul. On the day of Pentecost in Acts 2, immediately on that day and after, God would have gone to the Gentiles if there were people to believe and walk. He couldn't go beyond what man believed and what man could receive. And this is why it took them ten, twelve, fifteen years to get to the household of Cornelius', as I teach you in the Foundational Class. Has to be because the church epistles says that; neither Jew nor, what? {Gentile.} Else God would have been a respecter of what? {Persons.} That's right, and can't do it. You see that's how you have to be able to put that whole thing together. But it takes a lot more than just a head knowledge of one little verse here, there and yonder. You never find the Gospel of God explained in the early chapters, like in Pentecost (Acts 2) in Acts, but you see it in operation, people born again, speaking in tongues. Never knew really what it was all about, but they knew it was good. In 1:16-8:39 we have the right believing foundation. This is the primary foundational stone of the understanding of the Mystery. Without an accurate knowledge of these chapters and verses you can never rightly believe the revelation in Ephesians or Thessalonians.

Now, 1:16-5:11. You've got them there one under the other, under gospel, see them? 1:16-5:11. I'd put a parenthesis from one to five, with my pen. From one to five, do you see it? 5:11-1:16, now put a parenthesis, put them together like this. In that section you will have and write this next to that little parenthesis you made. You didn't make a parenthesis, honey. Just now you made a curly cue, you made a square it's all right with me. Okay, those verses 1:16-5:11 is where you have to dig to find out what Christ is for us. What Christ is for us. And I got a capital FOR US. What he is for us. Then right below 5:11 you have 5:12-8:39, see it? I have written in my margin here, what Christ is in us. That's what 5:12-8:39 is all about, what Christ is in us. Now, under 1:16-8:39, write believing

foundation says doctrinal. And you have 1:1-6 introduction: the subject of God's Gospel, and then 1:7-15 Epistolary. And somebody asked me what it meant, so I wrote it out: speaking to you by letter. If I speak to you by letter it would be my introduction. More than that, the word epistolary means to talk or to speak by writing, that's what it means. And so in this epistolary section, verse seven is the salutation. So, write the number seven to the left hand of the "S" on salutation. Did you put it on the right? Okay, you keep her on the right, then. Either preceding or following prayer 8-10. Parenthesis, very small (his for them) end of parenthesis. On the word "journey," 10-13; on the word "ministry," 14-15. Now, the next line below says 15:12-16:24. So, behind the word "ministry" you put 15. If you wrote behind it to begin with you better put a long dash and then write chapter 15:14-21. Behind journey long dash you write, 22-29. It's chapter 15:22-29. And then behind prayer and the words "his for them;" now, on this time you write 30-33, parenthesis (there's for him) end of parenthesis. And behind salutation you write chapter 16 verse 1-24. This chapter one down lower where it says 16, 17 power of what? {God.} And then 1:18 wrath of God. And then 1:19-3:20 is the wrath of God described. And then 3:21-5:11 is the power of God described and set forth. And it should really have said "set forth as imputed righteousness."

The first 8 chapters of Romans – doctrinal: the right believing regarding the knowledge of ourselves, sin and sins. The Ephesian revelation begins at the ninth chapter of Romans, giving us the knowledge of God and his purpose in Christ. Righteousness of God used eight times in chapter one to chapter nine. And I've given you the places where they are used. And the word *logizomai*, where it's imputed, reckoned and counted, these are the words that he used; which simply means perfection of divine righteousness to the sinner. Twelve times indicating governmental perfection. Reckoned it's used that many times, counted that many, imputed at those verses. Next time we meet bring a concordance along if you got one. Okay? How many of you brought one when you came? Good, bring it along. I'll show you a real problem on this in your concordance if I can think about it again. Okay, now, we really do want to go through that concordance with you. I was going to do it with you tonight, but Donna Randal [Secretary] has got my notes. She ran off someplace or something.

Now you can do a little more if you want to. Get an extra piece of paper or turn that one over. Before you write on the back side of it, let's once more put it in your head. This 1:18, wrath of God section terminates with 3:20 where the wrath of God is described. Do you see that? On the front side. 1:18 is wrath and 1:19-3:20 is the wrath of God described. I want to give you the verses and how they work on the description of the wrath of God. 1:19-2:1: man's ungodliness stated. Now, underneath that put 1:19, 20: God's power known. Indent verse 21 slightly under it. Glory of God rejected, parentheses (corrupted). I'll put verse 21 right under verse 21 again. And write the word "consequence," mental corruption. Now under that write 22, 23: glory of God degraded. Now, under that put verse 24: body degraded and God abandoned. Put down verse 25: truth of God degraded. Under that, put verse 26 and 27: consequence – degraded bodily passions. Degraded bodily passions and God abandonment. Now, put down verse 28 (you're going to run out of paper you won't be able to do what you have to do): knowledge of God rejected. Under that put 28-31: consequence – mental corruption. Under that put verse 32: God's judgment known.

Man without excuse. Now don't write anymore, no more writing. Now, we just do pretty drawings. Look at your paper.

22 and 23 are, what? {Glory of God degraded.}

24? {Body degraded and God abandoned.}

25? {Truth of God degraded.}

26 and 27? {Consequence – degraded bodily passions and God abandonment.}

Right. 22 and 23, 24, 25, 26 and 27 just have to have a like this around it. [SHOWS STUDENTS] not to big now, just stay around it, real close.

You see, you got “glory of God” in 22? What do you have in 25? {Truth of God.} All right, but you see glory and truth.

In 24 you have what? {Body degraded and God abandoned.}

And in 26 and 27 you have what? {Consequence – degraded bodily passions and God abandonment.}

Yeah, sure. Now, we'll go verse 32 at the bottom, see it? Take a little swing all the way up to 1:19. All the way up to 1:19. That ties together with that, so put yourself an arrow, whether you want to go up or down, I don't care.

Now, let's go on to the next step from the top down. The verse is 21, right? And the verse 21 is glory of what? {God.} And in verse 28 you have what? {Knowledge of God rejected.} Those two tie together. Put a line down to them, circle around, get your arrow right.

Now do you have 28-31 at the bottom and 21 at the top? 21 at the top is consequence – mental corruption. 28-31 is what? {Consequence – mental corruption.} Tie them together.

This is how that great section from 1:19 or just to verse 32 of chapter one is broken down. We read this the other night, remember we just went through it. This is what men like Bois and others, Bullinger, a lot of these men; this is what they call structure. If you are going to know the scriptures there has to be a uniform structure. And I don't spend a lot of time teaching my people structure. It's something you can just go cockeyed on and screwed up on. But it's nice to know that it's still there. Because, you have to know the scope you have to know the structure in order to have a true interpretation of the Word because they all have to fit together. Now, sometimes it's a little far-fetched you have to work awful hard on it. But I've tried to outline this the best for you that I could. Because, I'm going to do my best for you in the early part of Romans, then [I] may slough off on you or something but just show you what's available in the Word. It's their confusion on the Word in Romans that has confused all of the church epistles, so they got it all screwed up. So, where do they go back to? The gospels. Never, never got the revelation addressed to the body. I'll venture to guess in every one of the churches that you've attended, the vast majority of preaching was on the gospels. And if it wasn't there it would be back in the Old Testament someplace with condemnation and fear and Ten Commandments and the rest of

the trip. I tell you, it's been a blind lousy world we are living in. And the reason, well first of all, Satan blinded people's eyes. That's all it can be. So, they never quite saw the book of Romans. Even men like Calvin, Luther. Those men never really got to it. They got it, a great deal of it. Praise the Lord what they did get to it. You just got to praise God for any little bit of light that was available. But they just never quite saw the greatness of it.

And the reason I believe for this, I'll just share what I think. Maybe don't make a lousy bit of difference to the rest of the world what I think, but I sometimes believe, at least, had Luther and Calvin and John Knox not had to fight for their existence, you know, their life, this kind of stuff, I believe [that] they would have come to the position that we're teaching today because I've had freedom not to fight. My life has not been in danger. It's been a tremendous life that I've had, freedom to study the Word, freedom to dig it. Luther...John Knox, Calvin, Swinley, those men were fighting the Roman Catholic church, the system. And the system was the system of inquisition, you know, kill, beat the hell out of. And this is why they had not enough time in their lifetime to get to it. It is a period of life that it just takes to understand.

I was talking to someone today; he came in while he was here and rapped awhile. And he was saying how the three or four years that he lived here at headquarters, off and on, (He always came in the summer and everything else.) how much this had deepened his spiritual perception and understanding because he saw it out in the world, you know, where our people are Advanced Class grads and all of the rest. He still had a greater in-depth perception of the Word than what he saw out there. The reason for that is it just takes time kids. It just takes time. You're not, you don't get it overnight. Martin Luther and those fellows went as far as they could go but they never were able to have enough time to really put it all together.

I'll try to work out the chapter two, you know, four to eleven and all the way up to 3:20 and finally I'll work it down to 5:11 for you and then maybe then we'll see what happens. But, I want you to take this now and you start, you know, on your own; just read it. Don't get hung up on little details. And see if you can begin to see some of this in these verses. And how it relates one to another and how it ties together. The time we get to 8:39, you should have the finest knowledge of the book of Romans that any person has ever had, if we stay put on it. But I'll pretty well tell you, it might take us to the middle of February or March till we finish it, that far. But what difference does it make? As long as we get a good knowledge of it. Because, I'm absolutely convinced that if you understand Romans and really are able to get the feel of it, the rest of the church epistles don't need nearly that much work, because you just get blessed by it. You might want to take your concordances and see how many times I missed the righteousness of God in the book of Romans. And remember we're just going through the eighth chapter now. You might also take your concordance and see how many times I missed reckon, counted, and imputed. And then try to figure out what I did and why. Because, as far as I know what I gave you in type copy is accurate. But you're going to find a couple more when you look them up in your concordance. Yeah. The all truth you know is not without exception but without distinction. Because, there is truth, there is truth into which you are led, which is not written in the Word. But here's the Word, look at me. Look at me, here's the Word, got it? You live between my two hands. Now you get revelation, word of knowledge, word of wisdom. It will have to fit between my two hands, right? That's also truth. But it will always fit in the

all truth of John 16, only it's an enlargement. Look, it's very simple to understand. For instance healing, we know God's will, right? But the truth that you get is, maybe the person has a spine out of place or something. Well, that still would be truth but it would fit right in between the hands, got it? That's how that stuff works.

Lesson 4

Romans 1:19-32

Detailed Study

In the first chapter of Romans, it is interesting here in the first chapter (I want to go back and pick this up), that in verse 19 and 20 you have God's power being made known.

Romans 1:19, 20:

Because that which may be known of God is [manifested] in them; for God shewed *it* unto them.

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

You see, in this word Godhead, I explained that to you once didn't I? It means head God. Every theologian says it means the trinity. Godhead, you know God the Father, God the Son, God the Holy Ghost. No, it just means head God. God head – head God, head God, that's all, that's all it means.

Now, in verse 21, you have the glory of God rejected. See? This Godhead, the glory, the Godhead, the power. And this is the rejection:

Romans 1:21:

Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their [reasonings]...

What threw them off? Reasonings, the senses, understand? The senses. They discontinued glorifying God; they rejected the head God because of their reasonings. Understand it? It always happens that way; you don't even have to think about it twice. Whenever man starts putting his reasonings together it will always contradict what the truth of God's Word says. [It will] always belittle God, always tear Him down, always bring Him down, see? There's a tremendous article in the West Chester newspaper, the *Guide*. I was sent a copy, about the Way Ministry, real tremendous as far as I am concerned. Beautiful error in it, beautiful truth, mixed together. In his opinion if the reader reads it and they read it as truth, well he has error and truth mixed together, really something. It says in there that I'm a millionaire several times over. So, he's right spiritually. He has done all right if he's used it as a figure of speech *metonymy*. He's absolutely right. But I'm sure he didn't use it in that sense. You see, man's reasonings. And the Adversary is always after belittling you if you hold forth the Word. He'll always tear you down. Because, if he can tear you down, he's getting rid of the Word right? Because God is spirit, He lives only in you; you have the knowledge of the Word and if people don't trust you, they're never going to hear that Word. It's a real trick, reasonings. That's what makes men vain in their imaginations, their reasonings. Every man gets so smart he thinks he's God or something. And when this occurs, "their foolish," you see it's foolishness:

Romans 1:21 (continued):

...and their foolish heart was darkened.

Yet every man believes he is right in his own eyes. These men absolutely believed they were right. It's like we teach in the Foundational Class, sincerity is no guarantee for what? {Truth.}

Now verse 22 gives you in consequence, exactly what happened:

Romans 1:22:

Professing themselves to be wise, they became [what?] fools,

Fools, right. And a fool is one who is mentally corrupted. That's a fool.

Romans 1:23:

...changed the glory of the uncorruptible God into [a what?] an image made like to corruptible man,...to birds, and fourfooted beasts, and creeping things.

That's why the glory of God is always degraded. Whenever man puts himself to it, see? Always degraded.

I answered a letter today, from an MD. I originally answered it a couple of weeks ago. A request that she sent in here from Detroit, or from Cleveland area rather. She did her internship in psychiatry or psychology at some medical hospital in California, but she's from Cleveland. During that period of time, when she graduated from medical school and went into the internship, she became very interested in Yoga and one other thing, I forget what it was. And these friends in the medical profession that she was running with in the field invited her to a tarot card party and a Ouija board party and séances. And after attending these for a number of times she wrote and said that she felt this power coming on here. And at first it was a beautiful experience of the power, she could feel the power coming within her. "But then," she said, "I became depressed, full of fear, then I became nervous" and then she made a drawing on my letter on how when this comes over her, how nervous she gets. "But," she said, "before I left California some lady told me, gave me your name and said perhaps you would be able to help me." I don't know who the lady is, I've never met her, I don't know even the doctor that wrote me or who the lady in California is. But as I was looking today at Romans again, you see, people get vain in their reasonings. They make themselves images, you see, the images there they made were like corruptible man to birds, this kind of stuff. But you can make an image in your mind without having something like this to look at, you know. When it comes to idols that are carved and that are put up, every idol (every idol that is put up), it isn't the idol; it's the spirit behind it. Every idol has a spirit behind it that man has by his vain reasonings and foolishness of his own heart brought to pass. See? Then after this occurs the thing that happens is the body is degraded and God just has to abandon them.

Romans 1:24, 25:

Wherefore God...gave them up [verse 24] to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

Since they, [verse 25] changed the truth of God into [what?] a lie,

Who changed it? They did it. The people do this. By their reasonings. They change the truth of God into a lie. You know, people laugh at us, for believing the Bible literally. And then they laugh twice as hard because they say we believe King James. Well, you just let them laugh as far as I'm concerned. Why is King James anymore in error than the New English or the Jerusalem or any of these other translations? It's man's mind. That's all. When the truth of the matter is, there's still much more accuracy in the King James than in any of those other translations, when you really work them. You see, what they're after is to change the truth of God into a lie. They want to belittle our ministry and laugh at us so that other people don't come and hear. It's a trick of the adversary. We wrestle not against, what? {Flesh and blood.}

Don't you see it? Well, everybody has to believe in something, and everybody believes in something, right? It's a law; you've got to believe in something. Well, with that same logic, they ought to give us the privilege to believe in the Word of God as the Will of God, just by sheer logic. Not criticize but to give us the privilege. You do in other fields of learning. Why not on the Bible? That's right. They changed the truth of God into a lie. They'll tell you it's the truth but the Word says it's a lie, because it doesn't agree with what God says, then it has to be a lie. I tell you, we have the easiest walk in the world, really. We don't have to argue, we don't have to fight, all we have to do is study to show ourselves approved unto him by rightly dividing the Word. That means we put forth every effort we have to rightly divide it, not handling the Word of God deceitfully. Imagine being in all the confusion of what this man says, that man says and a thousand others say. I think some of us have been there, see? Isn't it wonderful to come to the place? Even if this was dead wrong, to come to the place that you have the knowledge of it and the conviction that it's the truth, even if it was dead wrong. Because, it gives us that comfort, that joy, that awareness that life is worth living. If it was dead wrong we still are manifesting the most positive, the greatest love, the greatest everything. Well, I want to tell you that's a simple life. Just imagine being in all the confusions, when he finishes reading that history of philosophy trip. You see, he'll see the greatest minds of all time, the world says they're the greatest mind, all pitted together and no two agree. That's right. Well, about the same thing is true in the theological world, because nobody ever comes back to the integrity of the Word and let's that Word speak. They always want to add in, or subtract or multiply or divide. They change the truth of God then by their reasoning into, what? {Lie.}

Reason is wonderful. Remember what we teach in the Foundational Class? Reason is to the body what the body is to reason, something like that. Reason at the foot of the accuracy of God's Word is fantastic, but reason above God's Word is real deleterious. [It's] real, degrading. But, it takes good reason to put the Word together, right? But if you reason beyond the Word then you turn the truth of God into a lie. And when they do this they worship the man, the professor, the teacher, more than they worship the true God. In other words they say: Well, he's a brain. You know, that's Einstein, you know, or that's Tilley, or that's so and so, and so and so. See? No matter how great the reasonings and no matter how great the truths that are taught, the teaching of those truths have to bring you to the place of worshiping the Creator, God, because he alone is the One, see? Now, when the truth of God is degraded, you again have a cause, in verse 26, a consequence.

Romans 1:26:

Because of this God gave them up unto vile affections:

Which I taught you previously, are passions of infamy, vile affections. It's just not infamy; it's infamy with a passion, you know. Real terrific.

Romans 1:26b, 27 (not KJV):

...even their women did change the natural use into that which is against nature:

And likewise the men also...

Seeing this word "also" in here reminds me. Everybody in the Corps has to take their Bible and every preposition "of" must be marked in your Bible with the Greek word next to it as to what it is. And you'll get the best working of this from Bullinger's preposition "of" in the concordance. You've got to mark your Bibles and understand those prepositions. I think I talked to the second year Corps about that the other week, didn't I? Now, I give it to you as an assignment. You've got to learn how to handle those prepositions accurately. Because if you allow your sense knowledge reason to rule, then you're going to change the truth of God into a lie. We don't want to do that if we can help it. Another word is the word "also." We're going to handle that sometime. Here, it's at the wrong place – the word "also." It isn't "likewise also." It isn't "**likewise also** [KJV];" it's "**the men also**," see? Word "also" should follow the noun; it gets the oomph to it. That's how you can always determine where it belongs. I think Bullinger did a piece of work on the word "also." I don't know if it's in the Bible or not, in his Bible.

[**Male Student:**] Very short description.

Who followed Bullinger at the head of that British?

[**Female Student:**] Welsh.

Welsh?

[**Female Student:**] James Welsh.

I think Welsh did the word "also."

[**Female Student:**] Bullinger did. He has a little booklet out....We wanted to reprint it....

Yeah, that's right come [to] think of it, yeah. You ought to mark those too sometime, all of you. I've got mine all marked, that's why I'm so smart to know the "also" comes after it. No, it's a matter of just working it. "And likewise the men also," he's talking about the women and it couldn't be and likewise also, no. not likewise nothing.

Romans 1:27 (not KJV):

And likewise the men also, [verse 27] leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving back in full themselves that retribution of their wickedness which they had coming, which was meet.

That's right. You see, that's where degraded bodily passions and God is just abandoned. See? Now, verse 28, this is the knowledge of God rejected again.

Romans 1:28a (not KJV):

Even as they did not acknowledge God in knowledge, God gave them up to a reprobate mind,...

A mind that's sick, you know, a mind that just could not rightly make a decision.

Romans 1:28b-31 (not KJV):

...to do those things which are not convenient, [which are not proper, which are not in order;]

Being filled with all [what?] unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, mischief; whisperers,

Backbiters, haters of God, insolent, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenant breakers, without natural affection, unsociable, unmerciful, pitiless:

A wonderful description of men outside of God with great reasoning ability. Where they've put reason above. See the real consequence of all of this rejection? Here:

Romans 1:32 (not KJV):

Who knowing the righteous sentence of God, that they which practice such things are worthy of death, not only do the same, but consent, heartily agree [with those that do this kind of stuff.]

And therefore, God says they are without excuse [Romans 2:1]. And you see, running through this, this evening according to the outline I gave you previously, ought to set this thing a little deeper in our head and hearts. They'll always be after you sooner or later to want to know what's going to happen to the poor Africans, you know. Who haven't heard the Word, understand? You don't mean to tell me God's going to send them to Hell, and all of this kind of stuff. You never have to touch it, you simply stick by the Word and simply say, well God has different judgments but how about you? This is the Word. See? They're always looking for – say man's reasoning. And man's reasonings will change the truth of God in a lie so they're concerned about Africa so they're sure that you won't get concerned about them when they have to live up to something, it's a cop out. And we talk about you know, kids copping out. Never bothers me. Because if the parents hadn't of copped out the kids wouldn't be copping out. The kids have just as much right to cop out as parents. And it's a cop out again on the Word. Not retaining the Word.

Lesson 5

Romans 1:26

Working the Word

I thought tonight I'd show you, or work with you a little bit as to how I really work the Word when I work it. And I trust this will give you an idea of the stuff that you go through when you really are interested in rightly dividing the Word and not handling it deceitfully, because, it has to be all tied together. And I'd like to begin tonight with verse 26 of Romans 1.

Now I need my books up here that Donna brought. And Bernita and Walter, I'll need your help in this tonight from Aramaic and Greek, too, okay? Not being able to read Aramaic, I can't work it, because I don't know it. But being able to work my way through the Greek stuff, one of the first things I always do is I get my Greek text out and I put it in front of me and you'll notice what else I carry. Working in the New Testament here if I need the Old Testament, I'll go back to it but I carry a concordance, a Bullinger Concordance. I carry a good English dictionary and I carry a Young's down here, concordance.

Now, we may need other things tonight, if we do it will come to my mind. But these are just essentials with which I work to begin with. Now, I have maybe four, five, six other concordances that if it gets too tough. Or if I can't find what I believe is the answer, then I'll look up in all the rest of them. And this is why sometimes it's a long procedure to get to some stuff. But basically, if you have this kind of stuff and I'll show you why tonight. I can work it from this pretty accurately. I wish I knew Estrangelo Aramaic as well as I am able to trace Greek. Then I could help myself more only from a checking point of view. But one of the reasons that I many times feel that I don't need the Estrangelo Aramaic is because by the time I get through working it with my years and years and years of working it and experience in working of the Word, I just know that I've got it rightly divided. And since nobody has ever done the kind of work that I know of in Estrangelo Aramaic, I have no quick source of reference even if I was able to read the words and check them out. I still wouldn't have the checking positions because I do not believe that as far as the work is concerned, for instance in Estrangelo Aramaic, Bernita that we have anything available like this concordance by Bullinger for instance. And therefore nobody has ever done it. That's why years and years and years ago when I saw this already I started Jim Chamberlin out thinking you know, he'd really stick and work that thing. Then we would have produced an Estrangelo Aramaic, things like this is. I'm going to get with Bernita tonight on one word, I think it's changed. In verse 26, where we're going to work verse 26. You see the word "change" in verse 26? It's the same word in verse 25. In verse 23, do you see it in 23? It's a different word. To a degree. Now, what I would do you know, if I were in Estrangelo Aramaic now, I would have this all checked through. And this Bernita will be checking this to show you beautiful this thing could be done in language form. Now, many times in Estrangelo Aramaic, you will find it's the same word. In verse 23, or wherever it was.

Verse 23, 25 and 26, it will be the same word in Estrangelo but not in Greek. Now that gives me a wonderful privilege. Now working the Word each word within the verse, understand, in relationship to the usage of that word, the word in the context, that gives me a wonderful privilege to see exactly that I could use that same word in verse 23 and it would fit in 25 and it would fit in verse 26 in the whole pattern. And that becomes real handy, spiritually. Because then many times you can tie the word together in all of its accuracy.

Now, Walter you have your Greek text, I think I've checked them here, all except two words I haven't, come see it. In verse 26 the first preposition for – *dia*, see it? All right, here's what you do in the class. You write down verse 26, Romans 1:26.

Romans 1:26:

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

Now, you write down the word “for.” Now, leave some room, under the word “for.” And go down to the word “God,” put the word “God” below it. See like I do? Like that, and of course in parenthesis I'll put (this cause) on the first line. God, see? Now, in verse 26 gave them up. I go down a few more lines and write down “gave them up.” Now, the second preposition there Walter, is the word “unto.” We'll be back to all of this for a minute. I'm just setting up the format for you, and Walter will help us here in a minute on all of these prepositions, because it's going to be real interesting. Gave them up unto, next word “vile,” see it? And I'll put down also the English word “affections” underneath it about a line or two, “vile affections.” Then we're down to a preposition, what? “For.” Then we're down to the word “even.” Then we're down to their women. We don't have to write it, their women. Did, don't have to write. Now, here we're down to another word “change.” The, then we'll put down the word “natural.” And underneath that I'll put the word “use.” Then I'll put the preposition “into.” That which is - then I'll put down the word “against.”

Now, I've broken the verse up for myself. And you see why I've done this is to get the words that I have to double check and triple check on out by themselves so I can begin writing. Because what I'm after is always a literal translation according to usage. That's what I'm after. And do you understand what I mean by that when I say a literal translation according to usage. That is the greatest truth that the Word has, if we can get it. If we can get a literal translation according to usage, then we have the greatest knowledge of the truth that the Word has available to us. You hear us say at times that, you know, you can read a verse and then study it and a year later you study and you see more light? That's true, but I'd like to turn it around the other way; it is possible to get all of the light that there is on the Word from the Word if you work it. Not every word because you don't understand it all, but if you really understand it and you've got it accurately then there is no more light in that verse. Now I'm not going to say this publically, you know, to the rank and file, because they'll say, well, you know the senseless world will pick it up and our critics will say, look they're the only ones that rightly interpret it; they're interpretation is the only one that is true. That's how they'd say it, that's not what I said. Why should we study to show ourselves approved unto God if we could never know the answer? Then God would ask us to do something which is what? Impossible. Study to show ourselves approved unto God a workman who needs not be ashamed, rightly dividing the Word of truth. I know scientists

that in certain categories can do their experiments perfectly. They never flub up. When they do that experiment over and over again teaching it to their class, they always do it the same way; it comes out the same place. If a scientist can do that in the senses world then we as men and women of God can so work the Word of God that we can say yes! As far as I know that's all the light there is on that verse. Now, that's possible.

Let's take the prepositions first and define them tonight, which I think Walter will be able to help us with, won't you? The word "for," this cause – I write behind that the Greek word and it is what? {*dia*}

DIA, d-i-a. All right, then I go to the word "unto" and the word "unto" is what in the Greek? {*eis*}

EIS, e-i-s, got it? I put it down. What is the word "for" in front of the word "even"?

[Walter:] That's a conjunction.

Yeah. Let me look it up in here. In the text here it is *ai te gar* is that what you have there?

[Walter:] *gar* is the preposition "for" - in conjunction.

Right. And the word "even," is the word what?

[Walter:] There is no word "even"....

Yeah, that's what they translated even. All right, now, I will write that aside of my word "for," I will write the word *gar* and "even" I'll write *hai*....Now, the word "into" is another preposition and again it is *eis*, right? {Right.} Now, have I hit all of them in there? What's the word "against"?

[Walter:] That's *para*, a preposition.

That's a preposition, right p-a-r-a, underscore those. Now, I talked to you about prepositions last week or sometime. In the back of Bullinger's Bible I think it's Appendix 104 or something, he gives a listing of all the prepositions, the different ones that are used in the New Testament. The word *dia* is on page 149 of his appendix (and it's No. 5) and it says it governs two cases, the genitive and the accusative. In verse 26 of Romans is it genitive or accusative? From your Greek text, from English? What is it in English you English students, you college grads, what is it? Why is it accusative, what makes it the accusative case? {Direct Object.} Okay, that's the answer. It's a direct object of, right? That's why it's in what case? {Accusative.} Accusative. You see, the people who have been through the Foundational Class, next week they start research, see? They don't even know the difference between the genitive and the accusative or any of the rest of the cases. Now, how in the blazes can you do research unless you know some of stuff. You just end up in lots of error and your opinions on what the Word really ought to mean and you confuse people. So, you have to be honest in the case. The word *dia* used in the accusative, according to Bullinger he says: it has the sense on account of, or because indicating both the exciting cause, the impulsive cause or the prospective cause. [REPEATS] – indicating

both the exciting cause, the impulsive cause, the prospective cause. Walter you want to speak any further on this preposition and its usage?

[Walter:] No. Except normally with the accusative in the Greek grammar, they translate it on account of, because of.

Now, King James translates it “for this reason.” See? For this reason. Literal translation according to usage to this kind of preposition in the accusative should be translated then “because of this.” It isn’t for this, it’s because of it. You know, remembering what the previous verse is talking about in two verses before. They worshiped, served the creature more than, what? {Creator.} The creator. Because, they did this, because of this, not for this. Got it? That’s why now, after the word *dia* in my line I write: because of this.

Now, the next word in the King James is the word “God” – *theos, hotheos*. The word *theos* generally replaces in the New Testament epistles what the word *Elohim* is in the Old Testament, but there again you can not fully go by that. You’ll have to check it to see from context because if it’s God the Creator, or if it’s God in relationship to what he has created. Because of this, God. God who? Would this have to be the creator or God in relationship to what he has created? {In relationship.} No, has to be *Elohim*. I think so. In verse 25, serve the creature more than the, what? {Creator.} Creator, there’s my first clue – context! Now, for this cause, I could in my mind, honestly, rightly divide the Word and change the word “God” to what? Creator. I’m not going to do it, but I could. And you can see this but I can’t prove it from the text, you see, the word is not creator in the text, the word is *theos*. But when you really work the Word and you really were with men and women who were honest in their work, you could translate that “creator” even though you didn’t have a Greek or Aramaic word to do it with. Now, I can’t do this from a text point, not from a Greek text point of view, so if I would want to clarify it, and if I wanted to really use the word “creator,” I would put the word “God” in front of it to fool them. You know, honestly fool them. Not fool in wrong sense, but to get them to think God but what I really was saying? God as the, what? {Creator.} Creator. See? And if you really wanted to do a literal translation according to usage, that’s how you would have to go.

Now you can see why in the years when I did all of this stuff time and time again, worked, you see I made all of these notes. How would you explain all of what I just taught to you in the Bible that was a literal translation, with margin, no notes like Bullinger, how could you explain it to everybody? I don’t know, it’s almost impossible, you have to give people an understanding of the word and then they just have to make the Word live. And if people criticize us on it, we can always come back (if we have to) and work the text and say look, this is what the text says, this is why it was translated this way, this is what we know it really says. But if you wanted to come out with a translation of Romans for instance, you just about have to put down everything I’ve talked to you about so far tonight. Because, people just don’t have an understanding or knowledge of God’s Word. Immediately they would say well you’re guessing, that’s your interpretation. It is not in our interpretation, it’s our working of the Word with the Word’s own interpretation. If they would say, that’s your work; I would readily agree to it. But it can not and dare not be our interpretation, because it’s of no private interpretation; but it’s private of our work, we’re working it not our grandma. I would like to translate this literally according to usage:

Romans 1:26 (Literal):

Because of this, God the creator...

Now, you have any questions, there? Do you understand why?

[Craig:] When you taught us this method with that first verse in Romans, you taught us this God in relation to His creation. Did you say that's the definition of the word *Yehoshua*, the Hebrew word "Joshua" or "Jesus"?

Yeah, *Elohim*.

[Craig:] So every time it would be God in relationship to His creation, is it really talking about Jesus Christ?

No, no, no, no, no. But, it's talking about the blessing that would come through Jesus Christ, you know, that's included. But it's also talking about the blessings that would come through the ambassadors in the administration in which we live.

[Craig:] But it couldn't talk about any Old Testament or anything? It's God in relationship to Jesus Christ?

No, in terms of His Word, whether it's the written Word, revealed written Word, his son, the prophets. Any time the Word is made known by the creator, it should be *Elohim*. As it's made known to his people and worked out among them, it should be Joshua, or *Yehoshua* or Jehovah is the Hebrew of it. That's what I believe it teaches, all right.

Let's go on with the words, "gave them up." Now, we all know from English what gave them up means. But do we really know the in-depth accuracy of it? The Greek word is what, Walter?

[Walter:] *paredōken* from *paradidōmi*.

All right, it's spelled *p-a-r-a-d-i-d-ō-m-i*. Now, *paradidōmi* the first four letters of that word are a what, Walter?

[Walter:] Preposition.

And what does that preposition *para* mean?

[Walter:] Beside, or from beside, or to the side of.

Okay, do it again Walter.

[Walter:] It's beside, or from the side of, or to the side of, depending on the case. That's a general meaning.

Beside, all this, okay. Bullinger in his prepositions on 104, and I think, Walter you did this in your syllabus. Has he got a diagram in his syllabus of the word usage of the word *para*? {Yes.} What is it?

[Walter:] It comes off as a tangent in a circle at the top.

Right, but at the bottom?

[Walter:] No, at the top.

That is truth, now hold that...I'll stand corrected here, but you couldn't use *para* off the bottom of the circle.

[Walter:] I never worked it then, minutely.

I think it must come off the top of the circle. Okay, got a circle in your mind? Here circle [SHOWING STUDENTS] *Para* starts here and goes that way, there's *para*. I do not believe *para* would go this way. It goes up here, it's always at the top of the circle. Walter, translate that again the English word "beside," what else?

[Walter:] From beside, that's like the tangent going off the top. From the side of - from beside. And with the accusative, when it uses nouns, it could also be translated to the side of as going towards the side of it.

All right, now what is it here?

[Walter:] It's not used with a case here. Here's a prefix and I believe with the prefix, it's always the connotation of going from the side of, like the tangent.

All right. Now, this word *didōmi*, what does it come from? And where is it used at any other place in the Word? To do this, is there no way that you could go in here and see the usage of this word?

[Walter:] *didōmi*? Look in the back.

In the Greek back here? You want to come up here Walter and look up some of this stuff here for me, you can see it faster than I can. Now here, you see is your word *didōmi*, which is this word without the *para*, right? {Right.} Now, according to Young's, this word *didōmi* is translated in the King James: adventure-1 (see it?), bestow-2, bring forth-1, and commit-1. This word "*didōmi*."

[Students:] There's more.

Oh yes, Lord, the next page, 367 times it's translated give. Now, when I used to work the Word, in the tough ones – now this isn't too tough, I'm not going to spend too much time; I would look up every one of those 367, before I'd ever move off of it. I would look up every one of these, Walter; check them all out. And whenever I would get a little new slant, I would make my note, so that I could learn. When I finally had it all checked out and I was able to fit it from Genesis to Revelation then in my heart I'd say, thus says the Lord that settles it for me. That's how I got to what I believe, the Word of God is the will of God. Isn't that when you have the Word of God? That settles it. Now, look at the different usage [*didōmi* in Young's Concordance, p. 65]: deliver, deliver up, give, give forth, give up, grant, make, minister, offer, put, set, show, suffer, take, utter, yield, deliver (with *sōtēria*), have power (passive with dative), hinder, receive (dative of *autos*), give, show openly (with *ginomai* and *emphanēs*), smite with the hand, all of this stuff. So, there's a little key in here that I use at times and that is – it's most frequent usage is, what?

[Students:] Give.

Give, that I make a note of, give. Now, this is how I break a word down. But is that *para* in here? [It] should be.

On page 82 of Young's is *paradidōmi* fourth, fifth column; five or six up from the bottom: be brought forth, betray, cast into prison, commit, deliver, deliver up, give, give over, give up, hazard, put in prison, recommend, commit oneself, commit one's cause.

Now, then I would check every one of those usages in the whole Bible, wherever they're used. Now, you know how to find these, don't you? In your concordance when it says, "commit -1", *paradidōmi*? Do you know how to find it? Anybody here [that] doesn't know how to find it in the concordance? Hold up your hand. Alright, what did I say? Which word? Commit, okay. Now we're looking for *paradidōmi* right? How many times is it translate "commit" in the King James?

[Students:] Once.

Once. So you go to the word "commit." All right, it's on 192. Start down the line. The first is Hebrew and you know we're not in Hebrew we're in, what?

[Students:] Greek.

Greek. Therefore it will come after the Old Testament, so you go down. The line, one right after the other, second column, number 9, is the first time it's in John 5, what? {Verse 22.} And it's the word, what? *Didōmi*, that's not the word we're looking for, is it? So, you keep going; keep going. Have you found it yet? *Paradidōmi*? Where?

[Students:] Number 12.

Nope that's not it. Is it? Nope.

He said it was used once right? But it's used twice.

[Student:] In the back of page 82, also, at the bottom it had "commit one's self" used once, so those two usages are there together.

Oh, we didn't take that, okay. Commit, once; and commit oneself (commit one's cause) is used once. That's where we missed it then. Yeah should have read it, shouldn't have I? So, it's used twice under *paradidōmi* and that 12 then would be right; that would be right. Hailing men and women, committed them unto prison; but committed himself to him that judged, so forth. Now, that's how you have to check it out. How can you put in words *paradidōmi*? I just don't know how to put it in words that are the depth of the Word. I know what it says. *Para* means "from the side of." From the side of. Who's side of?

[Students:] God's.

The creator. It says King James, he gave them up. You know how much he gave them up? They were totally released from the side of, and here they are, Walter, dangling. No attachment back here, don't you see it? That's that *paradidōmi*. Now, how are you going to tell people that?...

You see, how that has to be? It's just fantastic. This represents the creator in

relationship to the usage of prepositions. Now, because of this, God the creator, gave them up *paradidōmi*. He gave them up so far because they were from here out here and they were dangling over here away from him that's *paradidōmi*. Yes Charlie?

[Charlie:] Why would it have to be from the top instead of from the bottom?

Because, the Creator never does anything from the bottom he creates from the top. God is top creator, underneath evolution coming out of the slime he is the creator overall, that's why I don't believe *para* is ever at the bottom in the usage of God, in connection with it.

If it was man, I'd put him right at the bottom. You know, [if] *para* was used of man, I'd run him at the bottom. But being of God, I'd run him right at the top. Never let anybody touch God, never bring Him down below, always at the top. It's the Creator in the beginning, who? {God.} See how I have the word to back up our knowledge and thinking on the Word.

[Danny:] The circle is God?

No, it represents in usage of this preposition *para* in **this** relationship; it would represent the Creator, God the Creator. And therefore, *para* in this usage would be off of the top of a circle, like God is the Creator from the top. It would be tangent with the circle.

[Danny:] Would this be like in a marriage where a marriage ceremony, where a father gives away the bride? Is that similar in the idea?

I don't get the connection or the association that's in your mind, Danny.

[Danny:] I'm thinking of the word "away" in particular; if the daughter was leaving his family to another one, just going out of the household.

No, that would have to be a different preposition that would have to come from the center of the circle out, that would have to be a different preposition. I think you're going go to have it after a bit in *eis* and some of these, but that wouldn't be here, Danny.

[Student:] Does that relationship of where God and the people are have any bearing? I just want to understand that relationship that God had with the people at that point in time. I mean, I'm amazed that they had that close of a relationship with God to begin with.

Before this, the reason the people were burning as you'll see later on in themselves, they've already – maybe 150, 200 years, their daddy and mommy forgot about God and now the kids live it up, maybe it's 50 years, maybe it's 25, takes it back to the Creator, God. Maybe I'm not getting clear on your question honey.

[Student:] Well, let me think on it a little bit more in light of what you said.

Alright, Doug.

[Doug:] Didn't Reverend Cummins say that *para* was going from the side of?

Yeah, tangent to.

[Doug:] Like first they went away from God, and He gave them up.

Right.

[Doug:] So going from the side, the *para* part could be them going away from and He gave them up.

Yeah, that's what it is. That's why in the true since, they're not even dangling, they're dropped down in the mud. We'll see it later in the word "burned."

[Doug:] They've completely broken fellowship with the Father; can you use the word "fellowship"?

No, I don't know if it's good or not. But all I want you to see the picture and see the depth of the Word and how you have to in research, how you have to take all of these things into consideration, to get the inner depth of the greatness of that word, the feel for it. Now you can beg on this stuff, I know it's an illustration, illustrations always break down. But the best I know is right there, that's all I know about its usage like this. And where it is tangent to the circle, this is the usage of the word *para*. And it's a break off. Okay, what you got, Charlie?

[Charlie:] It couldn't be coming out from the center of the circle, because it's no longer part of it.

That's right, that's right. See, and the point is it couldn't come out of the center, maybe if it was God; it could come out of the center and still hang out here and drop off. That's where husband and wife split up, they come out of the center having committed one to another in I Corinthians, that's why you're head ain't with it. You're apt to begin to ask stupid questions. You got to get either more education, more knowledge or get older one of the two, because, the thing would bust on here. Husband and wife in commitment are one, understand? Yet they have a divorce and bust up, they come out of the center and they dangle and fall off too. That's used in the Word, Walter like that. Okay that's enough of that. Okay, time for me to have a cup of coffee, I guess. Do you know a better translation than gave them up?

[Bernita:] I have "handed over."

[Student:] Going from what Doug was saying and how they left and then how God gave them up, it seems to me that it's not, you know, **they** left, you know, by their freedom of will and then God gave them up and therefore it wouldn't be God delivering them or God making them the action. They made the initial action and the outcome was, you know, they bumped themselves up against the spiritual law and therefore God gave them up.

That's why I think Bernita, "handed them over" would put too much responsibility on God. He did the handing over when the fact of the matter is, they handed themselves over and then God had to release it because of the free will of man. Yes, Bob Wierwille.

[Bob:] What's the word used when Jesus gave leave to the devil spirits to go into the swine? Same operation, almost.

This *paradidōmi*, you know, I think it's used where it says, "he gave up the ghost." When he gave up the ghost, did Jesus Christ drive out his spirit or did his spirit leave? And that's why he gave it up. It left and that's why it gave it up. Same here, these people forsook God. Served the creature more than, what? {Creator.} They did it, therefore God gave them up.

[Bob:] God didn't forsake them, they forsook God?

Right. Yes, honey?

[Student:] Something like relinquished, God relinquished them up?

God relinquished them, but that's not strong enough.

[Student:] How about gave them release? He released them.

You know what it literally says? God kicked them in the butt. [STUDENTS LAUGH] Don't tell them that in translation. Because they had forsaken Him, so He said okay get out of here, gave them up. I don't know how we're going to put that in translation. Yes?

[Student:] Now that we've worked that word out of *paradidōmi*, it's also used in some surrounding verses, same thing fits maybe in that pattern?

Yes, that's why I say, no matter how much I show you on how I work this thing, I can't even work one verse completely with you at one time because - take a verse like this. If we were really going to check it, you just about have two weeks of your time, 16 hours a day, checking every verse in the scripture where it's used to come up. But you know what happens in this, you finally get so versatile in this; you've checked it so many times that you retain this in your mind and then pretty soon, not pretty soon, but after you've worked a long time then you become versatile because you'll remember all of that other stuff. Words used, how it's used and all of the different - and you have formulated in your mind accurate knowledge of the Word, therefore you can come to a conclusion faster. If we were going to check all of the usages of all of these, and then you run across *paradidōmi* again, once you have checked it out, you become versatile in the knowledge of its usage, then you read this same word "*paradidōmi*" in another verse, in the same chapter or in five chapters following, then you hold in your mind what you worked previously and pretty soon you build a system of working. Okay, let's just take a couple of minutes off.

Alright, we're going to the word "unto" and the word is? {*Eis*.} The word *eis*. And Walter its usage, you want to give it to them?

[Walter:] It means unto like the magnitude of a vector, I think in mathematics where it goes the whole distance from one point to another point, I believe, on a line Bullinger says. It actually goes the whole distance; it's not in the direction of. In a vector you have two components: The magnitude, the whole distance, and you've got the direction in which it goes. The direction is a different Greek word. This *eis* is like the magnitude, goes the whole distance. If I go unto New Bremen and I use this Greek word that means I actually go to New Bremen. But if I say toward New Bremen, I don't actually go the whole distance; I just go in that direction.

And if he went the whole way he'd have to use *eis*. No other word possible.

[Student:] Right, I believe it uses the other word, some places in the Gospels where Jesus went toward Samaria but then you read he stopped other places.

In Route, that means he didn't go directly there. I think it will include that word, from here to here directly without any off roads. Bullinger says here in the paragraph:

From this comes the idea of the object toward which such motion is directed and for or with respect to which such action or movement is made. And it denotes motion unto an object with the purpose of reaching or touching it.

Okay, I start at this point, here is my object, I go all the way, that's the word *eis*. From this point [to] there. Now, for this cause God gave them up, unto. To reach, what? {Vile affections.} No, unto their destination. You know what that tells me? They're going to blow it to the ultimate, unto. See why, Walter? They don't stop just going down the ladder, you know, they don't stop just playing a woman playing with another woman, they don't stop just with a man playing with another man, but it goes all the way to the total unto destination. Now, that will include, what do they call it when they whip them with whips? {Masochism.} Yeah, all of that, it will include bestiality, where you have intercourse with an animal. That's what this tells me. You see why in translation you can only give literal translation according to usage; you can never make it knowledgeable in its greatness or in all of its depth to all the people. All right, it's real simple, once people have walked away from God and they're no longer attached to God, they're already as far as we're concerned biblically, in whose league are they? {Satan's.} That's the ultimate; the other way. That thing is fantastic. Walter, just for word sake and stuff, how can we translate this? Gave them up?

[Walter:] All the way unto? All the way in reaching?

I'll buy this "all the way unto" for a time being. We may add a few words in there when we do our literal translation later but we'll hold this all in abeyance in our mind, now. Collect all the knowledge [that] we can.

I'll move now to the words "vile affections." Now, in my head let's say I'd have a trouble with the word "vile." What's the word "vile" mean? That's when I go to my English dictionary to begin with. You know, I have an idea I know what it means, but do I really? I think Bill Mays tells you this in the class when you start out or something. No, he does this in salesmanship class, doesn't he? Like for instance we say. "Power for Abundant Living, greatest class in the world." What do you mean? Greatest class in the world, define it. Now, vile, what does vile mean? Somebody might say if you spit in somebody's face that's vile. So, if you don't really know, the first place you can start out would be in a dictionary, just look up the word "vile." And I'll look it up in here and show it to you. And you should have a pretty good dictionary, you know. All of them are pretty good except sometimes some are a little better. The kind of stuff I'm doing with you now, is how I'd expect you to handle Romans all the way through, we just haven't gotten around to it, most likely never will, but I should. It's what I was going to do that week, when we were hunting, at least do the first chapter or two. The first two chapters in Romans are really, really terrific. I guess they all are, but it's unbelievable how terrific the Word is until you

see it. (Vile, haven't found it yet.) [Vile:] morally base, despicable, loathsome. Now, in my head, I will put the word loathsome because that does a reading for me. It may not do it for you but it does it for me, and I will put that in my head. Shamefully wicked, sinful, corrupt, filthy. I will put that word in my head, filthy. Why am I going to put this word in my head because I know they are going to go all the, what? {Way.} The way, therefore, in my head, I'll think of it as loathsome or filth, filthily loathsome. See? I'll hold that in my head: disgusting, objectionable, brutish, criminal, infamous. I like that; of course I think I used it in former translation. See? But I keep this all in my head. The word "vile" is the word *atimia*, okay so I'll put this down, A-T-I-M-I-A. And Bullinger says it's dishonor. Here, it's a genitive of dishonor. What's "genitive of dishonor" mean? A vileness. And it's used only once in Romans 1:26, this word "vile," do you see that? Now, I go to this thing and look up vile. (Mrs. Wierwille, still here? Well just let her alone a minute, I just want to ask a question. I got a ten o' clock phone call coming in. If that's on 2683 or 2713, I can't take it here, can I? Okay, I'll quit before ten, all right.)

Do you have it on page 1024? Vile: *bazah*, *zulluth*, (lightly esteem) *zalal*, and then *nabel*, *nebalah*, *nemibzah*, *shoar*, now we go into Romans in 1:26 *atimia*. How do you pronounce it, Walter? Now, what I will do, I'll read all of those Old Testament ones. Daniel: in his estate shall stand up a vile person; the wicked walk...when the vilest men; if thou take...the precious from the vile; see...and consider for am become vile; the vile person shall be no more called; for the vile person will speak villany; but unto this man do not so vile a thing; vile and refuse, that they destroy utterly; will make them like vile figs that cannot; for this cause God gave them up unto vile. Now, I try in my head to remember every usage in the Old Testament of the word "vile" here, to see if here's anything here in the Old Testament that corresponds with the Greek of the New Testament. Someone read me Isaiah 32:5. Whose got it? Alright, Brian.

Isaiah 32:5:

The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

Read the verse before it.

Isaiah 32:4:

The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Alright someone read me I Samuel 15:9.

I Samuel 15:9:

But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but everything *that was* vile and refuse, that they destroyed utterly.

Read me the verse in front of it.

I Samuel 15:8:

And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

Next verse, but...

I Samuel 15:9:

But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but everything *that was* vile and refuse, that they destroyed utterly.

Vile is garbage can like trip. Stinky, you got the picture of this? Now, I'll put this together from that one in Isaiah, and there's a good one in Daniel too we're not going to look up. [Romans 1:26:] But "for this cause God gave them up unto vile," trash cans, despicable, despised, you know, stinky, rotten. Got the depth of it? In Romans 9:21, what's the Greek word?

[Student:] It's *atimia*.

Right. Romans 9:21 the word "dishonor" is *atimia*. Look at I Corinthians 15:43: It is sown in *atimia*. In I Corinthians 15 is that the one I just read? In 11:14. And chapter 11 is a little familiar to us.

I Corinthians 15:11:

Doth not even nature itself teach you, that, if a man have long hair, it is a shame...

The word "shame" is the word *atimia*. That's II Corinthians 11:21, what's it there?

II Corinthians 11:21:

I speak concerning [what?] reproach,...

Reproach is *atimia*. Now, you see? You can check all of these out like Walter can do here in his concordance, like you can do here in this one; that's how you get to all of them. Your Greek reads, "*theos eis pathē atimias*." And this *pathos* is the word from which we get the word pathetic, sympathetic, isn't it? *Pathos*?

[Walter:] I believe, yes. Right.

Look up Colossians 3:5 – inordinate affection; *pathos*. You see *pathos* is really to have (we get the word) sympathy, pathetic; it literally means a complete identification with. When you say a person's in a pathetic condition, what do you mean? He's almost had it; he's at the end of his rope, strung out. You say, well he looks pathetically. That means he's emaciated all the rest of it; you have a picture in your mind?... I Thessalonians 4:5. Concupiscence? What you got, 4:5?

[Walter:] "Not in the lust..."

The word "lust"? That's the word, what? {*Pathos*.}

[Walter:] That's *pathos*.

All right. Another thing that I do when I work this stuff, I just remembered it now, I go to its first usage many times, knowing that Thessalonians was the first of the epistles written. I'll go to it rather than Romans when I'm working Romans; I'll check it back. Colossians was written later, I'll take the Colossians work in second place and go to its

first usage. And this translation “lust of concupiscence,” it’s the lowest down passions of passions. I had a bunch of other scriptures that I’ve noted down, maybe we ought to just take a look at them. See if I got them all in here, II Corinthians 6:8. Now Bullinger does you a great favor many times in looking all these up and putting them into his margin, that you don’t have to look them all up. But I never trust Bullinger completely; I use him, but I still will go back and double check when I’m really working a word. Bullinger will have all of these scriptures in his margin, some place or another. Because, I’ve checked out Bullinger completely on this. II Corinthians 6:8, okay which word is it there, Walter?

[Walter:] Dishonor.

Right. Really something, isn’t it?

[Walter:] This is many times contrasted with the word “glory”; that word “honor” there is *doxa*, glory. I noticed that in other places.

That’s terrific, the glory is as high as you can go, the other is as low as you can go. You know, the glory, Christ in you the hope of glory. High as you can go; this is as low as man can go. But you can see why it’s *para*: dropped off completely, and that word “unto”: all the way down. Another one I have in here is II Corinthians 11:21. Which one is it there? {Reproach} Yeah, that’s it, reproach. We did that one a while ago, didn’t we? Should have remembered that. II Timothy 2:20...:

II Timothy 2:20:

But in a great house [there you are again]...vessels of gold and of silver, but also of wood and of earth; and some of honour...

Glory, right?

[Walter:] No, that’s *timē*; that’s just honor.

Oh, wonder why? Boy, now you see, this is the kind of stuff where I need Estrangelo Aramaic, you see, we checked all the way through to see now, if we could pattern glory all the way through, that this would be that in here. Isn’t that something? We’re going to be a change real quick, honey. That’s great, isn’t it? Okay, enough. Do I have to do anything with for, with *gar*, or *ai te*, Walter?

[Walter:] No, except “even,” I don’t understand that. Oh, “before” is all right.... But the word *ai* is a relative pronoun.

Okay, tell me.

[Walter:] It’s feminine – plural. I don’t know what it would refer to. “God gave them up unto,” oh, passions. It’s passions?

No, for both men and women.

[Walter:] Oh yeah, it goes with females.

For both the women, how are we going to do that?

[Student:] In the Greek it says for both **their** women.

[Walter:] I think that's the article, goes with females. What is it in the King James?

For their women, 26 [Romans 1:26.]

[Walter:] It's the women there, but the word *te* what do you call it, when you have 2? Correlative, you have a *te* there and the second word in verse 27 is *te*.

Likewise.

[Walter:] Both their women (change the natural use) **and** their men, see? It's a correlative, both these and these.

And in the truth of it, the word "both" carries over tying together, the *ai te* of 26 with the *te* of 27.

[Walter:] Right.

What it's saying to you, it's saying in sort of a double fashion. In 26 it tells you the women did it; in 27 it said the men did it too, all the way down to the bottom level. That's what it's saying.

[Walter:] Then you don't translate *ai* the article.

Where?

[Walter:] The word *ai*, you don't translate because it wouldn't make since in English. It's **their** women. There is a word for "their." You wouldn't say, "the, their women."

No, for **both**. Then I'd put a parenthesis behind it. Maybe, huh? Men and women?

[Walter:] Right. Keep it separate.

Right, for both. Parenthesis, men and women.

[Romans 1:26:]

...for both their women did change...

Now the word "change," is this word in the Aramaic the same in 23, 26, 27? What does it literally mean in Estrangelo Aramaic?

[Bernita:] Changed or transmute.

To transmute. See, they're all three the same: in 23 "changed the glory"; and in 25 "who changed the truth"; and 26 "changed the natural use." The word "change" in Estrangelo is all the same, but in Greek in 23 it's a different word, yeah?

[Walter:] Right.

[Student:] It's just the addition of the prefix isn't it, or not?

What's the prefix? All right, all right, I got it. The Greek word is *metallattō*, and in 23 they just dropped the *meta*. Now, what does the word *meta* mean, Walter?

[Walter:] “With” as in association with.

With, as in association with. Now, this has to be right or could be right here, because it’s with as in association with, having just both their men and women doing this thing together, got it? Now, the word *allattō* again here we would have to look up all of its usage. Do you know exactly what that word and how it is used other places, Walter?

[Walter:] No.

[Young’s Concordance, “change” No. 16:] And shall change the customs; changed the glory; not all sleep, but we shall be changed; in a moment we shall be changed; I desire to be present...and to be changed; and as a vesture...they shall be changed. Changed, changed. Not all shall sleep but shall be changed, that’s *allattō*.

[Walter:] *Allattō*, this comes from *allos*.

Yeah, you see how we would work this down from our working on the word *heteros*, we go to *allos*, gets to be real interesting, doesn’t it, on that usage.

[Student:] How about exchange or substitute?

I’ll put the word substitute down here or substituted, for “changed.” See what they did? They substituted that with this: the glory with. I think we’ll hold that for a minute. Isn’t that wonderful? Now, verse 27 again, this word, [verse] 26, the word “natural.” You have the word used in verse 27 also.

Romans 1:26, 27:

[...for even their women did change the natural use...]

...leaving the natural use...

These are the only two places I believe they’re used in the Word. Yes Donna? [Donna responds.] Yeah, okay. II Peter 2:12.

II Peter 2:12:

But these, as natural brute beasts, ...

Now that adds a little flavor for me, brute beasts. I told you once that a person outside of Christ is simply an animal, right? Like a horse. Horse, an animal? Man without Christ is an animal. I’ll put the word “brutish” next to natural to drive it in my head. Yes, Craig?

[Craig:] The interlinear used the word “irrational, natural irrational.”

When it reaches the vileness with which we’re talking, I could understand this because he gives us a sound mind. These will be even devil spirit driven. This is where the whipping comes in, and the dogs come in and the animals and the intercourse, yes?

[Student:] I wondered in that *eis* back there in the beginning on the unto when you said the complete magnitude if that would go all the way to born of the seed of the serpent?

I don’t think so. No, because, then we would have to deal with a child situation,

basically. I don't think that's what he's trying to say here. Because, I believe if you were born of the seed of the serpent you might not act this way, you'd be smarter. The adversary would say, "Look, we have to make you look real good."

All right, "use" is the Greek word again, *c-h-r-ē-s-i-s* (*chrēsis*) and again it is used in verse 27, and that's it. Then you got into that which is against nature. Into, again it's the word *eis*. All the way unto, remember? And the word "against," is that word we worked earlier, from the side of, it's *para*, or from beside. Right, Walter?

[Walter:] Right, I believe that's the accusative.

[Student:] Would that mean it's changing, all the way to be beside nature? It wouldn't be contrary or against, using nature in the negative sense. Okay, *para* is from beside, I get it.

Okay? Do you have something to add there?

[Walter:] No, that word *para* with the accusative, I thought meant to the side of - going the opposite direction, coming in to the side of. Does Bullinger have it?

Dative, genitive, dative?

[Walter:] To a place.

...With accusative, denotes motion to a place, okay. You want to finish this out Walter? Write in here what should be right, then dismiss the group. I'll pick up my stuff later, okay? Love you kids.

[Students:] God bless.

[Walter:] What did we decide on this? To the side of?

[Student:] We didn't actually decide. I was thinking that to the side of would fit brute beast, to the side of nature, brute beasts.

[Walter:] To a place, so as to be along side it.

[Student:] Sure that makes sense; they are going from the creator to nature.

[Student:] They're going from what they're supposed to do to the opposite of what they're supposed to be doing. Female is supposed to be with male. She's going to that side instead of a male being at her side, she has a female at her side.

[Student:] You said about *para*, could that be, you have nature and against nature, as we saw God giving them up, is that the same relationship with the same word. God is God and them dropping off the end, that relationship holding with this one, where you have nature and then them dropping off against nature, see what I'm saying? I'm thinking it's the same thing, like you have the circle up there and you have the circle down here. Up there you have God and then them dropping off down here you have nature and against nature.

[Walter:] They're like going against it?

[Student:] That's what Bullinger said. I have beside, beyond and so again in those two verses.

[Walter:] What two verses?

[Student:] [Romans]1:25 and 1:26

[Walter:] Oh, right. Like you've got a balloon and you're pushing against it.

[Student:] You're not running along side it in harmony, like you should.

[Walter:] Right.

[Student:] So does the error come at the end? Like you said?

[Walter:] Yeah, but like you're pushing against it. In other words, I'd say it more like this. See?

[Student:] What is it that causes that change to make it a push against instead of a push away? Instead of the tangent?

[Walter:] Oh, a different case following the. Of course, with the other one you didn't have a case, but with this one you've got the accusative case. That's why it makes the arrow come in against it see?

[Student:] Where is the accusative case?

[Walter:] The word "nature," the last word in the verse. That was against nature, see? That's the word, that's in the accusative case, against nature. And that word *eis* is before it is unto, all the way unto that which is against (that's pushing to the side of and against nature.)

[Student:] And in the middle of the circle it's no longer tangent right?

[Walter:] If it's not what?

[Student:] Tangent only touches one point, right? So it comes in and protrudes?

[Walter:] Yeah, it protrudes into. I see a balloon, and when you push like a stick up against it, it's pushing against that thing, see? Only it would be more like a solid ball because you would break yourself. To the side of, as against, okay? Then against nature. Okay. Now, [are] we supposed to do a literal on this?

[Student:] I must have missed it; did we do anything for that word "nature"?

[Walter:] No. He didn't have that down here, that's just nature.

[Student:] *phusis*, from which we get "physical."

[Student:] Did we finish the word "change"?

[Walter:] To substitute, I think was good. Okay, now. Start at the beginning. Now, I'm going to do a literal on this, and Donna, why don't you help me? See, when you're doing a literal translation on a verse like this, we've just gone through every word. Now, of course you've been working too in Romans for the past, since this Fall began, I guess, but you have the idea of the context. It's a subject you've been working in, right? Now, if you really had your head into that thing, for say several hours, during the last day or two and were really thinking this thing and you knew what the context said and the related scriptures, then when you went to make this literal that thing would say exactly what you knew it had to say from all of the related scriptures, as well as what it says here. What I'm trying to do is apologize, because I don't know if this is going to be the best. Donna? Here we go. Okay, all right. We start with: Because of this. Now, if I were doing this, remember this is not a literal translation; it's a literal translation according to usage.

Romans 1:25 (Literal):

Because of this [this, what?], they changed the truth of God into a lie, and worshipped and served the creation more than the Creator, who is blessed forever. Amen.

Verse 24, going back further:

Romans 1:24b:

...They dishonored their bodies between themselves:

See? Because of this, and all things back there further. If I were doing a literal on this I might even go back and pick up on some of those things, would you?

[Donna:] Well, I was thinking that when you said they worshipped the creature more than the Creator in the summation of all of the stuff that followed, that's what it all amounted to. They did these vile things to their bodies, that's the creature. Because they worshipped the creature more than the Creator, God the Creator gave them the result.

[Walter:] Because they worshipped, because of this they worshipped the Creator. Do we put that in parenthesis? Would you? Okay, because of this (they worshipped) in parenthesis now; they worshipped the creation, is that it?

[Donna:] The creature.

[Walter:] Isn't that creation? Created thing, *ktisis*, okay the creature, let's leave it set for now. As it says in there, "more than the Creator."

[Donna:] I have creature, out of the King James.

[Walter:] Should it be creature or creation? Creation. Change your "ure" to "ion". Because of this, parenthesis (they worshipped the creation more than the Creator,) end of parenthesis. God, the Creator, what?

[Student:] Do we use parenthesis?

[Donna:] I used parenthesis because I put more words in.

[Walter:] Right, here we had to use parenthesis because it wouldn't make sense English wise. The reason I question putting parenthesis is because, keeping in mind it's not a literal but a literal according to usage and this is God, the Creator, see? Would you agree with that?

[Donna:] Yeah the Word itself says that actually.

[Walter:] Right. All right, "God, the Creator, gave them up." How about in parenthesis then, from the top side and let them dangle? Were you here for that part?

[Donna:] No, I would say that more according to the idea that they said in the word, they said they already walked away so God relinquished. That's where my mind was on that type of explanation.

[Walter:] Remember what he said here? About from the side of, God gave them up and let them dangle out here. Now is there any way we can clarify that more?

[Student:] But he said they really weren't dangling, they went all the way.

[Walter:] They went all the way, yeah. But that comes up later.

[CROSSTALK]

[Donna:] Yeah, I think after they had left his side.

[Walter:] After they left Him.

[Donna:] Put it in perfect tense, had left.

[Walter:] After they had left Him. Okay.

Romans 1:26a (Literal):

God, the Creator, gave them up after they had left Him....

[Walter:] Gave them up.

[Student:] What about the "beside" idea; what about the "top side" idea?

[Walter:] See, that's where I don't know if we can really communicate what the Greek says.

[Student:] Perhaps say, after they had left His top side?

[Walter:] But what does that mean?

[Student:] Well, you can change top side to say, after they had left His favor.

[Walter:] His good side. [LAUGHTER]

[Student:] Dr. Wierwille said, because of the word "burn" that you see later that *para* also has the connotation. They change positions, that's what I'm thinking. That you could

use something like, allowed them to pass all the way down.

[Walter:] Let's not add to much more, right now, okay?

Romans 1:26b (Literal):

...gave them up after they had left Him [to go] all the way unto...

[Walter:] Put that "to go" in brackets. All the way unto. Now, where did we arrive on vile?

[Student:] Trash, garbage.

[Walter:] Trash, filthy, all the way unto; *pathos* was what? Affections was what?

[CROSSTALK]

[Walter:] Pathetic, as low as man can go, the opposite of glory.

[CROSSTALK]

[Walter:] How about filthy, pathetic affections. Is that as low as you can go? Donna.

[Donna:] What does the pathetic go with? I got lost.

[Walter:] Pathetic. You know the word affections is *pathos*.

[Donna:] That's what I thought.

[Walter:] So I'm saying pathetic affections.

[Donna:] But you're using the same word, you're doubling the word then. You would use filthy, what did you say?

[Walter:] Filthy, then pathetic affections.

[Donna:] But pathetic is taken from the word "affections," so you've doubled the word in a sense that wasn't there.

[Student:] Well you could do that in usage can't you? for clarity.

[CROSSTALK]

[Student:] Didn't you say that pathetic identified with the thing that you're looking at. Remember you said pathetic conditions showed how crumbly the conditions, and it identified with the crumbiness, so then vile seems like it would have to come after pathetic, like pathetic vileness, so you would identify with what comes after it.

[Student:] How about: lowest down filth?

[Walter:] No.

[Student:] How about: identification; complete identification with filth?

[Walter:] Okay, let's arrive at a definition for our word *pathe*. Is it pathetic affections,

pathetic, what is it?

[Donna:] *Pathos* or pathetic means emotion.

[Student:] Dr. [Wierwille] already told us once passions is infamy.

[Walter:] Passions? Was that the word?

[CROSSTALK]

[Walter:] Yeah, that went with vile.

[Donna:] Not for both words, Linda, that's for vile affections. He gave passions of infamy.

[Walter:] yeah and the word infamy, vile is not an adjective describing natural or describing *pathos*, it's a noun in the genitive case. It's that regimen figure [Figures of Speech: Bullinger. *Antimeria* IV. No. 5]; passions of infamy, filth, with the emphasis on what? The filth.

[CROSSTALK]

[Walter:] An alliteration is a figure of speech, isn't it? Which emphasizes. How about pathetic passions? Does passions really describe it?

[Student:] What you're trying to do, *pathos* in the Greek means passions, right? We're trying to transliterate it into pathetic or something like that I don't think that's there.

[Walter:] Well, what does *pathos* mean then?

[Student:] In the Greek, according to Bullinger, just passions and lust.

[Walter:] And is that what we arrived at a while ago?

[Student:] He said we get the word "pathetic" though. We get the word "pathetic" in English but that doesn't mean that's what the Word says.

[Walter:] Passions is not the lowest a man can go.

[CROSSTALK]

[Student:] Dr. Wierwille said that *pathos* meant lowest down passions of passions.

[Walter:] Okay, lowest down passions, but you can have good passions, can't you?

[LAUGHTER]

[Walter:] Unless, I misunderstand the word.

[Student:] The vileness would describe how low the passions are. So it would be passions of vileness.

[Walter:] Okay.

[Student:] At first it says pathetic and then it changes the definition; not really talking about an emotion any more.

[Walter:] Okay, can we talk about the lowest down passions? How do you say that? Lust?

[CROSSTALK]

[Walter:] Wait, hold it. What does “infamy” mean?

[Student:] That was a synonym for vile.

[Walter:] Yeah, I know that, but what does it mean? Okay, you tell me the word I want for vile, or *atimia* being in the genitive because it’s that regimen, figure of speech which puts the emphasis on how bad it was.

Romans 1:26a (Literal):

God...gave them up after they had left Him, [to go] all the way unto the lowest passions of [what?] filth...

[CROSSTALK]

[Walter:] Filth? Would that do it?

[Student:] I think that’s Literally true in the world from the places I saw in Hawaii.

[Walter:] How do you spell “filth”? That’s what I thought. All right:

Romans 1:26a (Literal):

...all the way unto the lowest passions of filth; for both their women...

[CROSSTALK]

[Student:] Remember the correlative between 26 and 27?

[Walter:] Okay, let’s write it out and then we’ll go back and put the parenthesis in, okay? “...for both their women,” now what? [CROWD ANSWERS] “...for both their women substituted,” what?

[Student:] The natural use. They used the word “brutish” from II Peter 2:12. You can’t use it here though.

[Walter:] No not here. “...substituted the natural use.” That word is *physikēn* from which we get physical. Can we say physical? Natural physical use?

Romans 1:26b (Literal):

...the natural physical use all the way unto that which is...

[Walter:] How about up against? Like pushing; to the side of.

[Student:] Could you say pushing against? Would you say opposed?

[Walter:] Pushing that which is pushing against.

[CROSSTALK]

[Donna:] What did I hear you say? Something about reverse movement, or something to Dr. Wierwille; I didn't catch all of it when we were working on this word.

[Walter:] It's the opposite of *para* with a genitive, which means: from the top away from; tangent, dangling. But this with the accusative, is like opposite, up against, to the side of.

[Donna:] Then to me it's like a direct contradiction. Like we're setting up a contradiction? Or opposition?

[Walter:] It's not a contradiction, you mean that they're opposite?

[Donna:] Yeah. In Contrast.

Romans 1:26 (Literal):

God gave them up to go all the way unto the lowest passions of filth for both their women substituted the natural physical use all the way unto that which is against (or pushing against) nature.

[Walter:] Does that fit? Yeah it's a different word but it's the same root word, from which we get physical. Physical use, all the way unto that which is opposed to. That's the idea.

[CROSSTALK]

[Walter:] I like that: pushing against nature. Against nature.

[Student:] We had natural physical use before.

[Walter:] The first one we said natural physical use.

[Student:] And this is just going to be pushing against nature. Pushing against that right physical nature.

[Walter:] Right, but nature has the idea of being physical.

[Student:] So you could put the word physical and nature in here at the end?

[Walter:] But I wouldn't. I don't think I would, because nature is obviously physical, but when you say natural, you can be naturally spiritual. Isn't that right, Donna?

[Donna:] I guess.

[Walter:] Okay:

Romans 1:25b, 26 (Literal):

...because of this (they worshipped the creation more than the creator) God, the Creator, gave them up after they had left Him [to go] all the way unto the lowest passions of filth, for both their women substituted the natural physical use all the way unto that which is pushing against nature.

[Student:] It reads really nice without the parenthesis too.

[Walter:] And verse 27. I'm putting an "and" there. See, for both their women something and the men something. Got it? That's the correlative. Both this and that. What?

[Student:] I was just looking at that verse 27 at also.

[Walter:] Yeah, or likewise? Also.

Romans 1:27a (Literal):

For both their women substituted and their men substituted also...

[Donna:] By the way that "also" there according to where it is the Greek (just bring it over into the English and put it into the proper position for emphasis) should go before the like manner. And also in like manner.

[Walter:] No, the word *kai* should be and, no *te*.

[Donna:] That's what I thought *te* was, because you have *ai te* up in the both.

[CROSSTALK]

[Walter:] And in like manner, the men also (putting the emphasis on men.)

[Donna:] I'm not sure, but in the little booklet *Also* doesn't it always follow the word?

[Walter:] Proceeds.

[Donna:] Oh, preceeds. Then we put it after in English; we put it to the opposite place.

[Walter:] Right, in English, we always make it follow. But let's not get into that verse.

Lesson 6

Romans 1:32-5:11

Reading

Romans 1:16 – 5:11 deals basically with sins (s-i-n-s), the products or fruits of the old nature. 5:12 – 8:39 deals with sin, singular, mainly the old nature itself. If I remember correctly, I think it was Tragelles who first saw this great division in Romans. And that just clarified a lot of things for people who study Romans, if they'll study it in that light. Because 5:12 – 8:39 deals with the old nature itself, the corrupt old nature, sin. While sins, the plural, is always the product or the fruit of that old nature, understand it? It has fruit, that old nature has fruit. The old nature is sin but the fruit are the sins of it. Now:

1:16 and 17: the power of God and the righteousness of God declared, as from God and revealing God's righteousness. The power of God and the righteousness of God declared as from God and revealing God's righteousness.

1:18: the wrath of God revealed.

1:19 – 3:20: the wrath of God described and set forth.

3:21 – 5:11: the power of God and righteousness of God set forth. And showing how this righteousness is imputed to the recipient on the believing principle.

3:21 – 5:11: what God did for us (underscore for).

5:12 – 8:39: what God did in us (underscore in).

All right in chapter one of Romans, we have covered 16, 17, 18, 19 we've covered all of those things. And we did a tremendous translation of was it verse 26? Right, now, verse 32 of that first chapter:

Romans 1:32 (not KJV):

Who knowing the righteousness or the righteous sentence of God, that they which practice such things [you've got that written in there, don't you?] are worthy of death, not only do the same, but have pleasure or consent to them that do them.

Romans 2:1-2:

Therefore thou art inexcusable, O man, [And here I believe he is talking about the natural man.] whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; [why?] for thou that judgest doest the same [what?] things.

But [verse 2] we are sure that the judgment of God is according to truth against them which commit such things.

Now you got to remember that we're dealing here now, with the wrath of God described, remember? All the way through to 3:20, and I want to read this all the way through to 3:20 tonight, so you get this wrath of God described and set forth. Verse 3:

Romans 2:3-5:

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

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

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

Trouble with this fellow is he has to get saved, he isn't saved, it's the natural man.

Romans 2:6-9:

[Judgment of God] Who will render to every man according to his deeds:

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

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

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, ...also of [what?] the Gentiles.

Right. If they stay unsaved, they got this wrath of God which is described and set forth.

For there's no respect of Jew or Gentile with God [Romans2:11]. If you remember this now and think in terms of Acts where Peter went to the household of Cornelius, it makes a lot of sense doesn't it? Wasn't it Peter who said first thing, he realized God's no respecter of persons. See? There's no respect of Jew or Gentile with God, for all come under the wrath of God except they be born again.

Romans 2:12:

For as many as have sinned without law [you know, Gentiles] shall also perish without law: and as many as have sinned in the law shall be judged [or perished] by the law;

Because they're not born again. It's the wrath of God, see it? "For" – there is a parenthesis here someplace. How far does that go? Into 15 doesn't it?

Romans 2:13-15:

(For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

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

[Who] show the work of the law written in their hearts [in their actions], their conscience also bearing witness, ... *their* thoughts the mean while accusing or else excusing one another;)

Going back to verse 12:

Romans 2:12b, 2:16-21:

[...for as many as have sinned in the law shall be [what?] judged by the law]

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

Behold, thou art called a Jew, and [you rest] in the law, and makest thy boast of God,

And knowest *his* will [the law gave it], and approvest the things that are more excellent, being instructed out of the law;

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou [what?] steal?

Because these Jews you see, were not born again.

Romans 2:22-29:

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

For the name of God is blasphemed among the Gentiles through you, as it is written.

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

Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

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

If he gets born again, get it? If he doesn't, he's just a natural man, no matter how much of the law he's got, doesn't mean a lousy thing.

Romans 3:1-2:

What advantage then hath the Jew? or what profit *is there* of circumcision?

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

They had the law given to them. They should have seen the Messiah; they should have seen all of this stuff. But they didn't.

Romans 3:3-20:

For what if some did not believe? Shall their unbelief make the [faithfulness] of God without effect?

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

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

God forbid: for then how shall God judge the world?

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

[And why not say,]...let us do evil that good may come? Whose damnation is just.

What then? Are we better...? No, in no wise: for we have before proved both Jews and Gentiles that they are all under [what?] sin.

As it is written,...none righteous, no, not one:

There is none that understandeth, there is none that seeketh after God. [This is from Psalm 51.]

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps *is* under their lips:

Whose mouth is full of cursing and bitterness.

Their feet *are* swift to shed blood.

Destruction and misery *are* in their ways.

And the way of peace have they not known.

There is no fear [or reverence] of God before their eyes.

Now we know that what things so ever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty [or subject to the judgment of]...God.

Therefore by the deeds of the law...shall no flesh be [what?] justified...by the law *is* the knowledge of sin.

And that's the great concluding verse in this section. And then the next section 3:21 opens with the word "but" which sets it in contrast, and there we begin the power of God, righteousness of God, set forth and shows how it's imputed to us. You see how the wrath of God is described and set forth to both Jew and Gentile, after the day of Pentecost, because they did not get born again? And that's the foundational work to the Mystery; the Mystery being Christ in you. The Gentiles fellow-heirs and of the same body. There's neither Jew nor Gentile, bond or free. But except people get born again whether they're under the law

or whether they're not under the law, makes no difference. Because every man's a liar, they're all dead in they're sins. Their throats are an open sepulcher and so forth. But you see what he is saying, they carry a great religious impetus. These Jews were still going through the machinery. They said look we got the law and all the rest of the stuff but he said look you're doing just the same thing the Gentiles are doing, sometimes even worse. And that's why the wrath of God is set forth in these verses and these chapters. Any questions on this? All right, Joe?

[Joe:] Since this is written to a body of believers would this be written for their understanding of where they were as natural men, where all natural men are at this point?

It's not written to the body of believers it specifically names Jew and Gentile. And when they're Jew and Gentile, they are not body of believers.

[Joe:] So then this would be one of those sections.

Right. It's like I said a little while ago, earlier, after verse five, I said to you that these people just were not saved. They had to become saved.

[Joe:] And is that section written to the ones that aren't born again, is that here where the wrath of God in 1:19 – 3:20 where the wrath of God is described and set forth. That's where it changes to the church?

Right. In 16 and 17 you have the power of God and the righteousness declared as from God, revealing God's righteousness. And then he starts setting forth the wrath of God to Jew and Gentile, because they're not born again.

[Joe:] So that division would be between 17 and 18 where the just shall live by believing.

Right, right, right. Okay, that's good. Yes, Sue?

[Sue:] I have question in my mind, if there is an answer, of why does this section in here on homosexuality, in a way it just seems like it's kind of put in there and it doesn't really fit with the whole rest of that section from 1:19 – 3:20.

Oh, it fits real good, because it shows the wrath of God when man goes down to the ultimate degradation. That's the lowest he could go on the totem pole as a Jew or a Gentile.

[Sue:] It's just like it's an example.

Right. Oh, definitely. And that's why he hits it so hard. And then he talks about people being backbiters, haters of God, who knowing the righteous sentence of God. The reason they know the righteous sentence of God is because that which may be known of God has been from the beginning understand? They knew it, but they didn't get born again. And yet they were religious. Those Jews went through all that law trip, you know, they went in every Saturday morning at 11 to 12, did all of that. No, Sue, I think it's tremendously, dynamically important that that's in there. Because that's just where the natural man with the lowest degradation who has really turned his face away from God no matter how religious he is, where he ends up. Joe?

[Joe:] It says right here in verse 29 and 30, 31 where it says: things like full of envy, murder, debate, deceit. Are these devil spirits named specifically? Are these devil spirits?

No. All of them are sponsored by the devil, you know. He's the cause.

[Joe:] Like murder, see that's what stuck out.

Right, not all devil spirits, could be one or two or three or four in there but it's all fostered by the devil, or his spirit trip. And it's always done on a religious basis, that's what you got to see in here. They said look, we have the law. We worship three times a day, we bring our tithes, our gifts. We go through all of the nice shenanigans and God said, no trip fellows, because you're not born again. And you're just doing the same thing here, you're under the law and you're doing the same thing your accusing the other fellow of you shouldn't do, but you're doing it too. You know, if you think of that record in the Gospels, Joe, this woman taken in adultery. What did Jesus say? He who is without what? {Sin.} [REPEATS:] He who is without what? {Sin.}

I think basically everybody interprets that saying that of you priests, if there are any of you who haven't committed adultery, but that's not what that says, sin, see? It doesn't say that everybody committed adultery with that woman, or a woman, understand? But sin is sin, understand? That's what he was after.

[Joe:] Now, would that be the old nature? Or would be the fruits of the old nature?

It's the fruit of the old nature. Fruit of the old nature. All right, Terry?

[Terry:] On the sins and the sin, the fruit of the old nature, is that just like the action or just the result?

Right, it's the result. The result of.

[Terry:] Like of any action or sin?

Right. Kurt?

[Kurt:] I had a couple of questions. I don't really understand what wrath of God means.

Well, you just thank God you don't have to understand it; live under it.

[Kurt:] That's causing me difficulty in this section of scripture, because it just seems this section of scripture shows me where these people are. I don't see that's the wrath of God where they are but because of their own stupid behavior.

Sure, but that's why it's called wrath of God. God set up the law that they were to be born again after the day of Pentecost. Remember now, when people are not born again they bounce up against it and that's why it's called the wrath of God. What's your other question?

[Kurt:] The other question was the scriptures in verse 3:5 – 3:8. I have a hard time understanding “our unrighteousness commending the righteousness of God....*Is* God unrighteous?” It just doesn't click for me.

If a man lives like a homo trip, which shows how bad he really is, then does that commend the righteousness of God [Romans 3:5]? That shows the righteousness of God.

Romans 3:5b-7:

...what shall we say? *Is* God unrighteous who taketh vengeance?

[For] God forbid: for then how shall God judge the world? [I don't see a problem there.]

For if the truth of God hath more abounded through my lie unto his glory; why...am I [yet] also judged as a sinner?

The truth of God does not abound through a man's lie unto God's glory. That's just what they were saying and doing that's all.

Romans 3:8b (not KJV):

And why not say, Let us do evil that good may come?

See, if that would help God, not going to help God. I think it's a tremendous section teaching us that God doesn't need evil to bring good to pass. Like, "let us do evil that good may come." See, it's the old trip of if you got real sick then you'd have more love for God and you'd love God more because he made you sick. I don't believe that; I think this teaches just the greatness of the opposite of it. It doesn't abound to God if I tell a lie, no glory to Him. Because, he says in verse 9:

Romans 3:9:

What then? are we better *than they*? [Are we better?] No, in no wise: for we have [been] proved, both Jews and Gentiles, that they all under [what?] sin;

Right. No one Jew or Gentile is better than any other. But the lowest degradation that a man can get into is that homo and lesbian trip mentioned, but that's sin, right? Also, just a lie or do evil is also, what?

[Students:] Sin.

Sin, okay.

[Student:] Is it the natural man judging him as a sinner, in verse 7?

Yeah. Okay, anyone else? Yes, John.

[John:] In the gospel period when Christ was walking around on earth, did they have an understanding that man had an old nature? Did they have an understanding that there was an old nature? They did?

[It was] already taught back in the Old Testament, before of the day of Christ. You know, this old nature trip is real interesting. If you've watched children, you just have to admit they got an old nature. Boy they kick and they scream and they throw the bottle on the floor. If they just don't get what they want, right when they want it. You really get to see a natural man in children. And don't tell me how loving they are, you're only blowing. They're only loving because you want to transfer your thinking into their head. But you

know yourself – I watch little old Luke, he’s beautiful. The moment Mary sets him down in that chair if you don’t put a piece of soap in his mouth or something to eat, he just gripes like crazy. Because, boy when he sits down, he just wants that shoved in his mouth just as fast as you can get it to him. And then when he’s full of the stuff, he’ll take it and push “her” off the plate. “He’s had her.” And that’s the natural man. The old nature, and we’re born with it. The Word says it body and, what? {Soul.} All you have to do is just keep your eyes open; you’ll see it in all of your kids if you ever have any. But the joy is that you can finally get it around to where you can get them to born again. It’s interesting. All right, anyone else? Yes, Kathy?

[Kathy:] Now, could you give me an example then of the product of the old nature or sins?

Well shoot, we’ve just been reading about it. Backbiters, pride, boasters, inventors of evil, things: those are products. All of this stuff that we’ve been reading about, honey.

[Kathy:] Okay, because the old nature is the lump sum of just nature?

Right, and that is just sin. The old nature is sin. The old man is dead, understand? Trespassed in sin, that’s the old nature. Now, that old nature will produce products, fruits. So you get born again of God’s spirit and renew your mind, that’s the only trip that works.

[Student:] In [Romans] 3:10: “As it is written, There is none righteous, no, not one.” And so how does that tie with Abraham’s righteousness?

He was only righteous because of believing, these are not believing in here. Abraham believed and it was accounted to him for righteousness. These fellows were not believing. Neither Jew nor Gentile were believing in here. That’s why the wrath of God –

[Student:] You are talking strictly about the context of Jew and Gentile.

That’s right.

[Student:] In verse 5, that parenthesis, where it says: (I speak as a man), is that Paul speaking as a natural man?

It’s the Word of God, but Paul using a phrase like “look, that’s V.P.” but still it’s the Word of God.

Alright, anyone else? Yes, we’ll go back to Patty.

[Patty:] It says that the old nature was when they knew about it in the Old Testament. Was there a point where they had new nature because they were walking in the law?

No, they never had a new nature; they just believed God in their minds, and renewed their minds on the Word of God that didn’t change anything spiritually inside, because they didn’t have the Christ in them. But God reckoned righteousness to them. No difference between the Old Testament and the New on the believing principle, the difference is in the birth. When you’re born again you have eternal life but unless you renew your mind you can be a Christian and still be a homo. It would sort of be damnable. You would lose all the good rewards, be a poor example, poor witness and stuff, still have eternal life. Alright, Joe.

[Joe:] Where is what the Bible calls transgression, where does this fit in with the way you've described sin and sins.

Where does transgression of the law fit in with how I define sin and sins? Can you reword it another way so I understand it better Joe?

[Joe:] What is transgression?

Transgression would be sin which produces fruit. Transgression would be sin singular which produces fruit because of its consequences and results. That was it. Good, all right anyone else? Joe?

[Joe:] Are there two specific Greek words for sin and sins?

No, it's context you have to watch. We'll show you more of this context stuff when we get into this section from 3:20 on here. 3:21. And especially when we get into chapter 5 and 8, we'll show you context. It's just not used accurately. I'm just sitting here and thinking; Joe, I wonder if we could do a piece of research and check every one of them out and do them accurately through the epistles, first of all on the usage of sin the old nature and sins the product of the fruits of it; I think we could do it. Be like *pistis*. I think it can be done.

[Joe:] What would you want to do with transgressions?

It's the same thing. Patty?

[Patty:] [Reads from scripture and asks question.]

Yeah keep talking, you haven't said anything yet.

[Patty:] Is that the way it is? It could be different with each person?

What could be different?

[Patty:] For instance, we believe Romans 10:9 in order to have salvation. What exactly did they believe in the law?

It varied – it varied, at certain places, in the Old Testament. But once the law had been given because of the hardness of their hearts, the Law of Moses, then a man was required in order to have reckoned righteousness to be obedient to that law. But Abraham did not have the Law of Moses, right? And yet God reckoned righteousness to him, that's where the variation come in the Old Testament. But there's no variation since the day of Pentecost for you and me. God simply said it to their account in the Old Testament, and Jesus Christ he cashed in. And from the time you and I are born again its imputed to us not reckoned. That's why I gave you that from 3:21 – 5:11 I gave you the word imputing tonight or something like that, I forgot the exact words I gave you, but I know its in there. You see why you could go through Romans, the average person and just never see a lot of this stuff. Romans is the foundational revelation of the Mystery. And he's showing us, God's wrath against all unrighteousness, showing us the depth of man's sinful nature. Then showing us that that man is without excuse, because it was revealed and then he'll come right back and

show now it's even more fully declared in Christ. We'll see that coming up, that every man is without excuse. I just believed today every man is without excuse. The Word says they that hunger and thirst after righteousness shall be filled. I think when Jesus Christ died and all of the rest of that stuff, there's no excuse for anybody not getting born again. It's like I said before, you guys think you have to be stupider than stupid not to get born again. Duke?

[Duke:] People are born with trespasses and sin but is there any way that you can raise a child so that old man or that sin doesn't get to the place to where it produces fruit of that sin?

It will beat you from the very beginning, to a degree, but not nearly as much as it would in a family where you were not born again.

[Duke:] It can be lessened up by bringing up a child in the way that he should go.

That's all – that's all; it will still be lessened in a Christian family than it would be in a non-Christian family. When you understand this stuff from Romans and things then you begin to see how great grace really is, you know. Elsewhere your children unclean, it's real sort of neat. Okay, anything else? Yes, Joe.

[Joe:] Something that really helps set this in my mind about your division and how the wrath of God is described and set forth, is the understanding of the word “wrath” has been used before you teach in the class and how Thessalonians was written before Romans and Thessalonians it says, we aren't appointed to wrath.

Good.

Lesson 7

Romans 5:12-21

Now tonight, we're going to begin with 5:12, because we terminated with 5:11 the last time. And the reason we did is because chapter 3:21 to 5:11 I told you sets forth the power of God and the righteousness of God. And imputing this righteousness on believing principles, that's the key to the whole section. It basically deals with what God did for us. For – with the emphasis on f-o-r what he did for us. Tonight, we begin with Romans 5:12 and through 8:39, we're not going to cover that far, but through 8:39. It deals with what God did in us, with the emphasis on the word "in." Also, up until chapter 5, the book of Romans deals with sins, plural. And I showed you in the Word that the plurality of sins indicates fruit only – the fruit of sins or sin's fruit. Whenever Romans deals with the singular sin, it deals with the root causing the sins that produced the fruit. And 5:12-8:39 deals with s-i-n, singular. It deals with the root of sin, understand?

All right, now, I want you to cover three words tonight, I think I'll cover this before we get started in the reading of Romans here, so that when we get to it, maybe we can understand it a little better. And then our Walter is going to teach some things with me tonight that come up here in Romans that he knows the best of anybody in the Ministry. But I've worked on these words for sin that I think you ought to have them.

[SPEAKS OFF MIC]

You put these words down – *hamartia*, that's sin, okay? This is number one; I want you to put a two down and this is the word, *hamartēma*, that's number two. And the third one is the word *paraptōma*, those are three words that every time you get involved in sin, or sins you got to check out, this is the noun form. See? These are all nouns. Now, the first one *hamartia* – write this behind it, I'll give you the definition that I think is the best that I know: failing to hit the mark; [repeats] failing to hit the mark, (bull's-eye). Now, does that bull's-eye register with any of you women? Do you know what we men mean by hitting the bull's-eye? It's a shooting term, where you hit write in the center of the thing you're shooting at. Failing to hit the mark, the bull's eye. Underneath that put omission or commission; [REPEATS] omission or commission – either by sins of omission or commission. When I first began understanding Romans, I began to understand a lot of things regarding the sins of omission, or what caused a sin, the root of omission or commissions. And it is in this section where I first began to understand that we as mankind are bound together, whether we like it or whether we don't like it, you're bound together. And therefore the man who carries the gun, for instance (this is where I learned Romans); the man who carries the gun for instance that shoots somebody else, like in a war, is no more guilty before God than I am who paid the tax to help make the gun. And therefore, all of this draft card burning and all of this cop out that people yell about is just a bunch of crap, because we are tied together as a people. If you even bought a potato and lived on straight potatoes, you would most likely pay tax on it, right? And the government uses part

of that tax to manufacture guns and bullets that kill people so you're involved. You can't get out of it. So, God has to have some way or other whereby sins of omission, as well as sins of commission, are covered. And boy, Romans sets it; sets it down in this great section here, it will blow your mind. Because, its so fantastically big that for most of you in the class, if you really work the Word of God it would take you another three years to really believe it. Because, you know, that mind is so obstructed and upset by the truth of God's word it just can't believe the greatness of what God wrought in Christ Jesus. If we get to it tonight and we will if we have to stay till midnight, I'm going to show you tonight from Romans where that abundant life of John 10 comes in, it's written here in Romans 5 from here on. You know, why? He came that we might have life and have it how?

[Students:] More abundantly.

Right and you'll see it tonight. It's in here, now, this omission or commission maybe in thought, word or deed. Now, the second usage, number two *hamartēma*, that one, that's the sin act or the deed. Now, the third one, the *paraptōma*, this one is sort of neat. Outside the Way Ministry, I've never seen a definition like I'm going to give you, but this is the only thing that registers and makes sense in my head and that I see patterned through the book of Romans. It means: a leaning fall, sideways. You ever seen the picture of the leaning Tower of Pisa? That's what I'm thinking about, a leaning fall. The Tower of Pisa is leaning but it's leaning sideways. Or it could mean a falling down flat; where you really blew it that you went right on your nose, falling flat. That's what the word means. Now, every concordance and every theological concordance and stuff, Young's I think does this, Strongs, Cruden's, all of those will give you the definition of meaning "falling down." But you see, you're already partially – (I'll read this in Roman's to you later.) You're already partially off over here even though you haven't yet, what?

[Students:] Fallen down.

Fallen down. Therefore, the picture I get in my mind, and maybe you can get it there, if I'm born again of God's spirit, I got my feet in eternal life, I'm stuck to the Lord. Therefore, even if I fell flat on my face, I still have feet stuck. But I can also waiver side to side like this in the Lord, still sin but I'm still fastened down. Now, that is the usage of that third one. You see, in verse 12:

Romans 5:12:

Wherefore, as by one man sin [what?] entered into the world,...

Number one is the entry. If you just write down, number one: enter the world. Just write that phrase down, think about it later. Number one: enter the world. Number three is the disobedience of Adam, which you read in verse 15, 17 and 18.

Romans 5:15b:

...For if through the offence of one many... [See? Talking about Adam.]

Romans 5:17a:

For if by one man's offence...

Romans 5:18a:

Therefore as by the offence of one [Adam]...

That's number three trip. You'll see it in Romans tonight. Now, write this line down: The law came that number three which previously was error (falling sideways) might become criminal (fall down flat). And then put down this wonderful line: After Christ where number one abounded, grace did much more super abound. After Christ, where number one abounded, grace did much more super abound. And you'll see the word used in Romans tonight. Now, I think before I read this section to you, line by line and word by word, we ought to handle the word "gift." You find it in verse 15, free gift and the gift by grace of verse 15, you see those spots? Have we got the word "gift" marked in all of those verses at all yet, underscored? Okay. Now I want Walter to set this matter of gift before the Corps again. He's got it written in an article, and published in a study. The Gifts of God, see? Now, I know you've studied it but again it won't hurt you to reiterate if Walter brings this to your attention, okay. So, Walter, come up here and you handle it, you can handle it here, you'll take verse 15 and stuff, okay?

[SPEAKS OFF MIC]

[Walter:] There's all the words: *charisma*, is the first one, *dōrea*, do you want me to spell these? Can you see them back there? [SPELLS WORDS], The third one is *doma* and this isn't used in this section of Romans, but its important, so put it down. And the fourth one is *dōrēma*, now these other two we don't have to be concerned about because they're not in the study, but they're in the book. They're not in Romans, though. Alright, *charisma*, is an enduement of divine favor which benefits the receiver, that's the definition. [REPEATS:] An enduement of divine favor which benefits the receiver. Now, enduement, what does it mean to be endued? It's a clothing, it's more than an endowment. An enduement is a clothing of divine favor, where we're completely clothed which is an immediate benefit to the receiver, whether you utilize it or not, it's still beneficial. Because, a *dōrea* is a gift in manifestation which benefits the individual receiver. See up here, it's a benefit whether or not you utilize it, but as you utilize it and receive it in manifestation it become a benefit to the individual receiver. A gift in manifestation which benefits the individual receiver. For example: if I sent you a vase of flowers, you could sit them on your living room table and they would be enjoyable, right? Without doing anything else with them. But on the other hand you can take that vase of flowers and utilize it for something else, maybe make another arrangement, see? And then it would become a *dōrea* gift, a gift which is in manifestation benefiting the individual receiver. Take for example, while there are seven gifts of God, right? What are they? The gift of the holy spirit, the five ministries and gifts of healing. Take the holy spirit gift. It's a *charisma*, or an enduement of divine favor which benefits the receiver. Whether you utilize that gift or not, wouldn't you say it's of benefit? Sure. Gets you into heaven. But now as you manifest that gift, then that same gift is classified as a *dōrea*, because you're manifesting it by say, speaking in tongues. Does that benefit you then as the individual receiver? But it benefits you in manifestation. See that? Much more full. Same way with the gift ministries. You receive a ministry, it's a gift, a *charisma* which is a benefit to you but as you operate that ministry, utilize it, it's much more of a benefit to you, the receiver, okay? And the same way with gifts of healing. You just receive the gift, gifts of healing, but when you do something with it – I'm trying to think this one through.

[Dr. Wierwille:] You have it to begin with as a *charisma* wrapped up in that spirit trip, up

there. Now when you utilize that spirit within one the gift element is the *dōrea* as it benefits them it comes back to you also. Understand?

[Walter:] As it benefits them, it comes back to you.

[Dr. Wierwille:] It's a triangle; remember that I draw for you? You're down here on the triangle, goes up to God, over here to the other person. Then God blesses you, you get it back down this way, the other person blesses you, you get blessed twice, they only get it once. That's true. That's why anytime you really walk this way, you get double blessing, the fellow receiving only gets single. And that's wrapped up in that tremendous illustration Walter's giving.

[Walter:] Now, I wanted to draw a picture, here. This is God, this is the *pneuma hagion* (holy spirit.) It's a gift and endowment of divine favor which benefits the receiver as you receive it but then as you manifest by speaking in tongues, you see, how it benefits you further. Now, as you manifest, not speaking in tongues, well it can even be in tongues, where you stay your mind on somebody else. [Dr. Wierwille: Amen.] And you would bless the other person, then it's a *doma*. A *doma* is where a gift in manifestation which benefits others horizontally as you benefit others then that same gift is a *doma*, it benefits others. As I speak in tongues and stay my mind on somebody to lift them in perfect prayer then it benefits them, as well as myself. Or if I speak in tongues and interpret, then it benefits others, if I prophecy, it benefits others. Now, the word *dōrēma*, is a combination of *dōrea* and *doma*. In otherwords, whenever that word is used it's talking about the gift as a benefit first of all to the individual receiver as well as a benefit to others horizontally, puts the two together. Now, an interesting thing: you can't have a *doma* unless it's a *dōrea*. You can't benefit others unless it first benefits you.

[Dr. Wierwille:] It can be a *dōrea*, but can't be a *doma* without a *dōrea*. And can't be a *dōrea* without a *charisma*.

[Walter:] Right. Okay, now these two don't pertain, should I let them go?

[Dr. Wierwille:] No, explain it to them.

[Walter:] *Dosis* is not a gift; it's the act of giving. This word is used in James, where it says: "every good gift and every perfect gift" one of those is not a gift, it's an act of giving. And the other word there used is *dōrēma*. I believe it's every good act of giving and every perfect gift, which benefits the individual as well as others, is of God. Now, the last one is *dōron*, while this one [pointing to previous] was spelled *d-o-s-i-s*. Now the last is *d-ō-r-o-n* and it's not a gift, this way down or a horizontal. It's always in the other direction toward God, like it was used as the gifts that were given to the temple, as in the direction of God. This word is used in the Gospels and Hebrews and Revelation. It's used once in the Epistles, in Ephesians.

Ephesians 2:8:

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

[Walter:] Now remember the gift, the *dōron*, is a gift toward God. The Greek text reads: For by grace are ye saved through faith; and this gift is not of yourselves it's of God. Because in the Gospels, the Old Testament, as well as Hebrews, Revelation referring to the law and so on, it was always a gift from man to God, but here it emphasizes that the gift to God is not of ourselves, but the gift to God is of God. The gift was Jesus Christ.

[Dr. Wierwille:] Which is in us.

[Walter:] That's the only place it's used in the church epistles.

[Dr. Wierwille:] Do that translation again, because the Corps has to understand that. You get that in your head, what he's saying. Because they'll dog you on this verse sometime, and you have to have this answer. Because that's the only one they'll really hit you with, all of the rest are simple.

[Walter:] And this gift, is not of yourselves it's of God.

[Dr. Wierwille:] This gift, the *dōron*?

[Walter:] *Dōron*, right.

[Dr. Wierwille:] See this *dōron*, this gift is not of yourself it is of whom? {God.} It's an offering to or for God or his service in the temple; an offering to or for God, this gift is who? Jesus Christ, and it's Christ in you, which is God's connection, God in Christ in you. That's why it's an offering this way. Got it?

[Walter:] Only he emphasizes that it's not of yourselves like it was under the law because God did it for us, that's why it's by grace.

[Dr. Wierwille:] Sure, because under the law they did it in the temple. You see it? They brought their stuff in the temple, their sacrifices there, so forth and so on. It's this kind of word, you know, they use about giving your gift, using money to the Lord. A bunch of bologna. Like I make fun of it all of the time, whose going to do the delivering? See? Really, you got to make fun of it because people get that stupid thing in their mind that they're giving money to the Lord, for instance. Their not giving money to the Lord. If they did, thieves would break through and steal. You got to hit that stuff, that's beautiful. Anything else there, Walter?

[Walter:] Okay now back on these others, *dōrea*, is the word that's used in Acts 2:38, where it says, repent, be baptized and you shall receive the gift (*lambanō* the gift) which is of benefit in manifestation, which is a benefit to the receiver, do you see that? The word *lambanō* is used with it, a gift in manifestation which benefits the individual receiver. It's also the word used where Simon wanted to buy the gift, the ministry, because he saw it in manifestation. *Dōma* is the word that used in Ephesians that talks about the ministries which benefits others horizontally. *Charisma*, is used quite a bit all the way through in 6:23 of Romans where it talks about the wages of sin is death, but the gift of God is eternal life. Not talking about the gift in manifestation which is of benefit to yourself or others, but the gift itself, which is of immediate benefit to the receiver, *charisma*.

[Dr. Wierwille:] Eternal life.

[Walter:] That's just a couple of things, a lot more.

[Dr. Wierwille:] Good. Thank you Walter. Good, wonderful. Love you.[APPLAUSE]
What are they here in Romans 4:15, *charisma* is the first one, in 5:15? And the second gift is *dōrea* and in 16 it's *dōrēma*. Where is the next one? The last one but the free gift is *charisma*.

[WALTER RESPONDS OFF MIC]

Verse 15 we have two: the first one is *charisma*, the second is *dōrea*. Verse 16, we have two: first one is *dōrēma*, the second one is *charisma*. In verse 17 we have one: it's *dōrea*. Okay? Now, let's go back to chapter 5 and begin right with verse 12, you ready?

Romans 5:12a:

Wherefore, as by one man [Adam, sins? No!] sin...

This deals with the root of sin; the whole fabric of man's trippin' out, the root of it. Roots way back in the sin of Adam.

Romans 5:12b:

...[It] entered into the world, and death by sin;...

There never was any death until after we had what? {Sin.} So the root cause of death is what? {Sin.} Right. And if there is death, there is sickness. Therefore, all sickness is death, either in part or in, what? {Full.} Sure, you get sick enough you're dead. If you're not to sick, you don't die but it's still death. That's how it fits. There was no death until after sin came. Now, when you teach this, people at many times will get real mad at times and they will say, "Well, then you're telling me because I'm sick, therefore I'm a sinner." You maybe can't tell them the whole truth at one time, but that's the truth. You may have to say, "Not necessarily," or something. And it is true what I'm saying now, but in the least common denominator, it isn't – There would be no sickness if there was no, what? {Sin.}

Right, but of course most Christians think well, I really didn't sin, or I'm not any worse than Henry Boloko, and therefore they've never gotten a picture of sin. What most people think is sin, God never even thought about. And what they don't ever think of is really, what's sin. People get hung up on whether they ought to wear lipstick or how they ought to cut their hair or how they ought to pray. How they ought to bring their money, how the flowers ought to be arranged on the altar, you see? It really doesn't make God one lousy bit of difference, how you do that. You'll see, what real sin is if you get your head into Romans and get Romans into your head. This death came by what? Sin. Now, do you understand that? And it never came until there was a spiritual tripping out. When Adam and Eve tripped out spiritually and they walked by their senses, rather than the revelation of God, which is to walk by the Word of God, that's when they copped out; that's when they blew it, that's when sin came.

Romans 5:12c:

...and so death passed upon all men, for that all sinned:

The word “have” is not in any text, scratch it. Doesn’t make much difference, but its nice to get it accurate. “For that all sinned.” How have all sinned? Because, we are of one family, Adam. And therefore in Adam (in his sin), we as a family are still involved, whether we like it or whether we don’t like it, doesn’t make a difference. That’s like in your earthly family, Kurt Phizer didn’t go to his dad and say, “I want to get born,” but Kurts here. Now, Kurts apart of that family of the Phizers, whether he likes it or whether he doesn’t, right? If his dad was a horse thief, he’s part of a horse thief family, got it? Well, then just logically have no problem with Adam then. People get upset, well I didn’t sin, how can I be back in there. Oh you did too. Because, you’re part of a family, in the natural world, understand? That’s what that great verse is talking about; this is why death has been passed unto all what? Because of the sin of Adam.

Man today is born. He’s only body and what? {Soul.} And the nature of the man of body and soul has the seeds of physical death written into it. Spiritually he’s already dead, because he comes from the factory without spirit. This is why some place in the Old Testament it says: it’s appointed unto man once to die, isn’t that in the Old Testament? Hebrews too? I know it’s in the Word. The reason that it’s stated, is because of the laws that God instituted at the beginning. And therefore because we’re part of the family, therefore the seeds of death are already written into the nature of reality of that man of body and soul. And it’s appointed unto man, does not mean that God set the date, the day or the time or the hour, but because of the nature of sin, the root. He knows that man will die and he knows when you will quit believing, therefore, he knows the day or hour. He did not assign you to that day or hour, then it would be fatalism. Then you would have nothing to say about the decision as to when you’re going to die. You have a lot to say about the decision as to when you’re going to die. A matter of fact, this thing here in Romans is so great if you could believe big enough you’d never die until Christ comes. But the Lord knows you’re never going to believe that big if Christ doesn’t hurry up. That someday you’re going to have to go Samuel Butler’s way, or something, the way of all flesh. Now, do you understand for that all sinned? That doesn’t mean that you deliberately went out and killed somebody, but we’re all tied up in, what? The family, that’s where it is. Where does the parenthesis stop, verse 17, doesn’t it? Okay, verse 18:

Romans 5:18 (not KJV):

Therefore as by the offence of one upon all men, condemnation; even so by one righteous act...

That’s the way the text reads. I don’t know what your Greek reads on that, Walter, but that’s the way that stuff works in here. I wasn’t going to give it to you yet, but I skipped the parenthesis to show you the continuity. Really something.

Therefore, see? Verse 18, therefore you ask the “why fore.” Well the “why fore” was given back in verse 12: sin entered the world, sin; so death passed upon all men so that all sin. [Verse 18] Therefore as by the offence of one or by one offense a condemnation upon all men, even so by one righteous act upon all men justification unto life.

Boy that’s fantastic. You see, in verse 12, wherefore as by one man’s sin entered death, death, death, so death. The center of verse 12 is death. And death is due to the root of, what? {Sin.} Therefore, as by the offense of one or by one offense, death upon all men even so by

the one righteous act, what righteous act? What is the righteous act of verse 18? No, what's the subject we're talking about? Death. By the righteous act, that's it, Christ's death, in verse 18. Even so by the one righteous act, what righteous act? The one righteous act of Christ's death, his death. He, the righteous one, died. Upon all men justification unto life. That's just beyond my head, but I believe it because the Word says so. And when you begin to walk in it, you begin to effervescent it and glow in it and that makes life worth living. That turns you on, inside.

Romans 5:19:

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made [what?] righteous.

You see, by one man's disobedience we got death, by the obedience of somebody else who died for us we got, what? {Life.} See how those play over each other against each other and how they answer the question? And we are made righteous. When you are justified you are made what? You couldn't be made righteous without justification. Well, we leave the last two verses set for the time being in order to do the parenthesis. Because, the last two verses, moreover, will be a reiteration of sort of a summary of what has been done in verse 12, 18 and 19. Now, the parenthesis. The parenthesis here is one of the most difficult sections of scripture in the book of Romans. It's difficult because of it's translation more than anything else. Its hard for us to handle out of the King James. (Okay, I think we can split for five minutes you can go to the bathroom.)

I'll give you an illustration: we got a stop sign up here at Route 29. The highway comes this way, Wierwille Road into [Route] 29 stop sign, okay? If there was no stop sign, could you commit a criminal offense? But you could still drive on the highway and get killed. That's what we're talking about. Even though sin was not criminal so to speak, there was no transgression because you couldn't transgress that law until the stop sign is there. There could be no transgression until there, until what came? The law. But you could still get killed. That's why it said death reigned from Adam all the way through, got it? Now, read you another translation, the New English Bible, listen to this. Verse 13 of chapter 5.

Romans 5:13 (New English Bible):

For sin was already in the world before there was law. Though in the absence of law no reckoning is kept of sin.

That's sort of nice. I read you the American Standard Version.

Romans 5:13 (American Standard Version):

For until the law sin was in the world; but sin is not imputed when there is no law.

I thought that from a text point of view and from an understanding point of view, perhaps this New English was the best of them. Sin was already in the world before there was law, though in the absence of law, no reckoning. Charged, remember, to your account? Is kept of sin. Verse 14:

Romans 5:14:

Nevertheless death reigned from Adam [until what? Remember the stop sign at 29.]...even over them that had not sinned after the [likeness] of Adam's transgression...

Why? Because even though you and I did not sin, let's say we're before the law, the law of Moses. Put yourself before the day of the law of Moses, got it in your head, the picture? They died even though they had not sinned after the likeness of Adam's transgression; they still, because they were in the family, still what? {Died.} That's what it says.

Romans 5:14 (continued):

...who is [Adam] the figure of him that was to come.

And the word figure is the word *typhos*. And here I have to stop and give you some facts. Technically the word *typhos* means: a blow. And when you get a blow, then you have a resulting mark, that's why we call printing the setting of what? Type. Type setters or the type of a book, what type is it? You're not seeing the blow when you see the book, the type in the Bible you don't see the blow, you see the mark left by the blow. And basically the word "figure," that word *typhos*, is the blow, secondarily the mark left by it. In medicine, you doctors, this is the word that's used in old Greek, translated symptom. This is the word *typhos*, translated symptom. Sort of interesting, isn't it? Medically that's interesting. In the legal department, well, in Greek literature, legally, it's used for the word "case." When you got all the facts worked out and you got your case together, ready to blow it to them, make the imprint, that word "case" is the word *typhos*. Boy, oh boy, this stuff puts things in your head when you understand that. You know, they talk about Moses being a type of Christ, various places, they talk about being types of Christ. There may only be one item in which it's similar, only one item, got it? If it's ever a type relating to a person, understand? The type the blow that will leave its imprint may only be similar in one point. The scripture that comes to my mind that illustrates this so beautifully is, when Christ comes back he's coming like a what? A thief, in the what? {Night.} Therefore Jesus is a thief – no, no, no, no! Sure, it's neat, right on boy. What is the one characteristic of a thief? Stealthiness, slyness, gets in there you know, he doesn't come around and ring the doorbell and inform you he wants to steal your jewelry, out he goes, the blow, got it? Jesus Christ is coming like a thief. These things are significant, because if they ever try to hang you up on this stuff, well you say, Jesus Christ must have been a thief. Man, they back off of that baby. But what is it that it represents? Moses for instance, is a type Christ, but only in a point like the law giver. In the vision that Jesus Christ had before his death of Moses and Elijah, you have the great law giver and the great prophet. So, the type was in the law giving and the type was in the prophet. Because, Hebrew says that he is our prophet, our priest and our king and the king of course is David after God's own heart. When you tie that all together that's really fantastic. Do you know why David never made the trip on the mount of transfiguration? The Bathsheba problem. That's why he didn't make it. Moses and Elijah were the only two. I've battled that one for fifteen years too. Maybe longer, never knew the answer until you get that whole word to fit. Because he's our prophet, our priest and is king to Israel, right?

He is not our prophet, priest and king not yours and mine; it's for our learning he did all of this for us, that's true. But he is the prophet, the priest, the king to whom? Israel. He is God's only begotten son and savior for us. But on the mount of transfiguration, the vision was only there with whom? Moses, the law giver and the prophet, where's the king? Well, sort of neat. This word "type" would have been much better, the theologians are the ones that screwed us up on all of this, and especially the fundamentalist. Whenever you

read stuff out of Moody or any of that conservative biblical stuff they pass out, they'll really hit you on the types. They've all kinds of types for the Lord Jesus Christ; they'll go pick it out all through the Old Testament. You can't do it. Only when the word is in the Word can you use it, basically. But it would much better fit, the accuracy of the Word, if you thought of it like a shadow. Then it would fit much better in your head. A shadow is not the individual, you know, it's just your shadow. But it's got something to say because your there. Or else you wouldn't have a shadow.

[SPEAKS OFF MIC]

Now, do we have a dictionary here, Donna Randal, in the back room? Right here, bring it up.

Look at John 20:25. Terry, read it to me. (You haven't your name [tag] on, honey. I know you but maybe some of the other people don't know you.)

John 20:25:

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Right, the word "print" is the word *typhos*. Very unusual translation. Yes Sue?

[Sue:] Can you spell that please?

I don't know. Walter, how's it spelled in the Greek?

[Walter:] *T-U-P-O-S*

That's it. Long "U"? No, just a "u". *T-U-P-O-S*. It's transliterated "*T-Y-P-H-O-S*."

In Acts 7:43, Phil read that.

Acts 7:43:

Yea, ye took up the tabernacle of Moloch, And the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon.

Right and there again it's that same word, *typhos* and of course here its translated "figure" in Romans 5:14 that we had.

Romans 6:17:

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

"Form" is the word *typhos* there.

Acts 7:44:

Our fathers had the tabernacle of witness in the wilderness, as he appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Right, “according to the fashion.” The word “fashion” is the word *typhos* or type.

Acts 23:25:

And he wrote a letter after this manner:...

The word “manner” is the word *typhos* or type.

Titus 2:7:

In all things shewing thyself a pattern of good works:...

A pattern of what? Good works, right? Pattern is the word *typhos*.

Hebrews 8:5:

Who serve unto the example and shadow of heavenly things,...

Right. A shadow, pattern, right?

I Corinthians 10:6:

Now these things were our examples,...

That’s it, the word “example” is the word *typhos*. Read verse 11:

I Corinthians 10:11:

Now all these things happened unto them for ensamples:...

Right, same thing. I Timothy 4:12, Kurt. And we’ll close with this one.

I Timothy 4:12:

Let no man despise thy youth; but be thou an example...

Right, be an example, a *typhos*. Now these are all the usages that are in the Bible of this word. Now, these are not all the scriptures but these are all the words, there are about six or eight or maybe ten more scriptures that have this word in it. It’s used as print, figure, form, fashion, manner, pattern, shadow, example. Okay, verse 14, Romans 5.

Romans 5:14:

...who is the [type, *typhos*] of him who was and is to come.

Now verse 15. I read you Dr. Lamsa’s translation of 15.

Romans 5:15a:

But not as the offense [says King James] so also *is* the as a free gift....

Lamsa says: But the measure of the gift of God was not the measure of the fall....

New English says: But God’s act of grace is out of all proportion to Adam’s wrong doing....[Isn’t that beautiful?]

American Standard says: But not as the trespass so also the free gift....

I really didn’t want to read that thing, that hasn’t got much better than the King James. But I thought the New English really hit the essence of truth right on the head. I think that’s just beautiful. [REPEATS:]

Romans 5:15a (New English):

[But] God's act of grace is out of all proportion to Adam's wrong doing....

Romans 5:15b (KJV):

...For, if through the offense of one many be dead, much more the grace of God and the gift by grace,...by one man, Jesus Christ...abounded unto many.

Romans 5:15b (Lamsa):

...But the measure of the gift of God was not the measure of the fall, if therefore because of the fall of one many died; how much more will the grace and gift of God because of one man, Jesus Christ, be increased.

That's good. Listen again. [REPEATS PART OF SCRIPTURE]

Romans 5:15b (Lamsa):

...if therefore because of the fall of one many died; how much more will the grace and gift of God because of one man, [one what? Man. That's what it says, that's what it means.] Jesus Christ, be increased.

Romans 5:15b (New English):

...For if the wrong doing of that one man brought death upon so many its effect is vastly exceeded by the grace of God and the gift that came to so many by the grace of one man, Jesus Christ.

Very good. Verse 16:

Romans 5:16 (KJV):

And not as *it was* by one that sinned *so is* the gift: for the judgment *was* by one to condemnation but the free gift *is* of many offenses unto justification.

Lamsa translates verse 16 as follows:

Romans 5:16 (Lamsa):

And the effect of the gift of God was greater than the effect of the offense of Adam. For while the judgment from one man's offense resulted in condemnation of many, the gift of God in forgiveness of sins resulted in righteousness to many more.

Romans 5:16 (New English):

And again, the gift of God is not to be compared in its effect with that one man's sin. For the judicial action following upon the one offense issued in a verdict of condemnation but the act of grace following upon so many misdeeds issued in a verdict of acquittal.

Oh I love that stuff, that's just beautiful. Verse 17, King James.

Romans 5:17 (KJV):

For if by the one man's offense death reigned by one, much more they which receive abundance [of what?] of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Romans 5:17 (Lamsa):

For if by one man's offense death reigned how much more those who received abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ.

Romans 5:17 (New English):

For if by the wrong doing of that one man death established its reign through a single sinner, much more shall those who receive in far greater measure God's grace and his gift of righteousness live and reign through the one man Jesus Christ.

That's a good one. The Amplified.

Romans 5:17 (Amplified):

For if because of one man's trespass (lapse, offense) death reigned through that one, much more surely will those who receive [God's] overflowing grace...and the free gift of righteousness [putting them into right standing with Himself] reign as kings in life through the one Jesus Christ (the Messiah, the Anointed One).

I like the great translation in here, "reign as kings." We talk about the man being the king of the house. If he's going to be king, he's got to have a queen. Therefore his wife would be the queen of the house. We talk about this in our *Christian Family and Sex* camps, you know, king-queen trip. But this, as a son of God, makes us reign as kings, in life. And it's this great verse that tells me why we have life which is more than abundant; it uses the word "abundance," because of the abundance of grace. That's why we have a life which is more abundant. The abundance of grace is what makes possible, the more abundant life. Once more this great verse (listen), 17.

Romans 5:17 (New English):

For if by the wrong doing of that one man death established its reign through a single sinner, much more shall those who receive in far greater measure God's grace [If he were to put abundance in here, it would be a terrific translation: who receive in far greater abundance God's grace] and his gift of righteousness live and reign through the one man Jesus Christ.

We live and we do what? Reign. The reign is the word they translated king over in here. We live and we are more than conquerors, reign. Came that we might have life and have it more than what? {Abundant.} Because of the abundance of the grace. Grace is unmerited favor. "For God so," what? {Loved.} Amen, don't you ever forget it. Boy, when you understand this stuff, you have no problem forgiving people. Anybody has a problem forgiving people; just don't know what God did for them. That's right. If you want to be a blabber mouth, blabber about what God did for you. Talk about that, see? Not criticism of other people and this kind of stuff. Really a fantastic thing kids. Everything we lost in Adam we regained in Christ plus. Eternal life, we can't lose it, Adam did. That's something, that's the word *charisma* Walter's talking about. God's great grace, that's love people. The world has never seen the greatness of this chapter of Romans in our day and in our time. That it's the greatness of the grace and the love of God in Christ that has made available what the Word of God says is available to the believer. That we live right now in this crazy world where we do lessons in living and all of those other negative things that there are in

life, right in the midst of this hell we live and we reign as kings. You see, why when this type of truth begins to permeate heads again and people begin to believe it? You get signs, miracles, wonders. It's this kind of stuff that I mean when I say, unless you have signs, miracles and wonders you're not promoting the right stuff. We just flipped that off the top of our lid, but there's a lot more truth behind it than the flip. I see it in the film, the Rock of Ages film all of the time. I think that phrase is in there the night I taught, see? But it's a part of my life, it's a part of my thinking, it's part of my vocabulary because I know that if we have the right stuff, promote the right stuff, teach the right stuff there have to be signs, miracles and wonders. Really something. Now, the thing that brings the signs, the miracles and the wonders together is not the *charisma*. The *charisma* has to be there, that I know. But the thing that brings it is that it comes into a manifestation. This thing here tied together with that. Now, when you look at verse 20 and wrap that whole thing up.

Romans 5:20a (KJV):

Moreover the law [came in beside,] that the offence might abound [that you might be able to see sin]. But where sin abounded...

You see sin just did not appear, it abounded. That means it appeared, appeared, appeared, appeared, appeared [REPEATED FIVE TIMES]; it abounded, abounded.

Romans 5:20b (KJV):

...[grace, grace, *charisma*, grace] grace did much more [super] abound:

[That] is the text. Isn't that something. Grace not only did more abound, it "more super abound." That's a super, super-bowl abounding. That's bigger than the Super Bowl. This is an abounding, abounding. You see how far the Christian church has lived below par. Why they aren't even on the course yet. Haven't even gotten to the first hole yet, you know? They're way below par.

Romans 5:21 (KJV):

[...did super abound.] That as sin...reigned unto death, [the word "hath" is scratched in every text] even so might grace reign through righteousness unto eternal life by Jesus Christ our [what?] Lord.

That's right, our Lord. The one who is our Lord, he died for us he is our Lord. You confess with your mouth the what? The **Lord** Jesus. You see, he is the party of the first part. He is our Lord. You don't take your orders from a theologian or from the head of the denomination, because the theologian or the head of the denomination is not your what? {Lord.} Jesus Christ is our Lord, don't you ever forget it. They all try to dog you on it and make everybody else come down to their level of thinking. So and so, he's a great big smart man. He doesn't agree with what Wierwille says. Then just back up and say I don't care what Wierwille says, what does the Word say? That's what is important. But see, they'll hang you up, they'll say that you have Wierwille's interpretation, never accept that. You go back and hit them with the Word, it's not Wierwille's interpretation. If what that man says agrees with what the Word says, praise God; if it doesn't, the Word stands. Nothing to do with Wierwille, the Word. Because we got it by Jesus Christ who is our what? {Lord.} Amen, he is our Lord. VP's not your Lord, the professor is not your Lord, the theologian is not your Lord; Jesus Christ is our Lord. We take our orders from him and we

say what he says. If it never comes to pass kids, you just keep saying it. Sooner or later you begin to believe it, maybe. But you got to say what the Word says. Now, kids I know that's tough because the whole world sometimes stands just in opposition to what you will be saying. They'll point every finger at you and say that's your interpretation, that's what you believe. Well, if they feel that bad about it just praise the Lord, that's what you believe because that's what the Word says. Don't feel bad; let them do the feeling bad. But see they want to point their finger at you to get you to feel bad. When you feel bad you're living below par. Why should we be feeling bad if we have what the Word of God says we have here tonight? Righteousness, justification. Where sin abounded, grace did super super abound. Well, he either lied or he did what? {Told the truth.} Amen. And we believe he told the truth and that's what we teach. If nobody believes, we still teach it. I tell you something, somebody's going to believe it and it sets them free. For the first time in their life they'll breathe with full lungs. And with that effervescence in their soul. Let me read you the last two verses of this particular chapter from Lamsa.

Romans 5:20, 21 (Lamsa):

The introduction of the law caused sin to increase and when sin had increased grace became abundant.

Just as sin had reined through death, grace shall reign through righteousness unto eternal life by our Lord Jesus Christ.

And in the New English.

Romans 5:20, 21 (New English):

Law imputed into this process, to multiply law breaking. But where sin was thus multiplied; grace immeasurably exceeded it.

In order that as sin established its reign by way of death, so God's grace might establish its reign in righteousness. And issue an eternal life through Jesus Christ our Lord.

That's fantastic. So, God's grace might establish its reign in righteousness. It does not say that we will never die because of sin, but God's grace established its reign in righteousness. That all the days of our life, knowing that someday we're going to die because of sin; but all the days of our life, we reign in righteousness. Then do I feel condemned every night? No, I reign in righteousness, which issues in eternal life through Jesus Christ our Lord. You know what that tells me? That when I die I still have what? Eternal life and that eternal life goes back to the Father who gave it to me to begin with. That's eternal life, that's the Christ in you the hope and glory. Boy oh boy, you see the greatness of this fifth chapter? He dealt with the root of sin, death, the root. But in Christ Jesus we super abound it, grace and all these other great and wonderful truths. This is what the church has; this kind of thing is what turned the 1st century upside down. Because people believed it; the apostles dared to speak it; they **did** speak it. Yet every one of those men is dead, because of what? Sin. But the righteous is super abundant because of grace. That's why they were always more than conquerors; that's why they were always living on top of the heap, even at the time of death. I tell you, you know, some of those guys that got burned at the stake? *Fox's Book of Martyrs*, you ever read that trip? They never felt the flames. They walked in this greatness of this grace and abundance even in the midst of

death; you and I can do the same thing. Whenever I get my heart in this thing like I have tonight, can't help but always think of Hebrews.

Hebrews 11:1 (Literal):

Now believing is the title deed to things prayed for, the evidence that they are yours before they are seen.

[Verse 2:] For by it (believing; the old timers, the old believers) the elders got a good report card (straight A's). [Verse 3:] Through believing, Able offered unto God a more excellent sacrifice than Cain. Because Cane was born of the wrong seed, he was an unbeliever born of the wrong seed. Therefore his offering could not be received. By believing, verse 5, Enoch was translated. By believing, verse 7, Noah did his trip. Verse 8, by believing Abraham. Verse 11, by believing Sarah. People I am reading you before the day of grace of the super abounding. How much more should we see in evidence today? Verse 13, very important: these all, what? {Died.} Amen. Not having received the promises that you and I have. By believing, verse 17, Abraham, you know the whole thing. Isaac, verse 20; Jacob, 21; Joseph, 22; Moses, 23; walls of Jericho came down, 30, what did they believe? Words, they believed words, that's all they believed, words. And by the believing of words, walls came down. God said: skip around that old Jericho, once a day for seven days and on the seventh day skip around seven times and toot your "New Year's" horns. They did; the walls came down. They believed words. Well, how do you get saved? Believing words. How do you get signs, miracles and wonders? Believing words. You and I have more than they had in the Old Testament but if the promise was given to walk around Jericho seven times on the seventh day, that was as much the Word of God and their believing would get the same results at that time as our believing gets today as in promises made to us, you understand? Really something.

Verse 33, who through believing, they subdued what? Believing what? Words, just words. But they had to be the right words. When God said Jericho seven times, what did He mean? Did they come down the sixth time? You see, the theologians would argue and say well he's just as powerful the first time. Why didn't God do it the first time? That's why they never get the results, they only get consequences. You get results when you literally carry out God's Word without any doubt, without any fear. Knowing that it has to be done because God says so. They subdued kingdoms, they wrought righteousness, they obtained promises, they stopped the mouths of lions, [verse 34:] quenched the violence of fire. This is what I was thinking of when I was talking about *Fox's Book of Martyrs*. Doesn't say here they quenched the fire; they quenched the **violence** of it, the hurt of it. They escaped the edge of the sword, turned to flight the armies of the aliens.

[Verse 35:] Women received their dead raised to, what? {Life.} That's right, they did it without natural food. You see, I think we're about the only place in the world where you can do "Lessons in Living" and the greatness of God's Word also. And come to a pretty good understanding of what's available in "Lessons of Living" but more so in what we have in God's wonderful matchless Word. Because what could it profit a man if, what? {He gain.} He gains, what? {The world.} And loses his, what? {His soul.} So what's most important? The spiritual or the physical? {Spiritual.} Amen. Supposed you were healthy, so completely healthy that you would live for the next thousand years. The Lord's coming someday and unless you are born again, you have no what? Eternal life. And eternity is a

lot longer than a thousand years. And none of these natural food people I've ever met, have lived to be a thousand. So, let's just keep the record straight. As I say, this is the only place in the world you can work both of these subjects, because nobody else would think about doing it. You see the ones that go healing, Christian healing, and they want to eat whatever they want to eat. Can be done if your believing's big enough, I suppose. But, why should we stay stupid? Why not learn some of the things that God, you know, His love and providence and grace has made available? Then you got other things you can believe for if you have a good healthy body. You've got plenty of other things you can believe for. But if you got an opportunity with your physical body all the time, you got to do most of your believing for yourself, you can't believe much for getting any of the other work done. You see how we pattern this in my head? I have no problem with "Lessons in Living." If I did, you know good and well we wouldn't have it. I have no problems there, matter of fact, I think it's one of the greatest things in the world, outside of the Word. I think it's fantastic. And to have somebody like Grace Bliss, so knowledgeable in the field and not a crackpot. How she can stand those crackpot meetings is beyond me, but you see, I quit going because I couldn't stand the people. They were either spiritualist or hoodlums or nincompoops and a lot of other stuff. And every once in a while I would find one little old believer but the rest of them, I just couldn't stand the people. But that's all right, there are a lot of things that I can't stand.

But the point still is: look, Moses is dead, Paul is dead, these were great men of God, right? But they still what? {Died.} Because life has the nature of death written into it, until the return of Christ. I was going to bring you a piece of work, Bill Winegarner sent it to me and I looked it over today. I was going to show you that, forgot it. But boy I can't think of it now, but that's all right. Anyways, they all died, and unless the Lord returns while your living, you're going to die too. That's axiomatic. Well, why hurry? That's right. You will live, you and I will live just as long as we can believe. When we quit believing, we shall die; and everybody's going to quit believing. Paul did, Moses did, Elijah did. Verse 37 says, they were stoned, (They didn't have too much grass.) [LAUGHTER] they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep skins, goat skins. Yet previously, we had people raised from the dead and delivered, how do you work this word? Very simple, because when they quit believing, you know, you're tired of the fight, you're tired. Because to live in this world today is a walk of believing. Day by day, the walk of believing, moment by moment. You quit, you get tired of that fight of believing and we join the ranks. It says in verse 38, of whom the world was not worthy. The world has never been worthy of God's Word it's all by grace. The ministry that we represent today in this world, the world isn't worthy of it. But we're not stopping, you know why? Because there are people in the world who are worthy, for God makes us worthy. And we are brothers and sisters, this way [horizontally], sons of God, this way [vertically], and we walk together, children.

These all, verse 39, having obtained a good report card (Straight A's) through what? {Believing.} However, they received not what? {The promise.} The coming the Lord Jesus Christ, which is super abounding.

Therefore, that great first verse of chapter 12.

Hebrews 12:1a:

Wherefore seeing we...are encompassed about with this great a cloud of [believers]

witnesses, [who have died. They are all dead but we are surrounded with what they accomplished by their believing.] let us lay aside every [what?] weight,...

You see why I keep driving to the Corps, if you want to travel fast and far you have to travel what? {Light.} We just can't become in burdened, encumbered with the things of this world, we got to believe to have enough but not anymore than what we need to get the job done. We haven't got time to invest a million dollars, we haven't the time to watch over the investment. Takes time, that's right. We haven't got time to own lands and houses. We may own a land or a house but not lands or houses. We can not be burdened with, we have to lay aside what? {Weight.} Every weight.

Hebrews 12:1b:

...and the sin which doth so easily beset *us*, and [we] run with patience [what?] the race that is set before us.

Looking unto who? Jesus. If you look any other place, you'll always be defeated and frustrated.

Hebrews 12:2a:

Looking unto Jesus the author and finisher of [believing; author and finisher of]...faith;...

He is the finisher of faith from a spiritual point of view, he is the *magna cum laude* of believing. He is the finisher of the whole trip. Here it is:

Hebrews 12:2b:

...who for the joy that was set before him...

And I want to tell you when he got joy out of thinking of the cross, he really had a renewed mind. "Who for the joy that was set before him." And it couldn't have been because he saw the task, but that he saw the goal. That there might be many sons, he would be the first born among many brethren that there might be many sons like us who love the Lord Jesus Christ who don't disgrace him by saying he was God or the trinity or something else, that's a lie from hell. Anybody who believes that will have to pay the price for it. I wouldn't disgrace my Lord Jesus Christ by saying he was God, that's a disgrace because Jesus Christ himself says he had only one father and that was God. He ought to know who's his father. God ought to know who He fathered. Why sure. What a disgrace.

Hebrews 12:2b:

...who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of [what?] God.

Amen, that's what Romans is all about. What Christ accomplished for us class, we have. It's the *charisma*, the Greek, the *charisma*. You and I have to work this stuff to bring it down into *doma*, the *dōrēma*, the *dora*, trip; we have to put it out here. But if you never put it out there, you still have it where? But your walk will not produce much. Now the greatest sin I know, that's happening, is people always pick on the walk, right? The greatness is that they don't recognize what the Word says they have in Christ Jesus. Anybody who belittles this Word in Romans and says less than what I have said tonight,

and I haven't said it all by a long shot. Anybody who says less than that, that is greater sin because he magnified his what?

[Students:] His Word.

Amen. That's Romans. No wonder, the adversary took a crack at people and this revelation in Romans was lost before the death of the apostle Paul. And it's been lost for centuries. Because it's just so fantastically beyond what people allow their minds to think. That the environment keeps them encased in the stupidity which denies the greatness of God's Word.

Lesson 8

Romans 6:1-23

All right, we're in Romans, class, in chapter 6. I'm going to read the sixth chapter with you from King James, then we're going to go to some of these other translations and read them, so you get a little feel of the impact of this great chapter. We have just finished that section in Romans 5, which we handled very detailed. And we get to verse 1:

Romans 6:1-10:

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?

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

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

For if we have been planted together in the likeness of his death, we shall be also [and] *in the likeness of his* [properly supplied] resurrection:

Knowing this, that our old man [was] crucified with *him*, that the body of sin might be [done away], that henceforth we should not [be in bondage to] sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also [do what?] live with him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once:...

You see, in the mass he dies daily. Every time a mass is held. The Bible says he doesn't die daily, he died how many times? {Once.} That's why the alter at the back of the church is totally erroneous, because the alter is for a sacrifice, and Hebrews says he entered in, how many times? Once, see? That's the same it says here in Romans, he died unto sin how many times? Once. This is why in the Roman church, only the vicar of Christ can drink the wine. Not a bad idea, but it's the only reason for it, because of the apostolic succession and everything else involved, he represents God in Christ (he represents Christ) and therefore it is he that drinks it and indicates thereby that Christ is dying. It's a real trip on believing.

Romans 6:10b, 11:

...but in that he liveth, he liveth unto God.

[Verse 11] Likewise reckon ye also yourselves to be dead...

It doesn't say you are, it says reckon it. You got to reckon it. You know in Christ it's one thing but for you to know it, that your dead and that it's all taken care of, it's something you do with your mind, believing.

Romans 6:11b-15:

...to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. [In the category of the five senses.]

Neither yield ye your members...instruments [or weapons] of unrighteousness unto sin: but yield [yourself] unto God, as those [who] are alive from the dead, and your members *as* [weapons of righteousness,] instruments of righteousness unto God.

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

What then? [Since we're under grace,] Shall we sin, because we are not under the law, but under grace?

He must have had a real problem with those people in Rome, huh? Since we're under grace we can just sin like crazy, that's what they're saying. Do anything we want because we're going to go to heaven anyways.

Romans 6:15b-23:

...God forbid.

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

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

Being then made free from sin, ye became the servants of [what?] righteousness.

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

For when ye were the servants of sin, ye were free from righteousness. [You didn't have any.]

What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

But now being made free from sin, and become servants [of] God, ye have your fruit unto holiness, and the end everlasting life.

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

Isn't that a fantastic chapter? I wanted to read to you tonight, Lamsa's. And just sit and enjoy it and just listen to the difference in how this thing works. Therefore, here we go:

Romans 6:1-23 (Lamsa):

What shall we then say? Shall we continue in sin that grace may abound?

Far be it. How shall we that are dead to sin continue to live in it?

Do you not know that those of us who have been baptized into Jesus Christ have been baptized into his death?

Therefore, we are buried with him by baptism into death, so that as Jesus Christ arose from the dead by the glory of his Father, even so we also shall walk in a new life.

For if we have been planted together with him in the likeness of his death, so shall we be also in the likeness of his [what?] resurrection:

For we know that our old selves are crucified with him, so that the sinful body might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we are dead with Christ, let us believe that we shall also live with Christ.

We know that Christ rose from the dead, and dies no more; and that death has no more dominion over him.

For in dying he died once for sin; and in living he lives to God.

Likewise, you also must consider yourselves as being dead to sin, but alive to God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.

Neither should you yield your members as instruments of iniquity to sin; but yield yourselves to God, just as if you were men who had risen from among the dead, and let your members be instruments of righteousness to God.

Sin shall not have dominion over you; for you are no longer under the law, but under grace.

What then? Shall we sin because we are not under the law but under grace? Far be it.

Do you not know that to whom you yield yourselves servants to obey, his servants you are; for you obey him, whether it be to sin or whether it be of obedience to righteousness?

But thank God that you, who were once the servants of sin, now obey from the heart that form of doctrine which has been delivered to you.

Now, being made free from sin, you become the servants of righteousness.

I speak after the manner of men because of the weakness of your flesh; for as you have yielded your members to the servitude of uncleanness and iniquity, so now yield your members to the servitude of righteousness and holiness.

For when you were the servants of sin, you were free from righteousness.

What kind of fruit did you have then in the things of which you are now ashamed?

For the end thereof is death.

But now being made free from sin and become the servants to God, your fruits are holy, and the end thereof is life everlasting.

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

Now I want to read you the New English.

Romans 6:1-23 (New English):

What are we to say, then? Shall we persist in sin, so that there may be all the more grace?

No, no! We died to sin: how can we live in it any longer?

Have you forgotten that when we were baptized into union with Christ Jesus we were baptized into his death?

By baptism we were buried with him, and lay dead, in order that, as Christ was raised from the dead in the splendor of the Father, so also we might set our feet upon the new path of life. [Isn't that neat?]

For if we have become incorporate with him in a death like his, we shall also be one with him in a resurrection like his.

We know that the man we once were has been crucified with Christ, for the destruction of the sinful self, so that we may no longer be the slaves of sin, since a dead man is no longer answerable for his sin.

But if we thus died with Christ, we believe that we shall also come to life with him.

We know that Christ, once raised from the dead, is never to die again: he is no longer under the dominion of death.

For in dying as he died, he died to sin, once for all, and in living as he lives, he lives to God.

In the same way you must regard yourselves as dead to sin and alive to God, in union with Christ Jesus.

So sin must no longer reign in your mortal body, exacting obedience to the body's desires.

You must no longer put its several parts at sin's disposal, as implements for doing wrong. No: put yourselves at the disposal of God, as dead men raised to life; yield your bodies to him as implements for doing right;

for sin shall no longer be your master, because you are no longer under law, but under the grace of God.

What then? Are we to sin, because we are not under law but under grace? Of course not.

You know well enough that if you put yourselves at the disposal of a master, to obey him, you are slaves of the master whom you obey; and this is true whether

you serve sin, with death as its result; or obedience, with righteousness as its result.

But God be thanked, you, who once were slaves of sin, have yielded wholehearted obedience to the pattern of teaching to which you were made subject, or which was handed onto you.

and, emancipated from sin, have become slaves of righteousness

(to use words that suit your human weakness) - I mean, as you once yielded your bodies to the service of impurity and lawlessness, making for moral anarchy, so now you must yield them to the service of righteousness, making for a holy life.

When you were slaves of sin, you were free from the control of righteousness; and what was the gain? Nothing but what now makes you ashamed, for the end of that is death.

But now, freed from the commandments of sin, and bound to the service of God, your gains are such as make for holiness, and the end is eternal life.

For sin pays a wage, and the wage is death, but God gives freely, and his gift is eternal life, in union with Christ Jesus our Lord.

Many of these translations when you read them just for flavor, they give you insight and feeling into the Word, and this is why if you're really working the word and digging it out, you're going to basically at times check other translations to get the flavor of it. As a matter of fact as I told you this before: before you start working the Word, like if you're going to work Romans, you just read it and read it and read it until you get the whole heart and the feel of the book. You must always keep separated what God has wrought in Christ and what we are in him at the time of his death, and what becomes ours when we accept him as the Lord Jesus Christ. That's why, verse 3, we're baptized into Jesus Christ, we're baptized into his death, right? But I wasn't living when he died. But in the mind of God, because of God's foreknowledge, he knew that I would come along someday, that you would come along and you would believe on him. Therefore when Christ died, you already died with him; you were baptized in his death. And being in his death, you were buried with him. Really something. Baptized in his death and baptized in his burial. Two things here, see them? Now the word "death" does not include buried in verse 4. Buried comes after Jesus Christ has done everything he can do for mankind; fulfilled all the law as far as his work is concerned. That's why it says baptized into his death. Now the buried part, Nicodemus took care of him. He took him off of the cross, or was it Joseph of Arimathea? Took him off the cross and buried him. So, we were baptized into everything he did for us in death and further than that, when he was buried, we were buried with him. Now, some groups take this buried with him by baptism into death by the method of water baptism called immersion. And they'll teach that, as Jesus Christ was buried in death, buried, being dead; therefore you when you go under the water are being buried and the water symbolic of washing away of all your sin, and then you come up, Craig Martindale (He's laughing at this teaching. He understands this one.), then when you come up you have newness of what? Life. This has nothing to do with water, has everything to do with what was wrought in Christ. When he died, we died with him, and our death with him is a baptism in his death. When he was buried we were buried with him. This burial is in his burial.

Now, when I accept the Lord Jesus Christ as my personal Lord and Savior, I'm baptized "in the name." Acts, remember? Whatever that name represented, well what did it represent? Here, you have two or three great truths. So, when I receive him, I am baptized with the presence of Christ, in his name; whatever that name represents, which we know is Christ in you, the hope of glory. But before, I got saved, I was already saved in God's sight, you know, what he had paid for because He knew that I would someday believe; so it's already paid for in Christ when he died. Tremendous time of the week to read this, happens to be Tuesday night, see? Really, a lot of things go through a person's mind, when you're in this kind of a week, but isn't that wonderful? You see, if the water baptism that man goes through and works accomplishes something then what happens to this whole chapter? Falls apart, because Christ is the end of the law, no longer under law but under grace. Really something.

Romans 6:5 (Lamsa):

...planted together...in the likeness of his death. So shall be also in the likeness of his [what?] resurrection.

Right. And that agrees with Corinthians where we shall see him face to face, where we are going to have a body fashioned unto like his glorious body. All of this stuff will fit together. Knowing that our old man, the old man was crucified. Baptized into Jesus Christ, we're baptized into his death so everything that he accomplished for us, with his death is ours when we were baptized in that name of Jesus Christ. And the old man right up here, was crucified. Now, if it's ever going to be crucified in life I have to believe that it was crucified in him. Then I renew my what? {Mind.} That's how it works. But as far as God is concerned, it's all taken care of. What about the old man then? The potential is that we could put on the new man and walk in that greatness of newness of life. Now if I continue to walk in the old man, can only be that I have not renewed my mind, as far as God is concerned he's already dead in Christ, isn't that beautiful? Oh, kids, that stuff is just fantastic.

Romans 6:6:

...that the body of sin might be [done away,]...

We know that the man we once were has been crucified with Christ.

Romans 6:6 (New English):

...for the destruction of the sinful self...

For the destruction of the sinful self – that the body of sin might be done away; that the body of sin might be done away. They [New English] translate "for the destruction of the sinful self." I think that's a good translation, it's real neat.

Romans 6:6 (not KJV):

...for the destruction might be done away, destroyed, of the sinful self, that henceforth we should not be in bondage to sin.

"So that we may no longer be the slaves of sin" is how they [New English] translate it over here. "In bondage" is how I translated it, "But henceforth we should not be in bondage to sin." No place does it say that you are not going to sin. There is a translation

that we read a little while ago that could give that implication, but that implication is exactly what the church through the years has utilized and therefore they have taught if you live under grace, you can't sin anymore and what do you do? Anything you want, no sin. But what he is talking about is that in Christ it has that repentance and remission trip in it and forgiveness. It is the repentance and remission that is dead in Christ. The future walk is in the forgiveness category. But even in that forgiveness category, as far as God in Christ is concerned, it's already paid for. No wonder it's a mystery that's kept secret. It's still a secret for most people, that's right.

Romans 6:6 (not KJV):

Knowing that our old man was crucified, with him, that the body of sin might be done away (for the destruction of the sinful self, the body of sin), that henceforth we should not be in bondage or slaves to sin.

Doesn't say we aren't going to sin, it just says we shouldn't be in bondage to it. Everybody's going to sin. But if you think it's all a grace and you can't sin, then pretty soon you're going to be in bondage to sin; that, verse 7:

Romans 6:7:

For he that is dead is freed from [what?] sin.

Right, but "since a dead man is no longer answerable for his sin," is how they [New English] translate it. So, in Christ when we died with him, what happens to our sin? It dies. No longer answerable for it, because as I taught you in the Foundational Class that sin is not what keeps us out of heaven, it's the rejection of the savior from sin the Lord Jesus Christ. [KJV:] "For he that is dead is freed from sin." [New English:] "Since a dead man is no longer answerable for his sin." I wonder what they [American Standard Version] did here with that, how they translated it. This is a very good translation. "For he that hath died is justified from sin." Justified, that's a pretty good trip. Because, of what Christ did. He made us what? Just. Therefore we are justified in Christ from the sin which he took; he paid for it.

Romans 6:8, 9:

Now if we be dead with Christ, we believe we shall also live with him:

Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

But death still has dominion over us, in one sense; but in another sense it doesn't. Don't you see it? In the physical sense, yes; but in what we have in Christ it's eternal or everlasting what? {Life} Now, these are just things you have to understand from the greatness of his Word. Verse 11:

Romans 6:11:

Likewise reckon ye...yourselves to the dead...

You just have to reckon it to yourself, you have to regard yourself, look upon yourself as being dead. But you're alive unto who? [God through Jesus Christ our Lord.] That's it.

Romans 6:12 (not KJV):

Let not sin therefore reign in your mortal bodies [have supremacy, a ruling],...

That doesn't mean that you won't sin, but a sin that has a supremacy. Do you understand that stuff, the fine line of demarcation? It would be sin that's like a possession. Let him who stole to what?

[Students:] Steal no more.

Okay. Let him who lie quit lying. Now if you keep lying and lying and lying and lying after you're saved, that lying, that stealing has a supremacy arraigned, got it? That doesn't say you're not going to sin, it just says don't let that sin do, what? {Reign.} That doesn't give us a license to sin, it just tells us what is to be done about it. Look any other thing you argue about will never fit. It won't fit with life and it won't fit with the Word because all men will sin after they're saved. But God made a way up and out that man need not be in that sin. A lifetime held in by it. Because if he confesses he's faithful and just to do, what? {Forgive.} See it? God would have us and wills for us to walk perfectly with the renewed mind. And not sin. But in His foreknowledge He knows we're going to do what? {Sin.} That's right. That's why you and I are not the savior. That's why Jesus Christ was. And basically the only difference between the Lord Jesus Christ and you is that God in His foreknowledge knew he would walk on a perfectly renewed mind. And basically class, that is where our salvation is, in Christ, in the renewed mind of what he accomplished. Tempted in all things like what? {We are.} Yet without what? {Sin.} Did he have the potential of becoming sick? {Yes.} How could he have redeemed us if he did not have that potential? Did he have the potential to sin? How could he have redeemed us had he not had it? He was the second Adam. Now, what I'm telling you now, I don't expect you to teach, I expect you to know it. So that you really build up, really, the Christ within you, the love that you have for him. You know how difficult it is to walk one day with a renewed mind right? Some, five minutes maybe. What about 30, 33 years of it? Now, how does a man get a renewed mind? Is he born with it? How do you get it? Study the Word? And I teach this in the Foundational Class I believe, where he only knew what he studied from the Word or what he got by revelation. He had less Word of God available to him than you and I do. He didn't have any less of God available, but less Word because it all hadn't come. Boy, you talk about he being the savior that just blows my mind. How, he under the administration of the servant, how in that administration he could walk with that perfect renewed mind. He must have been a man's man beyond any man. And in that walk, is where he is God's only begotten son, the Savior, the Christ, who died for us. It's in the renewed mind walk. Physically in a body fashioned like unto the body we have. His color was a little different maybe, few other little things. Genetically, the God side was dominant. But the recessives were also there; the frailties of Mary's blood stream were there. Yet in spite of that, he believed God and never sinned; so it can not be in the birth. If it was in the birth, he could not have sinned; and if he could not have sinned he could not have redeemed sinners. It's in his walk. When he died, he died unto sin, once. Who did it? He did it. Did it by his walk, even death was a walk, it says so. Who for the joy that was what?

[Students:] Set before him.

See it's a walk. So, everything we have, we got in Christ in his death. That's where it's all covered, all paid for. But Jesus Christ did not get himself up. Who got him up?

[Students:] God.

God. By giving him a new life quickening spirit. This is why when you're born again, it is God in Christ in you, the hope of glory. Because, if you confess with your mouth what?

[Students:] The Lord Jesus.

Okay, that's what he did, in his death, and?

[Students:] Believe.

God did what?

[Students:] Raised him from the dead.

Two things. Got it? God raised him from the dead, but in his death, we were baptized and everything else, everything accomplished. But when he was put in the tomb, he did not raise himself, he had no life within, no power. God raised him, that's why in Romans 10:9 and 10, you have those two things. Got it? Confess with your mouth what?

[Students:] The Lord Jesus.

Okay, Jesus as Lord, okay. In this Romans trip here, we have in part why Jesus is Lord, master. He mastered the whole trip, he walked it kids. He lived it. Not only when he died but all of his life, tempted as we are. Bad food available, all the rest of the stuff. But God raised him from the dead. That's why we confess with our mouth the Lord Jesus, Jesus as Lord. And believe in the inner most part of our being that God did what?

[Students:] Raised him from the dead.

That's why when you believe that it's God, in Christ in you the hope of glory. Yeah, isn't that something?

Wonder what they did here? Emancipated from sin, emancipated from sin [New English], being made free from sin [King James Version], verse 18.

Romans 6:18-19:

Emancipated from sin, you became the servants of righteousness.

[Then verse 19] I speak after the manner of men [is to use words that suit your human weakness, the manner of men,] because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, even so now, yield your members servants to righteousness unto holiness.

Romans 6:22:

[But now, freed from the commands of sin and bound to the service of God.] But now being made free from sin, and become servants of God, [That's good.] you have your fruit unto holiness [that's the walk of the renewed mind.]...

Romans 6:23 (KJV):

For the wages of sin *is* death, but the gift of God *is* eternal life through Jesus Christ our Lord.

Good chapter? Great. Next week I'll handle some more things in here that I plan on working on covering. You see why Romans is the first book to the church? First in revelation (you know, in here), not the first that was **given** by revelation; but it's the first to the church, because the whole foundation is there. Basically everything is here in the book of Romans: man's fight, sin, nature, sins the result of it, how to handle the situation, how it was handled in Christ, what we do with it after we are born again, all of those things are involved.

Lesson 9

Romans 5:1-11

I want to go back and pick up some things in Romans 5 that I tried to put together just to share it with you. There is a phrase in Romans 5:3 that many Christian people or church people use to cover for their injuries or something. And they take it out of context and that is, verse 3.

Romans 5:3:

...we glory in tribulations...

And they take it out of context, and when this portion of this verse is quoted independently, it's totally untrue. Nobody glories in tribulations, you know, if you accepted that out of its context as literally true, then you would have to pray: lay more tribulation on me. If you're going to glory in tribulation, then the more tribulation you had, the more what do you have? {Glory.} Alright. And the reason they miss it is because, they miss the latter part of verse 2: the hope of the glory of God. That is what you have to tie together with "we glory in tribulations."

Romans 5:2:

...we...rejoice in the hope of the glory of God.

The hope of the glory of God is our sure foundation. It is our rock of security, it's our solidness. Tribulation is environmental only. It's not the sheer rock, because the hope of the glory of God has to be talking about something we can not have now but is future, right? There's no hope of the glory in tribulations, of the glory of tribulations is now. But, you see, the hope of the glory of God is our surety, our foundation. I just know he's coming back. I just know there's going to be a gathering together; therefore because I know the end over here, the environmental things like this, we glory in tribulation also, that's just the environment we live in. And in the environment we live in, I know from the Word that Satan controls the earth, right? The world, therefore, he sets up the patterns that some of these things you're just not going to avoid. But, the tribulations never cause us to cop out, because the storms of life, no matter how snowy it may be on the way to St. Louis, it never moves us off of our basic mooring. The storms never move us off of the strong God and his moorings that he has set within us, just can't do it. A person, let's say, is really being hit by the devil to where you're almost dead. Someone calls you and said: look, this person has really stood with you in the ministry. Now they're dying. And he is beginning to question: what's the matter with the Word, therefore, I think you ought to talk to him. You see, that again is just the selling out of the Word. That fellow, if he stood with you in the ministry and believed God's Word to the greatest of his ability as you have believed – you see, this sure foundation, the rock of the security of our believing is the hope of the glory of God. If he cops out or if he misses it, let's say he suffers and therefore because he's sick, he says: well, the Way Ministry and what it taught just wasn't right. He's never seen the hope of the

glory of God, and so they rest out of context: therefore, we glory in tribulations. Because, if you can say well, Paul had a thorn in the flesh, this fellow was sick, Moses was sick, Job had a good trip of it, therefore we glory in it. The only reason Job came through, because he saw the hope of the glory of the Lord. His wife didn't see it. His wife said, why don't you blow it, man? You know, kick it out. I thought of this in here because, remember II Corinthians, very familiar I'm sure, about Paul's trip. II Corinthians 12:9, but we read it again tonight, because it fits right in here.

II Corinthians 12:8, 9:

For this thing, I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is [what? sufficient for thee]: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my [what? infirmities], that the power of Christ may rest upon me.

He had seen the glory of the Lord, he had seen that glory. And therefore, in the midst of his infirmities he was able to do, what? Glory. Reminds me of the cross of Christ who for the joy that was, what? {Set before him} – Endured the cross. Now, if there's anybody who should have been able to avoid Satan's onslaught, it should have been our Lord and Savior, right? And yet he was tempted in all things like as we are. Satan was busy on him all of the time. Well, how come he didn't cop out or complain? Because, he knew of the hope of the glory of God. He knew God and God's will. That's the only thing that keeps you solid and steadfast. I thought I'd like to show you that from here, you see in 4 that we read the other week, 4:18, who against, what? Hope, believed in hope. That he might become the father of many nations according to that which was spoken, see it? It's the same trip in verse 18:

Romans 4:18:

Who against hope believed in [what?]...

The hope, of what? The word that God had promised that he couldn't have them but it would come to pass, right? Future. And that's why you see, if you just take the glory and tribulations without the context, you end up only in a flesh trip. In 4:18 he sets the flesh is over against God, who quicken him, makes alive His promises.

I also wanted to handle the word "tribulation" in this verse tonight.

Romans 5:3:

...we glory in tribulation...

The word "tribulation" means squeeze or press. You know, like here's a sponge and you squeeze it, or your put the press on it, that's literally what that word "tribulation" means. I want to check a few things in the Word with you and I think we'll begin with John 6:33 and Vince read it to me please. John 6:33. Somebody else get Matthew 13:21, Kathy. Romans 8:35, Doug McMullen. II Corinthians 4:17, Tina. I Thessalonians 3, Terry. John 6:33, Vince.

John 6:33:

For the bread of God is he which cometh down from heaven, and giveth life unto the world.

John 6:33? Read it again. [SCRIPTURE REPEATED] Maybe 36, what does it say?

John 6:36:

But I said unto you, That ye also have seen me, and believe not.

Yeah, that's wrong, I don't know what's wrong but it ain't right. Must of put the wrong reference down when I looked it up. How about Matthew 13:21, are we close there?

Matthew 13:21:

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Okay, tribulation comes because of the Word; the squeeze is on, the press. I don't know where I could have missed it in John. Romans 8, also, 35-37:

Romans 8:35-37:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay in all these things we are more than conquerors through him that loved us.

Okay, Gale?

[Gale:] That's 16:33 that you were looking for back in John.

Yeah, sorry. That's the one, 16:33. You see, that Romans one that Doug just read, you see how all of this fits with the hope of the glory? You can't just separate out tribulation alone.

John 16:33:

These things have I spoken...In the world, ye shall have [what?] tribulation:...

But you don't cop out, because you know the glory of the Lord and the promises of God. II Corinthians 4:17, 18, who has that?

II Corinthians 4:17, 18:

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen:

Right, see? Looking at things that are not seen is the hope of the glory. The word is affliction is that what it is? It's the same word as the word tribulation; I want to give you all of these words after a bit. I Thessalonians 3:3.

I Thessalonians 3:3:

That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

Right, not going to be moved by these afflictions for you know you're appointed unto because, you know, what the adversary is doing and what he's going to do. But you don't cop out; you don't budge on the foundation, because the surety of our foundation is the hope of the glory. The more you work this Word, the more you see the greatness of the manifestation of speaking in tongues is fantastic. Because, in the speaking of tongues, you have the proof of eternal life and if you have eternal life, it's Christ in you; then you have the proof of the hope also that he's coming back. Otherwise, it's just words written. But this gets to the place of the word *ginōskō* that you know by experience. it's right on trip. You see, this patience and hope of the glory are real closely aligned. It says in verse 3 of Romans 5:

Romans 5:3, 4:

...tribulation worketh patience;

And patience, experience; and experience, hope:

James 1:3:

Knowing *this*, that the trying of your [believing] worketh patience.

And isn't it true that when somebody really challenges you on your believing, that the adversary takes a crack at you on infirmities, you know, and all the rest; he really hits you, boy, you just develop patience. Why? Because of the surety of the Word, you just stand. Patience and hope are really closely aligned.

All this section in here, talking about the word "reconciliation" in chapter 5, you're basically in 5:1-11. I think some of the text, if I remember correctly, I was going to check this and didn't. But "justified" in verse 1, being justified I think is the root word "reconciled," same word. I know it is in verse 9. In verse 8 he says:

Romans 5:8-11:

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

Much more then, being now justified [reconciled], by his blood, we shall be saved from wrath through him.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the [reconciliation: the at-one-ment] atonement.

It's really an at-one-ment because of reconciliation, it's that word. Now, I haven't had time to work this all out, I was going to give it to you tonight and have Walter to handle it, but Walter asked me if he could go home and that's all right. So, I set it before you. Here in Romans 5:1-11, the root word that's always used is the word *allos*. And we need to study this *allos*, which is reconciliation; this word here that is translated reconciliation. The root of it is the word *allos*, you know, we handled that some place in the four crucified, I believe. Now, sometime we are going to have to do a piece of research here, and I haven't done this, I haven't gone deeply into it. Not as deeply as it can be done, but I'm going to share with you tonight what I have done, and then you can work on it. In 5:10 the word is *katallassō*. In 5:11, the atonement received is the word *katallagē*. You see, this.

Romans 5:10:

For if, when we were enemies, we were reconciled to God by the death of his Son,...

Is really magnified in Romans 8, which we'll be at some time between now and August.

Romans 8:31, 32:

What shall we then say to these things? If God *be* for us, who *can* [what?] be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

5:10 talking about: we were enemies, we were reconciled to God, see? Which really is magnified that reconciliation is magnified by that Romans 8:31, 32, that's what it's all about.

Colossians 1:21:

And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

This word "reconciled" here is the third usage which is: *apokatallassō*. Same as the first one I gave you *katallasso*. I will give you just a little of what I've worked on and what others have worked on too before. But as I've said, I have not worked it out in its depth, but it's available to you people to work on. And Walter would be very adept in this I am sure. The word, *allos*, which is the root of all the words used, regarding reconciliation, the *apo* in front of it, indicates the state to be left. This is what one fellow who preceded Bullinger wrote, I forget his name. Read him once and I made a note of it. Today I've dug it out, because I thought maybe Walter would be here tonight and we would really dig this stuff but it's too late to get involved, I guess. And the word *kata* preceding *allos* indicates the state to be sought. Now, *apo* means also, a restoration of a relationship of peace which has been disturbed. Now, that section of 5:1-11, I'd really like to have work sometime from this reconciliation point of view in all of its depth because there's a lot of stuff in there. Because in 5:12 after he's talked about the reconciliation, in 5:12 he comes back saying:

Romans 5:12:

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

We get to the inner heart of this whole chapter from 5:12 on, you really get to the inner heart of what happened in the reconciliation, understand? What God really accomplished for us. The word "as" here in 5:12, literally should be translated because of this. Wherefore, because of this, this what? The reconciliation. The state to be left in, the state to be sought, the restoration of a relationship of peace which has been disturbed. Wherefore because of this restoration, this reconciliation, what God wrought. Because of this reconciliation by one man's sin entered into the world death by sin for until the law never the less death reigned from Adam to, who? {Moses.} Moses even over them that have not sinned after the likeness of Adam's transgression who is the type of him, see? Now, verse 18:

Romans 5:18:

Therefore as by the offence of one...even so by the righteousness [the righteous act and the righteous act is the reconciliation]..., [unto] all men, unto [the reconciliation or the] justification of life.

It's in the reconciliation that there's justification, and because you're justified you're reconciled before God. And verses 15-17 are parentheses within the heart of this thing. Wherefore because of this, one man sinned yet one man Christ Jesus reconciled us, you see the principle? That's the in depth greatness of some of that stuff, the wonderful Word of God. Well that's all I had time to work out today and write. But that's the stuff that has been gelling in my heart. The business of this reconciliation and how we're justified by what he did. He reconciled us. You remember it said, some place we read about no wrath, 9? Right, saved from wrath. You see, it's all in that which God in Christ wrought. If we're saved from the wrath, then how in the world could anybody go through the tribulation of the book of Revelation? Boy, my old heart just gets blessed when I see what God did in Christ. And how we hold onto the hope and the glory in spite of the situations and they're always environmental, the tribulation things. Satan puts it there to trip you out if he can. But our surety, our rock, is the hope of the glory of the Lord, which deals in essence with his return. Isn't that sort of wonderful how that all fits? And the word *allos* as it relates itself to the reconciliation. When you really dig that thing, you'll find it very, very interesting. Well, that will give you something you can work on in your spare time. I think all of us and I'm just more so maybe than anybody else, I really get just super abundantly blessed time and time again. Because, no matter how many times I've looked at the Word, no matter how many times I've worked it, every time I work it, I see something deeper, something greater, something more magnificent in it. I guess my heads just not big enough to take it all the first trip, else God show it to me. I keep growing up like the rest of you. What were you going to say, Vince?

[Vince:] I was going to ask you, that word "tribulation," you're teaching that that was the Greek *thlipsis* meaning mental pressure, is that right? Is that the same thing?

In essence. We need to dig this section and you see the tribulation of the world is a real mental pressure, because you're whole believing is controlled in your mind, right? Therefore if he can get us to cop out by the afflictions or somebody else gets hurt or something else happens, he'll do his utmost. But the Word tells us to keep the glory of the Lord in front of us, yes?

[Joe:] Often times we hear people pray: the mental pressures on Dr. Wierwille will be lifted or these pressures on people, that pressures will be lifted. Can you pray for that?

I think we can pray for it with thanksgiving that, you know, I don't see anything wrong. I really don't Joe. I think it's good; I think you can, I really do. Kurt.

[Kurt:] Can you repeat again what you said "as by" meant in verse 12?

Because of this. I think Bullinger has that because of this and the word "as," should have because he knew it, Bo?

[Bo:] He says on account of this.

Yeah, okay, yes?

[Student:] Interesting that the Word you just taught us, just now that Thessalonians is the first book to be written about the Return so the people will be strong and have the strength when they need it.

And the proof we have of his Return is the fact that we are born again and we speak in tongues. I just don't believe anybody will ever see Romans, you know the immediate present right now, in all of its greatness. I just know I haven't arrived, and I don't know anybody else who has arrived either where we are able to uncover every segment of the greatness of Romans. It's just a whopper. That's why He put it first in the church epistles, because it's foundational, it's just so beautiful.

Lesson 10

Romans 5:12-7:25

Now tonight, we go to Romans 5. I covered with you 5:12 and told you that this section from 5:12 now was the inner heart of the whole epistle. And the word “as” in verse 12 was, what?

[Students:] Because of this.

Right, “because of this.” And when you read “wherefore because of this” then you have to ask yourself, “because of this,” what? And we concluded it was, what?

[Students:] Reconciliation.

Reconciliation, right. Because of this justification which made possible for us the reconciliation. Now, the word “one man” in verse 12 refers back to Adam. Sin entered in the world, and you notice now we’re not dealing with sins, we’re dealing with, what?

[Students:] Sin.

Right, the nature of it. And in checking out this word one I think I noticed it was used 12 times in the rest of this chapter. Do you think we can find them? See if we can find them. I didn’t take time to check them in every detail. The word “one”.

Now, in verse 12 it appears how many times? {Once.}

Verse 13? {None.}

Fourteen? {None.}

Fifteen? {Twice.}

Sixteen? {Twice.}

Seventeen? {Three times.}

Eighteen? {Twice.}

Nineteen? {Twice.}

How many times is that? I must have missed something then because I counted 12 when I read it I thought. Did anybody get 12? Donna Randal has, some of the rest of you.

[CROSSTALK]

Whenever the Bible uses one word so many times as it does the word “one” here, you really got to take note. I think as far as I know the Word of God, this word, one single word

which happens to be “one” is used more in these few verses than any other single word in the entire word. I haven’t had time to check it to detail, but from my general knowledge of the Word I think that is true. Now, were going to again, be reading it after bit. But I want to set some of these things and then we’ll check it out all the way and read it later. In this section now, 5:12-21, you know, there is something even deeper than Christ our substitute. And you’ll especially see this when I handle chapter six and seven later tonight. That there’s something deeper in God’s Word than Christ our substitute. You can play a Walton on a UCLA team, is he the center? Then you can put a Craig Martindale in as a substitute. There is something even greater than a substitute and that is identification, identity. And that’s what we’re going to see in this great section of Romans. Sure, Jesus Christ was our substitute, but we were identified with him. Boy oh boy when that thing really gets to hit you someday, it blows your mind. That’s why if we were identified with him, then you can begin picking up where he said the works that I do, ye shall do and just oodles of other scriptures will begin to fit together. He was our substitute but more than that, we were identified with him. And we were sanctified remember that scripture? Sanctification is in our identification with him; that’s where the sanctification is.

Now because of this in 5:12 (this reconciliation, because of this reconciliation), we’re going to see what really happens. And what you’re going to see in this section is in one sense the headship of the human race, Adam, and our unity or identification with him in the physical human head relationship. On the other hand you’re going to see something greater than that in the headship of Christ and our unity or identification with him. And let me give you a great truth that you must recognize and become totally cognizant of, and that is that all in Adam, does not mean all **of** Adam. Keep your preposition *in* and *of* separated. They just haven’t done it that’s why they’ve never gotten into the inner depth of the greatness of it. All in Adam who represents the human race (and like it would be all in Abraham representing the believers) does not mean that all are of Adam (or like all are of Abraham.) Even though we are all of Adam as far as the flesh is concerned, not all of Adam are in Adam. Think about it. In chapter 5 here where we’re working and we’re going to be in it, I told you that verses 15, 16 and 17 are a parenthesis. Where does the parenthesis really begin in King James?

[Students:] Thirteen.

Thirteen? It doesn’t, it doesn’t. What’s your problem? It’s an interesting thing about this 15, 16 and 17. Read it first and then I’ll go over it with you.

Romans 5:15-17:

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

And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift is of many offences unto righteousness.

For if by one man’s offence death reined by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by..., Jesus Christ.)

In verse 15, “but not as” is a division, “but not as.” Then “for if by” of 15 and the words “much more,” see? “Not as the offense (for if by the offense) many be dead much more (the super abundance, grace, super abounding grace of God),” see? In verse 16 “and not as,” it’s “but not as.” Verse 17 “for if by.” Verse 17 “much more they which receive abundance of grace,” see? Isn’t it interesting to see the twice patterns? The dual patterns? It’s an established reality. You see, 15 the offense. “for if through the offense, much more the grace of (what?) God.” Right. In verse 16, “but not as by one that sinned, judgment by one to condemnation, but the free gift is on many offenses unto righteousness. [Verse 17,] For if by one man offense, death reigned much more they which received abundance of grace.” Much more. And abundance of grace is that gift of righteousness which came by the Lord Jesus Christ when we were identified with him in his death resurrection and all of it. That parenthesis if you miss that division: “but not as,” “for if by,” and “much more,” you missed the whole thing. It just goes clean clear through. A believer may be justified, he may be righteous, we know he’s saved, yet a believer may not reign. Why? Because he is not receiving. The reigning with Christ in the identification depends upon our receiving what he made available, else you can’t reign. You see? In verse 11, we have now what? Received, the what? Okay, and the word “received” is the word *lambanō*. It is not a subjective reception, it is the subject’s manifestation and the objectivity of that which he has received. And that’s why verse 11 talks about receiving and with that receiving, verse 21 closes with the reign. And sandwiched in between you have this whole trip, you know, about sin and what happened and the much more of grace that came. It’s really something. You see the justification, the sanctification, the redemption, the righteousness, the saved, that’s all that is in Christ, that’s what he did.

Now, when you and I confessed with our mouth, we received spiritually what he made available. But that doesn’t help us until we *lambanō* it and reign. Walk as men and women with authority. Oh sure, it’s a heaven trip, but it’s not reigning. Christians were made to reign. But we’ve gotten so talked out of it, and the whole lousy world is so negative that even at the great place of International, we still live below par. But the Adversary’s after this joint because of what we know the Word teaches and we have the knowledge and the ability to declare it. There is just nobody who dares to proclaim in our time or has proclaimed that we are what the Word of God says we are and we have what the Word of God says we have if we all died tonight, that’s right. And you get all screwed up in this stuff because people talk about being saved, about being justified, made righteous and all of that. That’s nice, but it’s in Christ. And it’s only in you spiritually because when you’re born again it’s Christ in you, the hope of glory. It never comes into manifestation until you *lambanō*, receive it in the reign. Praise God, we’ve gone that far anyways. That’s a lot further than I went before I knew anything about the book, or about what he did for us.

Alright, I want to read this section in Romans from this New English trip.

Romans 5:12 (New English):

[Wherefore,] It was through one man that sin entered the world, and through sin death, and thus death pervaded the whole human race, [insomuch] as all men have sinned.

I got to thinking about this today, while I was working this stuff again. There are how many gods?

[Students:] Two.

And the original sin had to basically then be this idolatry trip, because he believed Satan's lie, more than God's truth. And that was to put something else ahead of God, that is idolatry. Thou shalt have no, what?

[Students:] Other gods.

Started right at the beginning. And that's what he talks about "and as much as all men have sinned in Adam" because, Adam is the headship of the human race.

And this sin is in the nature of man, you can have a little child at three or four years of age speaking in tongues, yet he'll be meaner than a little old stick. Just by nature, just a little, old Meany. It was one man's sin that entered the world and through sin, death. Well now, if it's dead we're, what? {Dead.} Okay. "And thus death pervaded the whole human race (because of or) inasmuch as all men have sin," therefore death is written into the nature of the reality of life. Now, sin was already in the world before there was law, gets back to the Moses time. Starts way back with whom? Adam, see? Even though as the Old Testament says there was no law or, how does it say that?

[Lionel:] "And the times of this ignorance God winked at;..." [Acts 17:30]

Right, see? There was law, but it was a different kind.

Romans 5:13b (New English):

...though in the absence of law no reckoning is kept of sin.

King James says what? Not imputed, charged, reckoned.

Romans 5:14 (New English):

But [even though it wasn't reckoned] death held sway from Adam to Moses, even over those who had not sinned as Adam did, by disobeying a direct command - and Adam foreshadows the Man who was to come.

That is why the second Adam is, who? Christ, the man who was to come. That's at the end of 14. After the likeness of Adam's transgression who is the type of him that was to come. Now, the parenthesis that we talked about 15-17:

Romans 5:15, 16 (New English):

But God's act of grace is [all out of] proportion to Adam's wrongdoing. [Boy that's fantastic.] For if the wrongdoing of that one man brought death upon so many, its effect is vastly exceeded by the grace of God and the gift that came to so many by the grace of [that] one man, Jesus Christ.

And again, the gift of God is not to be compared in its effect with that one man's sin; for the judicial action, following upon the one offence, issued in a verdict of condemnation, but the act of grace, following upon so many misdeeds issued in a verdict of acquittal.

Thinking, read it a hundred more times, thinking. You see, if a murderer is hanged, he has paid for his crime, and it would be justified as far as the law is concerned, he has paid

the price of the law. He would be acquitted because he had paid for it. But he wouldn't get back life to him. Even though the murderer paid for the price, he wouldn't give back life if they hanged him. Even though Christ died for us, was our substitute, gave us righteousness, redemption, sanctification, and all of that, it never brings life to the dead person, except they receive it and reign. Now, what did you want me to do?

[Student:] Read that last verse again.

Sixteen?

Romans 5:16, 17 (New English):

And again, the gift of God is not to be compared in its effect with that one man's sin; for the judicial action, following upon the one offence, issued in a verdict of condemnation, but the act of grace, following upon so many misdeeds issued in a verdict of acquittal.

For if by the wrongdoing of that one man [Adam] death established its reign, through a single sinner, much more shall those who receive [get it?] in far greater measure God's grace, and his gift of righteousness, live and reign through the one man, Jesus Christ.

You see, the world has never seen it, Craig. Well you wouldn't expect the stupid world to see it. But the church has never seen it, the organized systems have never seen it. So, we just dribble along and at best we go through life miserable, but we're going to have a glory time at the gathering together, because, salvation is by grace. But to reign, nobody has dared to say what they are in Christ Jesus. Really dare to say I am what the Word of God says I am, I have what the Word of God says I will be, they just haven't dared to do it. Because, if they did, they're lives would have to change, the systems would die, because the systems are dead to begin with. Well, I'm going to read you something. The meaning of sin: There are three definitions of that one sin that brought death into the world. Each one of the three is compounded with the word *para*, which means aside.

Well, I want to go back and pick you up something else here. In this offense trip, what verse, 15? Okay. The word "offense" is the word *paraptōma* and this word is used as a variant of the word *hamartia*. Where does it talk about the free gift of many offenses, got to find it. We had it here, yeah. Okay.

Romans 5:16b (KJV):

...the free gift...of many offences unto righteousness...

You see, in verse 12, "sin" is the word *hamartia*, in verse 15, you have the word "offense" which is *paraptōma* and in 16, "the free gift is of many offenses," see? The word *hamartia* means missed the mark, to come short. In verse 14, in King James it's translated or it's called transgression in verse 14. The word "transgression" is the word *parabasis*, which means to go beside, to deviate. The word "offense" is *paraptōma* I told you, in verse 15, and this word *paraptōma*, is sometimes translated sin. It's translated: trespass, fault, and at fall. The verb form of this *paraptōma* is *parapipto* and it's used in Hebrews 6:6, where it's translated fall away. It's like falling into a ditch, to fall after you stumble. It is to fall in contrast with standing. In Luke it's translated to fail. It contains the idea of the fall,

and therefore in understanding we shouldn't use the word "offense" but to fall aside. The other word is the word "disobedience" in verse 19. Disobedience is but another aspect of *hamartia* sin that brought death in the world. It is the word *parakoē*, which is translated disobedience here in Romans 5:19. And it means literally to hear aside. Hearing the wrong stuff, hearing aside, sin is missing the mark, being *hamartia*, missing the mark, being **beside** not on the straight, see? In Matthew they neglected to hear, same word "neglect to hear," see? To hearken in the Old Testament is synonymous with hearing here in Romans, obedience. In Genesis, Adam heard aside. Genesis 3, remember he hearkened to his wife? It's the word "heard aside," he missed the mark. See, in 19: "For as by one man's disobedience," hearing aside Adam. In I Timothy 2:14, where it talks about the woman having been deceived, came into the transgression; Adam was not deceived. The word transgression is the word *parabasis*.

There are three definitions I told you, of that one sin that brought death into the world. And each definition is compounded with the word *para* preceding, which means aside. Adam when he sinned came short, that is its first meaning. He stepped aside when he heard aside and as a result he fell aside. Now he came short, he missed the mark, okay? How did it happen? Here's God's Word, he stepped aside, when he heard aside; as a result he fell aside. And we all got involved in the same mess. I think I'll put this on the board for you. I was hoping Walter would be here, he could have done this better than I can. This is that word *hamartia*, means falling short. It means to fall aside. It means to miss the mark. It just means sin, that's all. This thing will fit as follows: here's this *para* trip, three times. And it always means aside, remember? This one is stepping aside, and that is the basis of it, *parabasis*. And this *paraptōma*, we talk about it, is the offense, remember? And that is falling aside. (I don't know why I write it on the board for you, you can't read it anyway.) And this is this *parakoē*, I was telling you about. And this is disobedience, which is a hearing aside. That's how this stuff works. Now, for this cause, it says:

Romans 8:32 (KJV):

He that spared not his own Son, but delivered him up...

And the words "delivered him up," is the word *paradidōmi*, which literally means the giving aside of his son. God spared not his own son but delivered him up. It's the giving aside of his son, that's the gift that God gave. What? Oh, that's up in Romans 8, you'll get there later. You see in contrast with the fall and sin that we put up here, those verses 15 and 16 and 17 that I told you were the parenthesis the heart within the heart of this great thing, you have the free gift. Which is the super abounding grace, which is bigger than the offense, bigger than the sin. In 15:

Romans 5:15-17 (combined, not KJV):

Not as the fall, the free gift, for if by the fall of one many died much more the grace of God and the gift in grace which is by one man. The free gift is of many fallings unto justification. Those who receive the abundance of grace and the gift of righteousness shall reign in life through one Jesus Christ.

Really something isn't it? That's why just nothing – nothing equals this gift of God and it is by super abounding grace. Does man deserve it? No, man is what? Dead. You see God doesn't owe man a lousy thing. That's why when you're real honest, people say, "Well,

what about the poor sinners in Africa? Or in India, who have never heard?" I'll tell you something, God don't owe them nothing. He doesn't owe you anything. He doesn't owe me anything. You know what all mankind deserved? Beat the hell out of them. That's right, because all man sinned; they went contrary to God's Word. God doesn't owe them a thing, because every man is a sinner by nature. Every child is a sinner by nature. And the devilish thing, you know, you can't ever tell them the truth. You can tell the truth, you just don't tell all you know; but that silly little thing, get worried about the people in Africa, India. Well that's great but what about the fellow next door? He doesn't deserve it either, none of us did. Boy, if we'd remember that, we wouldn't always get ticked off about everything. We're all dead; God doesn't owe us anything except to hit us over the head with a ball bat. But because of the super abounding grace of the Lord Jesus Christ of God in Christ, you and I can live and have a life that's more than abundant, if we will receive and reign. That's how big it is. And most of the people all spend their time in this category, talking about it, thinking about it, living that way. Because most of them are always in the sin trip, you know? Magnifying sin over above salvation, I think, is how I teach it in the Foundational Class. See, man does not go to hell because of sin, he goes to hell because he rejects what God made available and then he stays dead. Well, let's split for five minutes then we come back, okay?

Has to be wrong; it can't be eternal life by Jesus Christ our Lord, it has to be Christ Jesus. They have to be turned around, just have to be. I don't know what the Greek text does with that.

[Student:] What verse?

I'm on 21 in 5. Does Bullinger ever do anything with that Christ Jesus or Jesus Christ of 21?

[Student:] It refers back to Jesus Christ in verse one. In the Greek it's Jesus Christ.

In all of the texts? Okay, I don't care. Could be, I guess it could be, I can't believe it though. Okay, now remember that this whole section that we're dealing with. The first section closed with 5 what? {5:11} Right and now the section starts with 5:12 and goes to where? {8:39} Right now, in between 5:21 and chapter 8, we have a very specific, distinct and unique section. I'm almost tempted to put chapter 6 and 7 in a parenthesis, the whole thing, it's that big. Because, all it does now, is to explain what 5:12-21 is all about. You see Romans 6 and 7 deal with the basic question that arises out of chapter 5, verse 20, 21.

Romans 5:20a (KJV):

Moreover the law [came in beside] that the offense might abound....

In other words, that it might just be gloriously manifested that man can't do a lousy thing for himself except blow it.

Romans 5:20b-6:2 (KJV):

...But where sin abounded, grace did [super] abound.

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

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid....

And that “God forbid” is the key to the whole section of 6 and 7, because it’s used four times. First of all “God forbid” literally means: let it not become so.

Always start with a statement, then it will pause at a question. Better look at my notes, see if I’m right. Yeah, I’m right. Makes a statement then it asks the question, then it will have the repudiation of it and then it will have the answer. And this works four times in 6 and 7.

Okay, let’s look for them, 6:2, “God forbid” got it? Okay 6:15, “God forbid” last two words, got it? 7:7, “God forbid.” And I thought it was in 15 it’s not, where is it? Okay 13 [7:13], “God forbid.” Now, did you put down statement, question, repudiation, answer? I’ll give them to you, all four of them, ready? The statement is made in 5:20-21. Question, 6:1. Repudiation, 6:2. The answer 6:3-14. Now, the question is in 6:1.

Romans 6:1:

What shall we say then? Shall we continue in sin, that grace may [what?] abound.

Right. Here’s the repudiation:

Romans 6:2:

God forbid....

Let it not become so. Why? Because of the super abounding of grace. And that which was wrought in Christ Jesus. God forbid is the repudiation of it in verse 2:

Romans 6:2 (continued):

...How we that are dead to sin, live any longer therein?

Now, verse 3 begins the answer:

Romans 6:3:

Know ye not, that so many of us as were baptized into...

There again, I have problems with Jesus Christ. That’s what it should be I think. Is that right? That one I think you have to go, I think eternal life by Jesus Christ in 21 could set, but I don’t know. But this one here surely must be Christ Jesus.

Romans 6:3 (continued):

...were baptized into his death?

And I told you it wasn’t his substitution, that’s great but it’s our identification with him. That’s just so fantastic.

Romans 6:4:

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

Really something, I made myself other notes I saw here. The word “dead” or “death,” you know or words related to dead, is used 14 times in this section that I just gave you these verses. Life and resurrection are used nine times. I made another note to myself here: death is related to our justification. Life is related to our sanctification in the identification. This newness of life, I haven’t done enough work or had time to do enough work, but this newness of life is greater than being made new. It’s a new, new. It’s a newness. There is an entirely different word used for the word “new.” Newness is bigger than being new. And in this answer that’s given here, you know, God forbid? We were baptized with him into Christ Jesus, buried with him, raised up from the dead, we were identified. And therefore we have what kind of a life? Newness of life; newness of life. This newness of life, is the Christian’s answer to Christ’s resurrected life, in our walk. Newness of life; puts a spring in your soul. It says in verse 5:

Romans 6:5:

For if we’ve been planted together...

The words “planted together” literally are translated “became united with.” Because it’s more than planted. It’s more than planted; it’s deeper than planted. It literally means “became united with.” I can see how they got planted with, I can see that. I think I can even explain it. Here’s ground: you plant corn in the ground. Planted with, it’s the ground that makes possible the life to come out of that kernel, that grain, that corn. Because, the seed is united with the ground. It’s the ground that makes the seed to come up, if there was no ground (you know, you can keep the seed in the bag a life time), there is no newness of life; but the newness of life comes in that we were united. Identified with him. Like the ground would represent Christ and we were seeded in that with him, united with him in that ground, you understand? I think I understand this planted together of King James. It’s really something, united with him.

Romans 6:5:

For if we have been united with him in the likeness [it’s a good word, likeness] of his death, we shall be...also of...resurrection:

When he was raised, we were raised with him. When we died, we died with him. When he was buried, we were buried with him. When he was baptized in that death, we were baptized with him. There is not one phase that grace did not super abound in, of all of man’s short comings, because of the identification or union with Christ. Really something. Verse 6:

Romans 6:6:

Knowing this, that our old man [was] crucified...,

“Shall we then sin that grace may abound? God,” what? {Forbid.} Our old man was what? Crucified.

Romans 6:6b, 7:

...that the body of sin might be done away, that henceforth we should no longer be in bondage to sin.

For he that is dead is freed....

And the word “freed” is justified. He that is dead is justified. But I told you earlier, that if a murderer paid the full penalty for who he murdered, he would have completed the law and the law would make him just, right? But it wouldn’t give him, what? Life. That’s what I was thinking about. Life is not in the substitution, life is in the identification, the union with Jesus Christ. It’s in his resurrection. If he arose then we did, what? {Arose.} And if he has life, then we have what? {Life.} Because it’s Christ in you the hope of glory. Really fantastic.

Romans 6:8:

Now if we be dead with Christ, we believe that we shall also [what?] live with him:

Right. I wonder if there would be a text some place that would have the word “know” here, sure would be neat. Because my believing that I’m going to live with him has nothing to do with my believing. Because if I’m born again of God’s spirit, I’m automatically, what? Right, live with him. Why sure. Look how beautiful it would be if we said: Now if we be dead with Christ we know that we shall also, what? Live with him. Because, verse 9 corroborates the participle here.

Romans 6:9, 10:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion [lordship] over him.

For in that he died, he died unto sin [what?] once:

When Adam blew it, he transgressed the law how many times? Once. Now Christ Jesus died how many times? {Once.} And we have super abounding grace because of it.

Romans 6:11:

Likewise reckon *ye* also yourselves to be dead...

In verse 5 we talked about “became united with him in the likeness of his death,” identification.

Romans 6:11:

Likewise reckon *ye* also yourselves to be [what?]...

Dead indeed unto whom? {Sin.} You see, it is this receiving to reign. You’ve got to reckon yourself dead. You and I (we’re just meaner than the Devil) sin and all the rest; but you reckon yourself, what? {Dead.} That’s right. It’s a renewed mind trip. You just got to reckon yourself dead to sin. Sin’s not dead, you just got to reckon it dead. Because of what God did in Christ. And unless people rise up to these believing privileges and declare it again, nobody will ever see the greatness of the redemption we have in Christ Jesus. They’ll just stumble along, they’ll get to heaven but they’re sure going to have a miserable time enjoying the trip, that’s the best of them. It says:

Romans 6:11, 12:

...dead indeed unto sin, but alive unto [whom?] God through Jesus Christ our Lord.

Let not sin therefore reign...

There it is. We reign in life by Christ Jesus because we believed right? Believed, received, reign. Here, let not sin reign. Now how is sin going to reign? By the same way that you're going to reign in life? They're opposites. By believing. Now all men are going to sin, come short, that we know; but if you dwell on that stuff and you receive that thing all the time, you're going to let sin do, what? {Reign.} Verse 13.

Romans 6:13, 14 (not KJV):

Neither yield ye your members instruments [arms, outreach] to unrighteousness unto sin: but yield yourselves unto [who?] God, as those that are alive from the dead, and your arms as weapons of righteousness unto God.

For sin shall not have absolutely have lordship over you: for ye are not under the law, but under [what?] grace.

The super abounding grace. That's the first section with the statement, the question, the repudiation, and the answer. Now I'm going to read you that from this translation [New English], okay?

Romans 5:20-6:14 (New English):

Law intruded into this process to multiply law breaking. But where sin was thus multiplied, grace immeasurably exceeded it,

in order that it as sin established its reign by way of death, so God's grace might establish its reign in righteousness and issue in eternal life through Jesus Christ our Lord.

What are we to say, then? Shall we persist in sin, so that there may be all the more grace?

No, no! We died to sin: how can we live in it any longer?

Have you forgotten that when we were baptized into union with Christ Jesus we were baptized into his death?

By baptism we were buried with him, and lay dead, in order that, as Christ was raised from the dead in - the splendor of the Father, so also we might set our feet upon the new path of life.

For if we have become incorporate with him in a death like his, we shall also be one with him in a resurrection like his.

We know that the man we once were has been crucified with Christ, for the destruction of the sinful self, so that we may no longer be the slaves of sin, since a dead man is no longer answerable for his sin.

But if we thus died with Christ, we believe that we shall also come to life with him.

We know that Christ, once raised from the dead, is never to die again: he is no longer under the dominion of death.

For in dying as he died, he died to sin, once for all, and in living as he lives, he lives to God.

In the same way you must regard yourselves as dead to sin and alive to God, in union with Christ Jesus.

So sin must no longer reign in your mortal body, exacting obedience to the body's desires.

You must no longer put its several parts at sin's disposal, as implements for [wrongdoing]. No: put yourselves at the disposal of God, as dead men raised to life; yield your bodies to him as implements for doing right;

for sin shall no longer be your master, because you are no longer under law, but under the grace of God.

Isn't that fantastic? It's just beautiful, just beautiful. Well, that's all I'm going to do I'm tired, I quit. Yes, honey?

[Student:] So, often they'll say you know it's grace. They'll just continually blow it in areas, for their excuse to say it's grace. But it's true then that grace is their excuse then they're never really going to reign. Is that right?

That's right. But sin is missing the mark, falling aside. And in order to find out what sin is all about, you got to read the book, study the Word. Because so much of the stuff people call sin, is not missing the mark. It's just stumbling but not falling at best. At other places that they don't even think about, it's falling flat straight on your nose. Then you really miss the mark. Because you not only got a little off to the side, but you stumbled and hit your nose. I think I'll give you the outline I have here in front of me, you can read it yourself and see what you can come up with. The statement is in 6:14. 6:15 has the question. 6:15 has the repudiation. 6:16-7:6 has the answer. The third group, you know of "God forbid", 7:6 has the statement. Verse 7 has the question. Verse 7 has the repudiation. Verse 7-12 has the answer. The fourth, the statement is in 7:12. The question is in 7:13. The repudiation is in 7:13, and the answer is in 7:13-25. You got the question, the repudiation and part of the answer in verse 13. Like you did others.

Then I put something else down here that I will give to you tonight, that you can write down. I put in my notes, need to be worked. Three words: *agnoeō*, meaning: to know. *ginōskō* and *oida*, all three of these words need to be checked in these two chapters, every usage, every place. They're used eleven times in these two chapters. And he did not mean *ginōskō* every place or he would have used it. And these fine shades of meaning between these three words on "know," used eleven times in these two chapters. Certainly going to require somebody paying attention to it and figuring it out. Because he just isn't flipping lids. And that's where I need some Aramaic help to check that out. See if these words, Randy, that appear here in your critical Greek text, whether you have a variation like this in Aramaic, or whether it would all be *ginōskō*, or how many it would be see? That's where we need work in that stuff. Okay, anything else you want to rap about tonight? Okay, Brian?

[Brian:] Before we go on to something else, I wanted the repudiation in the second outline you gave us in 6.

[CROSSTALK]

[Brian:] And the "wherefore" in verse 12 is because of reconciliation.

Right, all right, Patty?

[Patty:] One day, Naomi and Nancy Burton met with the second year Corps women and she was telling us that people in the world have an identity crises but we don't and I'm not really sure what the greatness of it. I don't know if she really knew what she was saying.

What's it mean people in the world have an identity crises? Oh okay. How could they? Yes, we'll go to you.

[Student:] When you say identity, you said once it's our union.

Yeah, identified with, united with.

[Student:] And so we are together its like Christ in us and he's closer to us than our breath, is that what you mean?

No, by identified with him in his death; what he did in his resurrection is in his ascension, see? Now, I specifically stuck into Romans because if I can teach you Romans you can put the rest together. But there must be flipping words are scriptures up in your head from Ephesians and Colossians, Philippians, you know. Seated where? {Heavenlies.} Okay, that's identification, that's union, see? The thing about his sin trip, we talk about is it should not have dominion, lordship, rulership. Okay.

[Student:] [Chapter 6] In verse 4, it says "walk in newness of life." Is that talking about the reign that we have in identification?

Right and that our walk there is in that newness. Right, newness squared, quadrupled, tripled. You see kids, this thing is too big to understand so we just believe it, that's right. How can you explain it? You just have to accept it literally. But look, they'll accept John 3:16 literally right? All right, we have a literal right to accept this. And it's in the literalness of it that you begin to see the greatness of Christianity. You see to me all of this other junk is just a bunch of bologna. Christianity is a pouring steak trip, the rest is thin sliced heretic bologna, that's right. All of these religious things, the Buddhism, the Shinto, Mohammed, all of these major religions, nothing to them, when you see Christianity. What it really is. Paul must have seen this stuff, that's why the first century church, really was on fire. But they got talked out of it. The people talked them out of it. Legalism came back in; the law came back in. Christ is the end of, what? But if you can put somebody under it again, that's exactly what they've done through the centuries. It's really something.

[Craig:] I really see how for this to really sink in, it takes reading it and reading it and reading it and just seeing the logic of it and getting it so engrained in us so that we can think in terms of the logic of this. How did the first century get that in so much, they didn't have copies and copies of this for everyone to read, did they? The sent one letter to a place....

The first century church was not nearly as poisoned in the mind as we are. We have had so called "Christianity." But it hasn't been that at all. If it hadn't been by grace nobody would have got saved. And therefore, all they had was, you know, the paganism, that's all they had. But they didn't have the head trip we've got today. The reason I had such a problem with Romans I had too much religion in my head, "Christianity" but it wasn't truth.

Christianity is true, not religion. And they had a difficulty to believe, but I don't think it was nearly as paramount as the obstructions we have of believing today. Because we're just surrounded with everything that's called Christian. Like in the Advance Class, we have Christian spiritualism, the séance trip and all of the rest. It's really something.

Lesson 11

Romans 8:1-4

Highlights of Romans

As I keep working in this thing, I just keep making notes for myself and going through this stuff over and over again. I think I gave you that division of Romans 6:14-7:6 as the last one, the fourth one, right? I thought I'd pick up just some highlights in here tonight, and spend a little time in it and see what really can happen. But in a book that's entitled *Light from the Ancient East*, by Deissman, there's a section in there that deals with the setting free or as the word is the manumission of the law of slavery. And this record, you know, is real, real exciting; especially in relationship to the freedom we have in Christ Jesus. Having been set free, by the death of Christ and we having become bonded slaves of Christ. And this is what he says in essence. The solemn rite of fictitious purchase of a slave by the divinity. It's a real rite, it was a rite in Greece, where a slave was purchased by the divinity. And this is how it is described in Greek literature. The owner of the slave comes to the temple. He brings a slave with him, comes to the temple. And there he is sold to the god of that temple. Not to become a temple servant but a slave to the god. He doesn't stay in the temple like the temple maiden and this stuff, but he becomes a slave to the god. This master who sells this slave to the temple god, receives the purchase money from the treasury of the temple. Which money has been placed in the temple by the slave himself from his own savings and earnings. And from that day on he is the property of the god. Completely free, even from his former master, except for loving acts of service to his former master who freed him. He is emancipated fully, is what Deissman writes, and he gave the facts concerning the case. Now, this is what I wrote down, and this is exactly what it is on an inscription dated 199 B.C. on the polygonal wall at Delphi. The following is a quotation from this inscription:

Apollo the Pythian bought from Sosibius of Amphissa for freedom a female body whose name is Nicaea with a price. The purchase committed unto Apollo for freedom.

That is unique. That's fantastic. This is the setting free by a legal process in Greece. Where a master could take that slave, take him to the temple and Apollo would buy him with money that the slave himself had made available which in turn money was given to the owner who brought him and from that day on that slave belonged to Apollo the god. For he was bought for freedom with a price.

The Lord Jesus Christ bought from the adversary, the devil, our bodies; and the price was paid for the freedom and from that time on we legally are not the property of the adversary, we are the property of God. Because of what Christ Jesus paid. Boy, I think that documentation, and this isn't the only place. They have things like this documented on other inscriptions in the Greek world. I have this direct quote here and I'll read it to you again. I have omitted some words because it was too long for me to write it all but listen to it and I'll emphasize the words that are so important. Because you'll see how the book of

Romans, how Corinthians, Galatians, everything else fits right into the greatness of this thing. The counterfeit is so much like the genuine, remember?

Apollo the Pythian bought from Sosibius of Amphissa (See the name is given; the Word says God knows us by our name.) **for freedom a female body** (It doesn't say a female, it says he bought that person's, what? Body.) **whose name is Nicaea** (The name is given, the one he bought it from, like the adversary, the person who got paid for it.) **with a price. The purchase** (the body, the purchase) **committed unto Apollo** (the god Apollo) **for freedom.**

That's a quote from Deissman's *Light from the Ancient East*. That's really something, isn't it? That's exactly what Romans teaches. You know, in Galatians 5:1.

Galatians 5:1:

Stand fast therefore in the liberty wherewith Christ hath made us [what?] free, and be not entangled again with the yoke of bondage.

Emancipated fully, freedom, stand fast therefore in the freedom, liberty. Boldly with a fearless mind, fantastic.

Galatians 5:1b:

...and be not entangled again with the yoke of bondage.

So it must be possible for someone to not stand fast and to be entangled again. Now, this slave who has been emancipated fully, could by the freedom of his will now, walk back under the enslavement if he wanted to. But he'd be a fool if he would, right? Sure, he would be a fool. That's where Christianity has been; they've been fools. Walking back under that type of enslavement. But there is, as I told you earlier, a loving act of gratitude to the master who brought him to Christ Jesus who paid the price for us. Boy there ought to be loving acts of gratitude, understand? He was a man, he brought us to God and sold us to God that we became the purchased possession of God through Jesus Christ, isn't that something. I also thought of I Corinthians and I looked it up today, it's sort of neat. 7:23:

I Corinthians 7:23:

Ye are bought with a [what?] price;...

That's right.

I Corinthians 7:23b:

...be not ye the servants of men.

Boy, that sounds just like this inscription where this woman's body was bought by Apollo. Bought with a price, really something.

Now, last week I talked to you about this newness of life of 6:4 of Romans. To have newness of life, you have to have justification. And it's justification which brings peace with God and gives us the grace wherein we stand. This requires identification with Jesus Christ. Without that identification with Jesus Christ, we could not have newness of life. And you couldn't have newness of life without justification. And justification brings peace, peace with God and without man being at peace with God he could never have newness of,

what? {Life.} And that's the grace wherein we stand. This requires our identification with Jesus Christ that we had to be identified with him.

Now, there is a further requirement in life. And that is that now we have doctrine, reproof and correction. Doctrine teaching us how to believe rightly. Since we know what he did for us. To reprove us where we do not believe rightly. And to correct us, to put it on us so that we do. See how this whole thing fits together? Where I'm heading for, if we ever get there, and we will. We may not finish it tonight but we'll get there, I'm going to hit you on Romans 8:1 which Dr. Wade believes is the new birth, which I believe is the renewed mind. The reason Dr. Wade believes this is because Bullinger believes it. Because C.H. Welsh believes it, and you believed it in part the other night. Remember how T'd off I was at you? T'd off at the whole world on this thing. Because if you take Bullinger on that, you're going to follow Bullinger that the church did not start on the day of Pentecost and then by sure logic, you're going to get rid of the book of Corinthians. Before you know it, you won't have any speaking in tongues, interpretation or prophecy left. It's that important, that urgent. It's the matter of a two-fold understanding of condemnation. That's why you haven't understood it, Romans 8:1. The reason you haven't understood Romans 8:1, the two-fold matter of condemnation because you never understood condemnation to begin with. Or it's two fold usage in the Word. And that our justification with Christ demands a renewed mind. It's like the new birth, Doug. If a little boy four or five years old, confesses with his mouth in Sunday school, and believes God raised him from the dead, what has he? All right now he lives amongst a bunch of unbelievers like you and I did. Really, okay. So suppose you have unbelievers (born again unbelievers), other Sunday school kids. See? Right. Now, pretty soon, you get to be nine, ten, eleven, twelve, you start to living it up with the boys and the girls, right? Fourteen, fifteen and they have a revival meeting. Now, we go to the revival meeting, and we confess with our mouth the Lord Jesus believed God raised them from the dead, and they say they are now, what?

[Students:] Saved.

Are they? No. They were already, what?

[Students:] Saved.

What happened? That they didn't know it. Because you don't feel, what?

[Students:] Spirit.

Right, and when Christ died and he was condemned and took all of our condemnation and he came within us spiritually, there is therefore within us no, what?

[Students:] Condemnation.

Condemnation. But you don't feel that, that's spirit. It's in the head trip, see? Bullinger says that Romans 8:1 is not the walk, it's the new birth. I believe it's the walk, because of a two-fold knowledge of condemnation. Our condemnation is in that word "sentence" that I'm getting Walter to look up, righteousness is translated in Romans 8, right? It means much deeper than most people ever see, because it is a sentence of death. Not just death, it is a sentence to it because man is dead in trespasses and sins. And therefore, what's he got

coming? Nothing. I told you the other night, God doesn't owe us a lousy thing. He doesn't owe anybody in India, Africa, or Timbuktu anything. If there is anything, we owe everything to Him. Because man the natural man, Corinthians can not, what?

[Students:] Receive.

Amen, dead in what?

[Students:] Trespasses and sins.

Okay, so our identification with Christ gives us that new birth, you don't feel it, you don't smell it, you don't taste it, you don't touch it. Therefore we have to have a requirement, and the requirement is doctrine, reproof and correction. Be taught in the head how to rightly believe what God did. Reprove us at the places we're not rightly believing. And correct us and tell us how to rightly believe so we can walk forth in this life.

This word "freedom" as it appears in the book of Romans, I want to talk to you about it. We read a little a while ago, in Galatians: liberty, freedom, see? Freedom is either liberty or license, one of the two. For the conservative biblical fundamentalist, the position that the Word of God teaches so blazingly honest in the book of Romans, they would assume if they accepted the truth of that, they assume it to mean license. I do not believe that. I believe that the greatness of the redemption in Christ Jesus, that we're saved by grace. That Christ is the end of the law, all of those other things that we have read and covered in the first seven chapters. That that freedom gives us liberty but not license. It gives us the freedom of sin, but the liberty we have in it holds us in so that we do not sin; because the word "liberty" literally means: to serve the Lord in newness of life. That's what liberty means in Romans or any other place in the Word of God addressed to the church. To serve the Lord, freedom, liberty, to serve the Lord in newness of life. And I taught you that the word "newness" is more than just to be made new. If this freedom gave us a license to sin, it would mean that we would serve the Lord of our natural life, which would be self-indulgence. Freedom is liberty to serve the Lord in newness of life rather than a license to serve the lord of self-indulgence. You see, those conservative, biblical, fundamentalist, they say, "Well, if I believed in salvation by grace like you do, then I can just do anything I want to." That's right, you could, but you'd be stupid if you did. Because that freedom we have is the liberty to serve the Lord in the newness of spirit. Later on, I'll show you that newness of spirit is called the law of the spirit of life in Christ Jesus. That's what it's called. Now, never misunderstand the truth that this super abounding grace of Romans, comes only by the reign through righteousness. That's what Romans 5:21 says. We talked about the reigning the other week, last week sometime. That you have it in Christ in what he did, but it becomes into manifestation in your life when it reigns, remember? In the book of Jude. Look at verse 3, [verse 4].

Jude 4a:

For there are certain men, crept in unawares....

They just sneak in on you, you know? They're nice Joes, nice buddies, nice little Suzie Q's and Maggie Muggins, you know. But they just get into your believers' fellowship sort of unawares, they sneak in, understand? Man, they're sense knowledge wise, nice guys and

they're so religious, they do everything just perfect, when the candles need to be put on the communion table, they do it just right for you, they do everything great. It says:

Jude 4b:

...who were before of old ordained to this condemnation....

They crept in unawares. You know like in Corinthians, wasn't it to spy out your freedom.

Jude 4:

...crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, into lust, and denying the only Lord God, and our Lord Jesus Christ.

Isn't that something? Boy oh boy what a verse. "Ordained to this condemnation," you see it? You know what the words literally are? Those cited for trial. I guess they still do this, don't they today? Whenever somebody's cited for trial, they publish their names in the newspaper. In the Bible, whenever somebody was cited for trial they published his name, wrote it on the gate to the city. That's what it means, those cited for trial.

Jude 4 (not KJV):

For there are certain men crept in unawares, who were before of old cited for trial.

Why? Ungodly turning, turning. And the word "turning" is the word "misuse" or "abuse." They are from old, cited for trial because of their misuse or the abuse of the grace of what? {God.} They're the ones who said, "Well, the liberty gives me the license to sin do as I fool please." That's what Peter's talking about here. You know, if they kill you someday, or try to kill you on predestination by saying, well, that you teach predestination. You know, that you're ordained to eternal life as it says in the Word or something, you can always go back and say well then, these people here were ordained to this condemnation. Right. Let them figure it out. The word "turning" is the word "misuse" or "abuse."

Jude 4 (not KJV):

For there are certain men crept in unawares, who were before of old cited for trial, ungodly men, misusing the grace of our God to their own, [what?] lusts. And denying by that usage the only Lord God, and [what?] our Lord Jesus Christ.

Two Lords, right? Lord God and the Lord, what? Master. Certainly two different things. Because, to make him Lord, confess with your mouth the Lord Jesus, manifestations, walk in life. And in order for that walk to magnify the grace of God, I will need proper, what? Doctrine, and what will I need? {Reproof.} And what will it be? {Corrections.} That's right. Because nobody automatically walks in it, sure. Because the gift is spirit; the walk is not automatic, it's in the renewed mind. Putting on the mind of Christ, all the rest of this stuff. II Peter has a goody too.

II Peter 2:18:

For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

They speak great swelling words of, what? {Vanity.}

II Peter 2:19:

While they promise them [what?] liberty [freedom], they themselves are the servants of [what?] corruption: for of whom a man is overcome, of the same is he [bought] in bondage.

Has to be, in the renewed mind. The bought in here class, the bought in here that lives in me is by what? Grace, but my knowing it up here is by the walk, renewed mind. The very people that stood greatly on grace, like Bullinger and the rest of those, and knew the renewed mind, like Bullinger knew the manifestations. They missed it because they broke their own understanding of the Word. Bullinger knew better than that, bless his soul, he just got tricked on renewed mind. That's where he got tricked on it. There's another goody in I Peter. There are a lot more in the Word than I picked out for you tonight. But I picked enough if there's any question about the truth of God's Word, I think you're hopeless. Verse 15 of I Peter 2:

I Peter 2:15, 16:

For so is the will of God, that with well doing [renewed mind walk] ye may put to silence [that means shut up your stupid mouth] the ignorance of [what?] foolish men.

As free, [free, freedom,] and not using *your* liberty for a cloak of maliciousness, but as the slaves of [whom?] God.

Isn't that good? Titus has one.

Titus 2:10:

Not purloining, but shewing all good fidelity; that they may adorn [put on] the doctrine [the right believing] of God our Saviour in [what?] all things.

Right, here it is:

Titus 2:11, 12:

For [starts with for] the grace of God that bringeth [what?] salvation [The grace of God brings salvation.] hath appeared to all men,

Teaching us that, denying ungodliness and worldly lusts, we should live [the grace of God brought salvation:] soberly, righteously, and godly, in this present world;

Why? Because we have liberty to serve the Lord in newness of what?

[Students:] Life.

Titus 2:13, 14, 15:

Looking for that blessed hope, [which is]...the glorious appearing of [our] great God and our Savior Jesus Christ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar...[gang, that's us,] zealous [with great zeal] of [what?] good works.

These things speak,...exhort,...rebuke with all authority. Let no man despise thee.

I told you doctrine, reproof and what? {Correction.} I told you it has to be in the renewed mind, it has to be taught. Otherwise, they will take their freedom, their liberty as a license to sin.

II Corinthians 6:1:

We then, as [what?] workers together..., beseech...also that ye receive not the grace of God [how?] in vain.

That's right, to receive it in vain would be to take that freedom and that liberty and to make it a license for sin. That's the receiving. Isn't that wonderful? You see, if they ever get around to really understanding the grace of God, that does not make us sinless, it just gives us a savior from sin. Because nobody ever walks with a perfectly renewed mind except the Lord Jesus Christ. That's why we needed a savior. And to get hung up on sex trips and this kind of stuff, but the mind is also flesh and they never get to thinking that they blow it a million other places, but they pick on one. I just don't know what to do with the poor people, but man I'm not responsible for them. The Word stands, nobody believes it, see? You know, did I read you Corinthians before I left? Yeah. Colossians, I want to show you, then I'm through with it. Boy there's a statement in Colossians, hits you right between the eyes when you read it with understanding.

Colossians 1:6:

Which is come unto you, as it is in all the world; and bringeth forth fruit, increasingly as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Knowing grace in truth, not facts, truth. Knowing the grace of God in truth. Justification by works, I don't care what they use, burning candles, counting beads, sitting on the front pew, giving an offering; I don't care what it is, anything or anything that anybody thinks they're justified by works of any kind is absolutely intolerable. Just intolerable.

Romans 5:1:

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.

That happens to be Romans 5:1. Galatians 5:1. That's how I remember it, Romans 5, Galatians 5.

Galatians 5:1:

Stand fast therefore in the liberty [the freedom]...

Justified by the faith of Jesus Christ we have peace with God, therefore stand fast [what?] knowing the Grace of God in what? {In Christ.} Standfast.

Galatians 5:1b:

...and be not entangled...

Really something. Now, I said, justification by works of any kind is intolerable.

Lesson 12

Romans 8:5-29

All this stuff has been gelling in my heart and mind for weeks and weeks but when you go to putting it together and you really begin to work it, I tell you a fellow just doesn't know very much about this stuff. It's just unbelievable what's in these chapters. I got to thinking about it today. In relationship I guess last night, sitting across the Jordan, I was thinking about it and I don't remember who was sitting next to me, whoever it was asked me if I heard somebody else singing some place. And it finally dawned on me, somebody was making a little joyful noise some other place. And I got to thinking about the book of Romans, it's like that. An echo, you know, you're out in a big old place and you say hi, and it says hi back to you. And then it just keeps going on and on. I was thinking of the book of Romans being like that, or like taking a pebble in a big old lake, a three acre, four acre, five acre lake. And the water is just as still as still can be still. And right in the middle of that lake you drop a little stone, a little pebble, and the waves begin to roll. And they never terminate until they hit the shore. Like an echo that you speak and then it just keeps rolling out. That's the eighth chapter of Romans, it just has no end. When you've worked it beyond anything you've ever worked or worked as hard on it as it's humanly possible to work on anything, you still have not mastered it where you can put a case around it and say, well that's all there is to it. In many fields like speaking in tongues, I think we can encase it and say that's it, other fields in research that we've done. But the book of Romans chapter 8 is just still waving out there; it's just still echoing way out there. Nobody's come to the end of it, it just keeps going and going and going and going. You know, it opens in the eighth chapter with those first four verses that I covered the last time; I had the joy of sitting with you, talking to you. No condemnation to them that are in, whom?

[Students:] Christ Jesus.

Christ Jesus and the chapter closes then, with no condemnation in verse 34 and following where it says: who is he that what?

[Students:] Condemneth.

Condemneth. It starts with no condemnation, and it closes with no condemnation. And the thing that hits me so hard about the echoing and like dropping the stone in the lake, is that great thirty-first verse.

Romans 8:31b:

...If God *be* for us, who *can be* against us?

You know, we do the little cheer, if God *be* for us, who *can be* against us. Walter introduced or Peter or somebody. Who *can be* against us is like an echoing sound. Begins with no condemnation, closes with no condemnation. And that echoing sound just keeps moving out. Who *can be* against us, who *can be* against us, who *can be* against us. It just

keeps rolling and rolling. When I read a chapter and study a chapter like Romans 8, I feel humiliated; I feel like I've blown it a million times, which I have. All of these things stand before you like a great picture. Because we are what the Word of God says we are. We have what the Word of God says we have. We'll be what the Word of God says we'll be. And Romans 8 tells us everything we have or ever hope to be and it's always more than conquerors; it's always if God be for us, who can be against us. And the times when I've been negative, it's unbelievable that a man should ever be negative. It's unbelievable that anybody in the Corps should ever feel badly because the right boy doesn't hold your hand or kiss you hug you or the right girl doesn't hold your hand or something else. Or daddy doesn't write often enough, or mommy writes often enough. Or we don't have enough cars or we can't see this. If God be for us, who can be against us? I stand in absolute appalled position of humility, when I work the eighth chapter in the book of Romans.

Tonight we begin with the fifth verse of this chapter. And I just wondered if we could cover some of this stuff and write the things out, maybe on the board or something. But I want to read it to you verses 5-15, and then sort to take it apart with you and put it back together and get you to see some of the immensity of this chapter. Verse 5:

Romans 8:5:

For they that are after the flesh do mind [or are obedient to] the things of the flesh; but [in contrast] they that are after the Spirit the things of the Spirit.

You'll see this flesh and spirit contrasted from 5-15 all the way through.

Romans 8:6-9:

For to be carnally minded [that's the flesh trip] is death; but [in contrast] to be spiritually minded is life and [what?] peace.

Because the carnal mind [that's the flesh side] is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

But [in contrast] ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. But if any man have not the Spirit of...[God - which again is of the flesh side] he is none of his.

“And [or but,] if Christ be in you,” I think that “and” has to be “but.” Somebody throw me a pencil. Anyone of you. Thank you.

Romans 8:10-15:

...if Christ be in you, the body is dead because of sin; and the Spirit is life because of righteousness.

And if the Spirit of him that raised up Jesus from [among] the dead dwell in you, he that raised up Christ from the dead shall...quicken your mortal bodies [also] by his Spirit that dwelleth in you.

Therefore, [my] brethren, we are debtors, not to the flesh [there's that flesh trip], to live after the flesh.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received...[a bondage spirit] again to fear; but ye have received...[a sonship spirit], whereby we cry, Abba, Father.

Really something how flesh and spirit are just sit. But of course, remembering what we've covered in Romans, the whole essence was that Christ is the end of the law, that he fulfilled the law, he did the total flesh trip and there is no goodness in the flesh. There's nothing that the fleshly man can do, to justify himself or keep himself justified. All he can do is make a lousy mess of it, because he works overtime on himself, rather than to work overtime on the accuracy of God's Word. And let that spirit of God work mightily in him. Well, I wonder if we can get this put down on here and if it would make any sense.

See if you take a piece of paper and you put "FLESH" on this side, put "SPIRIT" on the other side. Now, we'll go to 8:5, and there we have "mind." I'm going to write this so small you can't read it, but you write it yourself. See, if we can't put it together. "Mind the things of the flesh." And then "but (here after the spirit) they mind things of the spirit." You have enough room to write how that thing works, right? Now, [verse] 6, "carnally minded is flesh." But over here, is "to be spiritually minded is life" and it's what?

[Students:] Peace.

That thing just blows my mind, see? Carnally minded is always in the category of the flesh, and it's always death. But spiritually minded gives you what?

[Students:] Life and peace.

And peace. Did you see or hear it today that one of those fellows who got \$25,000 from the Nixon campaign, killed himself? Isn't that something? Because it was over here in this left side. He was carnally, what?

[Students:] Minded.

He didn't have what?

[Students:] Life and peace.

Because to have life and peace you have to be over in this category. You see why this Romans just sits there, bigger than any diamond a person has ever thought of or seen. Just something. Now over in verse 7, carnal minded, see that's enmity, enmity against God. Not subject to the law of God, neither can it be, so then seems to be like it should set about right in here. Whole verse 8 should set in this place, replacing "but" because it's the whole conclusion.

Romans 8:8, 9a:

So then they that are in the flesh cannot [what?] please God.

But [in contrast,] you are not in the flesh, but in the spirit...the Spirit of God dwell in you....

Isn't that wonderful? God who created the heavens and the earth, all the rest of it,

spirit of God in you. You see why when we're negative, or when we complain, I ought to be ashamed of myself? Now, last part of verse 9 has to go back here.

Romans 8:9b

[But] if any man have not the spirit of Christ [that's again back in the category of flesh right? Not spirit], he is none of his.

But Christ in you of verse 10, see it? Christ in you and that Christ in you is life, it says in that verse, life on account of righteousness. Whose righteousness?

[Students:] His.

His, his righteousness. And then you have to put an "and" over here and you go to verse what, 11? 9? Where did I hit 10? Over here? Okay now here we got to keep 11.

Romans 8:11, 12:

[And] if the Spirit of him that raised up Jesus from [among] the dead dwell in you, he that raised up Christ from the dead shall...quicken your mortal bodies [also] by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Then this "for," how is "for" used?

[Student:] Reason or cause.

Okay, 13 first part.

Romans 8:13a:

For if ye live after the flesh, ye shall [what?] die:...

Then comes another "but," 13, we're over here on 13.

Romans 8:13b:

...but by the Spirit do mortify the deeds of the body, ye shall live.

And then a "for" and then we go to 14. Then in 15 we come back here, bondage spirit, would be in the category of the flesh, devil spirit, "but" 15, sonship spirit. Spirits parallel. Over here it's a bondage spirit, over here it ends up with a sonship spirit. And it's all flesh or spirit all the way through, the whole trip. Count the "ifs" in there once. I was going to do that and didn't. Wait until I find it again. "If" in verse 9, "if so be." Verse 9. "But if" verse 9, got it? Verse 10, "but if". Verse 11 "and if". Verse 13, I believe, are you reading along with me and seeing them? Yes Kathy?

[Kathy:] Verse 9 has two.

Yes, "if so be" and "but if". [Verse] 13, "for if", "but if", that's all I see. Six of them, isn't that something? Six "ifs". See an if is always a condition, do this. If you don't do this you get this; if, if, if. You understand the usage of the word "if." See, I've taken verse 2-15 and put them in a parenthesis. The word "flesh," "carnal," "obedience," all of these you surely understand. Spirit, because you can be obedient to flesh, you can be obedient to

spirit. You can mind “flesh” or you can mind “spirit,” see? But flesh and spirit never overlap. The minding may overlap, obedience to flesh or spirit, combination of both may overlap for us. Shouldn’t, but may. You see, we labored very extensively, the righteousness of the law, verse 4, that night when Walter closed it out when I was here with you the last time. We just live a higher law, the Christian born again believer lives on a higher law, which is the law of the spirit of life in Christ Jesus. It’s a higher law. Many Christians still live on the lower law. They wouldn’t have to but they don’t know better, or they don’t want to live better. That’s like a fellow, you know, read this a year or two ago, he was living on welfare and then he didn’t live to good I guess. He was in West Virginia someplace. And when he died he \$250,000 sewed up in the hem in that old coat he was always carrying around, see? When I read that I thought of Christians, loaded with all the things of God but living under the law (in all the poverty, all the confusion, all the negatives, all the worry, all the fears, all of the frustrations, all of the anxieties), because they’ve never risen up to claiming their rightful sonship inheritance and walking in the greatness of it. Of course, all of us live below par, but some frightfully more than others.

I think the reason so many times we live below par is because the world conditions us. And we are really not bold enough to say what the Word really says and act like it. Because, most of our relatives, our mothers, and fathers and sisters and brothers and uncles and aunts and the intimate friends, so called, with whom you went to college, whom you flunked in high school with, went out to drink with and the rest, they’re all contrary to the greatness of the Word. Therefore, I may know the word but I just don’t really say it because I’m hemmed in, closed off, by what others, my intimate friends, might think or do; a real cop out. Well, in these verses from 5-15, you get into this superior law, above the Ten Commandments mosaic trip and everything else. And shows you how, the only way you get out of that condemnation trip is to move from the flesh side over on the spirit side. That’s the only way you’ll ever get out of it. The amount of flesh and the amount of spirit in these verses, I haven’t ever counted.

Let’s go through it, verse 5. Let’s mark them. Put flesh again on one side and spirit on the other and see what we come up with. All right verse 5: flesh one, flesh two, spirit one spirit two right? Verse 6: carnally one, spiritually one. Verse 7: carnal one. Verse 8: flesh one (should have five now, do we?) Verse 9: flesh one, spirit one, spirit two, not the spirit has to be flesh so put it under flesh. Christ in you in verse 10 is spirit. Body is dead in verse 10, is flesh; spirit is life is spirit. Verse 11: spirit of him, is spirit. Raised up Christ is spirit; quicken by his spirit, is spirit. Not to the flesh of verse 12 is flesh; to live after the flesh is twice. 13 flesh, 13 spirit, 14 spirit, 15 flesh, and spirit. What?

[Student:] Verse 12, not to the flesh, why is that flesh?

Romans 8:12:

Therefore, brethren, we are debtors not to the flesh...

[Student:] You counted that as being on the flesh side up on the board too. I don’t understand why you would count that on the flesh side rather than the spirit side.

I don’t know why I did it either, just worked on it today, and I saw it as: Therefore brethren we’re debtors not to the flesh, to live after the flesh. I just threw it on the flesh

side, even though we're not debtors, there, it's still in the flesh, we're not debtors there. I don't know, do you think we ought to take it out of there?

[Student:] Well another place said not spirit so you called it the flesh, here it says not flesh.

Right, I should call it spirit. So 12, I ought to move two on spirit and take two off of flesh, is that it? Of 12? Okay, take two off and out two on the other side. So, I have 15 spirit and I have 11 flesh, how about you?

[Student:] Ten.

Oh yeah 10 flesh, 10, 15. Isn't it just tremendous how many times these words are used? And ordinarily people just read through it and you know, miss the whole trip. Think it's a mammoth amount of confusion. Okay, verse 5.

Romans 8:5:

...they that are after the flesh do mind [or are obedient to] the things of the flesh; but they that are after [or according to] the Spirit they [do mind] the things of the Spirit.

Given this to you some time previously, already that's accurately right: But they that are according to the Spirit do mind the things of the Spirit.

So man's going to mind, be obedient to either flesh or what? {Spirit.} Now, he couldn't know the spirit thing and still not be what? {Obedient.} So, he's still going to be obedient to the spirit or flesh. But many people have never known the spirit side, they're born again, but nobody's ever told them what they have in Christ, or what Christ is to them or in them. And if you don't know you got it you can't what? {Believe it.} So, just never be too critical of people. Because, really they've never been taught, they don't know. Verse 6:

Romans 8:6, 7 (not KJV):

For the mind of the flesh is death; but the mind of the spirit is life and peace.

Because the carnal mind [or the mind of the flesh, the fleshly mind, the senses mind] is enmity against [what?] God:...

People, no matter how sincere, how religious they look, the Word of God says that man with all of his brains, a thing he figures out, all of these beautiful theological doctrines, and hypothesis, straight what? Enmity with God. It's a slap in God's face, that man thinks he can figure out anything, that's right. Man can't figure anything out when it comes to spiritual side. It's all by grace, it's all by what God wrought in Christ, man never willed it, man may have desired it but man could not will it. God not only desired, he willed. And the fleshly mind or the mind of the flesh as enmity against God, is not subject to the law of God, can not be and that eighth verse we set in the middle of that, the whole trip, so then they that are in the flesh or are obedient to the mind of the flesh can not, what? Please God. Can not please God.

Romans 8:9, 10:

But ye are not in the flesh, but in...Spirit, if so be that the Spirit of God dwell

[where?] in you. [But] if any man have not the Spirit of Christ, [Christ in you,] he is [what?] none of his. [He still dead and trespasses in sins.]

[But] if Christ in you, the body is dead, because of [what?] sin;...

And the life and the spirit is life. If Christ be in you the body is dead because of sin. Christ be in you, but if Christ be in you – but if Christ be in you, the body is dead because of sin. That has to be “but” in verse 10. Yeah, doesn’t it? Contrast, but the spirit is life on account of righteousness on account of his righteousness, God’s righteousness in Christ. The body is dead because of what? {Sin.} That’s right. That’s why we all die. Yet that spirit that’s in us is, what? {Life.} And can not die, that’s why its eternal because of what? Righteousness, God’s righteousness in Christ, that’s eternal. And you’re going to see that this whole thing, when I wrap this all up tonight is indicative of the gathering together and the change. Verse 11.

Romans 8:11:

[And] if the Spirit of him that raised up Jesus from [among] the dead dwell in you, he that raised Christ from the dead shall...quicken your mortal bodies [also, see it? on account of]...his spirit that [indwelleth] in you.

It’s not just dwelleth in you, he indwelleth in you is the text. It’s a double emphasis, you know, dwelleth in you, in the Word is “indwelleth in.” Don’t ask me why I did, but did it. It just stands me in utter amazement, the stuff.

Romans 8:11 (not KJV):

If the spirit of him that raised up Jesus from among the dead dwell in you, he that raised up Christ from the dead, [that’s God,] shall quicken [make alive,] your mortal bodies also, on account of his spirit that indwelleth in you now.

Isn’t that something?

Romans 8:12, 13 (not KJV):

Therefore [because of this], brethren, we are indebted [to the hilt], not to [what?] the flesh, to live after the flesh.

For if we live [according to or] after the flesh, we shall [what?] die: but if ye by Spirit do mortify the deeds of the body...

To mortify the deeds of the body, is to put to death by reckoning. They aren’t dead you just reckon them dead. By the spirit you mortify the deeds of the body. You reckon them dead, you hear yourself speak in tongues and you just reckon the flesh, what? {Dead.} Because the spirit is the proof of the eternal life that you have in Christ Jesus and everything else. And it’s by this operation of the spirit that you mortify, blow to smithereens. The “reckoning” is a translation, but it isn’t as strong as I would like it. Mortify, I understand, blow to smithereens, beat the hell out of, or do something you know? Sock it to them, mortify, lay them cold, give them to the mortician. How do you do this? By way of the spirit; by the spirit. When you speak in tongues you edify, the Christ in you the hope of glory. Speaking in tongues you get big and fat spiritually and that’s how you mortify.

Romans 8:14 (not KJV):

For as many as are led by the Spirit of God, they are the children of God.

To be led by the spirit of God, is to not live after the flesh, but to live after the spirit. And to live after the spirit, you have to be of Christ be in you, otherwise you are none of his. To be led by the spirit of God, does not mean that you're non-Christian if you cop out, understand? To led by the spirit of God, they're the sons of God. You're the son of God by birth. Therefore to be led by the spirit has to refer back to not living after the flesh but putting to death by reckoning the operation of the spirit, to carry out what God said you ought to do by the spirit. How would you all speak in tongues, all the rest of it is to be led by the spirit. And that is, you know, your proof; it's your evidence (it's your thing) that you are, what? Sons of God.

Romans 8:15 (not KJV):

For ye have *lambanō* not a bondage spirit, which would make you fear. But you have *lambanō* a sonship spirit whereby we cry, (with this sonship spirit, we cry,) Abba, Father.

How many times are these words “Abba, Father” used in the Bible?

[CROSSTALK]

What's it say in Galatians 4:6, read it to me.

Galatians 4:6:

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

That's Galatians. Yeah what does Bullinger say about Galatians 4:6, Abba Father. Who has a Bullinger, yes Patty? Well look at your appendix.

[Student:] In Romans 8 it says Abba, Father: it says that slaves were never allowed to use the word “Abba.” Strictly therefore, it can only be employed by those who have received the gift of divine nature.

Bernita, do you have Aramaic there? Does it have the words too? What do they mean in Aramaic?

[Bernita:] Same thing. Abba and then it's actually our fathers.

Or the Father. All right now, just a minute. Two words exactly the same?

[Bernita:] The roots are exactly the same.

What's the root? Abba?

Right, see in English here, you have an Aramaic word “abba,” and a Greek translated word “father.” This is a great proof that the text must have been originally Aramaic. It is a double emphasis, as I understand it, and I don't know too much about it. What did you say Bullinger said?

[Student:] Bullinger says Abba is in general Father.

Right. Yeah?

[Student:] “It is said that slaves were never allowed to use the word “Abba.” Strictly, therefore, it can only be employed by those who have received the gift of the Divine nature.”

Gift, gift, gift. Read me Mark 14.

Mark 14:36:

And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

You know, Bullinger could be right on that. Read me again what Bullinger said.

[Student:] “It is said that slaves were never allowed to use the word “Abba.” Strictly, therefore, it can only be employed by those who have received the gift of the Divine nature.”

In order to use the word “Abba,” you’d have to be a son then, not a slave.

[Student:] I have it written in my Bible as an Orientalism.

Alright, explain it to me.

[Student:] They only say it with their most intimate relationships of father and son, nobody outside of the family would use it.

What’s the old prodigal say when he comes home. Where is that in Luke? What’s he say? Bernita what’s that in Aramaic? Luke what? {Chapter 15.} Whose going to tell me what it says? Bernita’s going to tell me. What verse is it? {Verse 21.}

[Bernita:] It’s a form of Abba.

Okay, I’ll go back to Romans.

[Bernita:] Dr. [Wierwille], he [Bullinger] has a little bit more on that, just right up above on the word “sonship and adoption.” He says:

[Romans 8:15 note: Adoption=Sonship] An “adopted” child may partake of all the privileges of the family, yet it is not begotten and born in the family. But the subjects of this verse are *begotten* of the Spirit (John 3.6) and are, therefore, *sons of God* by spiritual generation. It is thus a real sonship-spirit that enables them to cry “Abba, Father.”

Okay, okay, now we’re getting closer. You see, I believe the whole context warrants this understanding. But you have received, *lambanō*, a sonship spirit whereby this *lambanōing*, we cry Father, my Father. In other words you cry not in a sense of bawling tears but with all the *pathos*, all of the depth, all of what you are to Him. You speak to Him. And I think it’s used in a double sense because it’s finished, it’s established; that’s all there is to it, that’s the end of it. I think this is why he cried it in the garden. The way it’s stated in Mark. Okay? Yes?

[Student:] When it says: we *lambanō* the spirit of sonship whereby we cry Abba, Father. Is that the *lambanō* of the spirit, does that mean that we cry father, father or show our – ?

Later on you'll see it, it will all fit together. The spirit makes intercession.

[Student:] What I'm thinking is, is our *lambanōing* the spirit the actions that we do by manifesting the spirit is that defined Abba, Father? It's not like we would just cry Abba, Father, by the spirit. It would be the actions you're doing in the spirit.

Right. It's the spirit, as we *lambanō* it, whereby the spirit, it's by the spirit that it goes to Father, my Father. Kurt what was your question?

[Kurt:] My question was in verse 13, about the usage of spirit there. I have marked my holy spirit that that's 4a which is the issues of the result of the operation of man's mind, such as acts of will, thought, desires and emotions.

Could be. I'll handle all of that if I ever get to it tonight, maybe. Okay, that takes you through the first major section of this great chapter from verse 2 through verse 15. Setting flesh, spirit and some of the results of it. Did I ever give you verse 10 accurately in translation, I guess.

Romans 8:10 (not KJV):

Although the body is dead because of sin (the spirit); the new birth in you is life because of His righteousness.

That's what it is. It's intermission time.

Because of sin, the spirit, parenthesis, new birth in you is life, because of His righteousness, capital "H". Talking about flesh and spirit, remember? The word "hope" is used nine times in chapters 1-8. I will give them to you now. I'll give you seven of them. Because seven of those nine, I'm really dynamically concerned about: 4:18, 5:2, 4 and verse 5, 8:20, 24, 25. All seven of these speak of the utter failure of the flesh and relate to the future rising and gathering together, of the return. Now, verse 16, of 8.

Romans 8:16:

The Spirit itself beareth witness with [the spirit which is] our spirit, [which he has given us,] that we are [what?] the children of God:

Now watch "children":

Romans 8:17:

And if children, [We are what?...]heirs; heirs of God,...joint heirs with Christ; if so be that we suffer with..., that we may be also glorified together.

When Christ suffered, we what? {Suffered.} And when he arose, we what? {Arose.} And when he was glorified we were what? {Glorified.} That's what that verse is talking about. And the spirit is the only thing you got that bears witness with his gift his spirit in you, that you are a child of God. It's not works, works is works, it's grace that we're His children by. The spirit is what bears the witness, not my works. The spirit, the spirit God in Christ. That's why you're a child. We're children in verse 16, 17, heirs twice in verse 17

and joint-heirs once in 17. And that's because children – A joint heir is one who shares fully. It's not share and share alike. If my brother and I own a property and in the will, you know, daddy left it to us; he gets 50% and I get 50%, that's not joint-heirship. Joint-heirship is when the father leaves us the whole together, that's joint-heirship. We share fully in the whole thing. Now, the human mind will say what's the difference if you share 50%, and he shares 50? Let's say we had 50 acres of land and he shared 50% and I shared 50%, part of that land could be poorer land than his land. But if we were joint heirs we would share equally in the whole thing. Now, if we're children then we're heirs, heirs of whom? {God.} And we're joint heirs with Christ. Everything Christ has, we have. That's why we're seated in the heavenlies, all of that stuff. People I tell you, nobody sees Romans, they just talk about it. And they don't even see it and they don't even begin to believe it, really something, isn't it?

Romans 8:18:

For I reckon that the [suffering] of this present time *are* not worthy...with the glory which shall be revealed [to usward.]

The text, not which shall be revealed in us in the future but it's revealed to usward, right now already. There's going to be a little suffering in this present time, you don't have to talk about it, it's here. You know it.

Romans 8:19:

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Earnest expectation: the word *apo* meaning from, *kara* meaning the head, *dokaō* meaning to expect. It denotes eagerness with outstretched necks, watching, waiting. Like I see a robin on the lawn. He's looking for that worm coming up and he's got his neck stuck way out. I saw one this afternoon; I thought of this, earnest expectation. You know, if he's earnestly expecting, he ought to be able to get it, right? But if you're not earnestly expecting, you sit back and draw your neck in, you know? Not looking for anything. It is from the head expecting, denoting eagerness. If you got your neck stretched out, you're eager to get to it.

Romans 8:19, 20:

For the earnest expectation of the creature [that's us] waiteth for the manifestation of the sons of God [which is the gathering together, the whole trip].

For the creature [that's man, us, beginning] was made subject to [what?] vanity, [not willing,...]by reason of him who hath subjected *the same* [waiteth I say] in hope.

For the creature was made subject to vanity, waiteth I say in hope, not willing. After the word "same", is a parenthesis. I worked this thing in my mind from Genesis today. Creature, man was made subject to what? {Vanity.} You could literally put the word "Abel" there and be right on with text. You haven't a text to prove it but the accuracy would. Because, the word "Abel", Cain and who? {Abel.} Means vanity. Abel means vanity. Cain the first murder, plunk plunk. Abel the second one, still what? Vanity. Put that one together in Genesis, isn't that neat? But Abel at least was not a murderer he was vain

like all men are, including women. Just not the women; mankind, the creature vanity. Not willing but by reason of him who had subjected the same in hope. And in the subjection I see Eve in Genesis subject to Adam and in the Genesis 3 trip, the promise of the seed, [verse] 15. Subjected the same in, what? Hope, she couldn't have it then. Took Mary 2000 years later to bring forth this redeemer that did all of this for us that chapter 8 has so dynamically concerned about. Verse 21.

Romans 8:21:

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

The bondage of corruption, is the world in which we live. It's death and everything else. We read a little while ago something about sin and the trip, death. The whole world flesh trip is a bondage of corruption. If you live long enough you die, quit living. But all the period of time in life, sufferings of this present time of verse 18. Because of the one who owns the world. Now, verse 22: For we know. Mark in your head or someplace "we know."

Romans 8:22:

...we know...the whole creation groaneth...

I worked this word "groaneth" trip, what did I do with it? I'll give it to you; here it is. To groan is the word: *stenazō*, which means to contract, narrow down. It's transliterated into our English word stenographer. What does a stenographer do in short hand? Contracts what has been said, narrows down what has been said. The whole creation groaneth.

Romans 8:22b-24:

...and travaileth in pain together until now.

And not only *they*, but ourselves also, [not only the creation, but ourselves also, who]...have the firstfruits of the Spirit [and the first fruits of the spirit is Christ in you the hope of glory], even we ourselves groan within ourselves, waiting for the adoption,...[and what is this,] the redemption of [the body – which is a gathering together, the Return of Christ.]

For we are saved by hope:...

Saved how? Resurrection of our body, that's the salvation. Redemption, I mean, of our body. The redemption of our body either the rising of the body or the changing of our body is the salvation. It's the word *sōzō* being made whole, by hope. Hope of what? His return, that it spoke about, redemption of the body.

Romans 8:24-26:

But [verse 14] hope that is seen [would not be, what? Hope, right. But] what a man seeth, why doth he yet hope for [it? Couldn't.]

But if we hope for that we see not, then do we with patience wait for his return.

[Verse 26] Likewise the Spirit also helpeth our [infirmity, singular]: for we know not...

In verse 22 it says, “we know,” verse 26 says, “we know not.” What do we not know? We do not know how to pray or:

Romans 8:26b:

...what to pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Can not be described, we have no other way to go but the spirit. The word “helpeth” in verse 26 is the word *s-u-n* meaning together with. *Anti* meaning opposite. And *lambanomai* to take. Literally meaning supporting of a heavy burden by help of another. [Repeats:] supporting of a heavy burden by help of another. In I Timothy 6:2 the word is translated: partaker, partake. This word “helpeth” and “intercession” are really closely aligned in continuity of thought. “Helpeth our infirmity.” We don’t know what to pray for; which is a tremendous infirmity. So, he helpeth us by taking our heavy burden not knowing how to pray and he picks it up. The picture I have is like a yoke, you know. This yoke over here is around a little calf’s neck and this one around a big old bull. He’s the bull, and we are the little, old calf. It’s a heavy burden, he picks it up and he carries it, that’s “helpeth.” The spirit maketh “intercession.” This intercession means: to fall in with. Joins his help to our weakness, his intercession. I see it like an athlete who’s been hurt on the field and the two fellows come over and they put arm of the fellow around one neck and one on the other and these fellows carry him out. That’s the picture of intercession. Joins his help to our weakness. Like the arm of a man about the shoulder of another man. And he just drags us along. We have no strength of our own, infirm, don’t know what we should pray for so, Christ picks us up but he just drags us along. We got our feet dragging and our head hanging down, arm around, and he’s holding onto us and he’s just dragging us along. That’s intercession. The spirit helpeth our what? {Infirmity.} We know not. And if you don’t know, shut up you don’t know, right? We don’t know how to what? {Pray.} Boy, this long praying business, you know, where a guy prays for a half an hour, lots of words. He don’t know what to pray for. But the spirit itself, is the one who bears us along. If he’s going to bear us along, forget about all of those long prayers. Let him do it, pray in the spirit. That’s what he’s saying. That’s Romans 8. And the groanings which can not be, what? {Uttered.} Sure, he knows how to narrow it down and get a job done short order, see? Groanings which can not be, what? {Uttered.} You couldn’t utter them. You see, the spirit knows what’s in the mind of the spirit, God knows. All you and I have to do is believe, let him do the work. We believe, do it, he carries it out. But you see, we do a little bit of speaking in tongues, then we doubt if he’s really going to do it. Well, the moment the doubt comes you cut it off, the efficaciousness of it. But if we doubt not, but believe. Let him do it.

Romans 8:27:

...he that searcheth the hearts knoweth what *is* the mind of the Spirit,...

He knows. He who searches the heart, God knows what is the mind or the desire of the spirit. The word “because” should be “that.” I think you have a “that” in the inner margin. It’s what it ought to be.

Romans 8:27b (not KJV):

...that he may make intercession for the saints in harmony with God [is the text].

That he may make intercession for the saints in harmony with, what? God. That's pretty good. Boy, I tell you that's beautiful, fantastic, terrific; that's bigger than *magna cum laude*. I don't know why they were so loud about it but they are. Verse 28 says:

Romans 8:28:

And we [what?] know...

Well bless God if we know it then let's act like it; we know it.

Romans 8:28 continued:

...[that occasionally? no.] that all [without any exception, class]...work together for [what?] good to them that love [what?] God, [and] to them who are the called according to his purpose.

So the love of God, to them. Loved of God, and to them, according to God, identical. That's right. All things work together for good to them that what? {Love God.} To them who are the called. According to His what? {Purpose.} And I did a work on that purpose trip and it really threw me for a loop again. I don't know where all of that stuff is; someday I'll get it figured out. What did I do with it? Purpose, purpose, purpose – here it is. God has a purpose and the word purpose is: *prothesis*. A proposition: something set out. That's the word "purpose" in verse 28. I will give you also under that "foreknowledge," because it begins with a *pro* too. *Proginōsko*, which means to know beforehand. You see "purpose" in verse 28, kids? Foreknowledge in verse 29? Predestinate in verse 29? Predestinate is *proorizō*. Purpose, foreknowledge and predestination all begin with *pro*. *Prothesis*, *proginōsko* and *proorizō*. And *proorizō* means to mark off before-hand. [REPEATS:] to mark off before-hand. I mark a field off to put wheat in beforehand. George Jess marks off the foundation for the dog shed before he pours the foundation. That's predestinate. That place is predestined to have cement run in it. He marked it off before hand, before he runs it in. Boy, that's really terrific. All three of those words, purpose, foreknowledge, predestinate; called according to His what? {Purpose.} Okay. If God created the heavens and the earth. He ought to know why you're in the Corps. Called according to his what? {Purpose.} Okay. All things work together for good to them that know God, to them called according to his what? Purpose. Then for whom? The purpose for whom, he did foreknow (he did foreknow), He also did what? {Predestined.} He knew beforehand you would believe, to be in the Corps, therefore He predestinated you, marked you off to be in it. He knew beforehand that you would accept the Lord Jesus Christ when you heard the Word of God; therefore he predestinated you, to mark off beforehand. Predestination is contingent upon foreknowledge. Without foreknowledge there could be no marking off ahead of time. George Jess' foreknowledge, knew where he wants to put the foundation, right? That's why he can predestinate, he could mark it off. If he didn't have any foreknowledge of where to mark the foundation, he might put the foundation in the back room of your trailer or something. Don't want the stupid dog house back there.

Romans 8:29:

[Now] whom he did foreknow, he also did predestinate...conformed to the image of his [what?] Son, that he [the son] might be the firstborn [And the first born is in the resurrection of the Lord Jesus Christ and he has ascended] among many [what?] brethren.

Okay.

Romans 8:30:

Moreover [boy this is something!] whom he did predestinate, them he also [what?] called: [he called] whom he called, them he [what?]...justified: and whom he justified, them he [what?]...glorified.

So called, justified, glorified. The predestinated are the called. The called are what? {Justified.} And they're what? {Glorified.} Amen, could you think of anything bigger? No.

Forgot lots of stuff, back in verse 27, I forgot to tell you about the mind. Want me to tell you about the mind? The word "mind" – got this stuff all figured out today. I'm going to give you this "foreknowledge" first, maybe I'll give you "mind" next week. I don't know, a piece of it or something. Because, I can't finish it all tonight, I'm too tired. I know I'm tired. Maybe we'll do it tomorrow night. Foreknowledge is used seven times. And I'll give it to you I guess. Did I give you this: *proginōsko*, right? It's used five times as *proginōsko* and twice as the noun: *prognōsis*. Sort of interesting how they transliterated that, isn't it? *Prognōsis*, it's used twice. Now, I'll give you the references, ready? Acts 2:23, Acts 26:5, Romans 8:29, Romans 11:2, I Peter 1:2,20 and II Peter 3:17, how many does that make? Seven, right. That's how many times it's used in the Bible. Foreknowledge, or the essence of it: to know. And I fully intended to go through each one with you tonight because I can show you stuff in there that gets real interesting, because it will relate back to this purpose trip wherever we were in verse 28, verse 29 foreknow and predestinate. I think we'll do it next week or whenever I get to it, tomorrow night or something. I'm going to give you this mind trip. Because I should have given that to you on verse 27, got it?

[Student:] Ephesians 1:11, is that "foreknow"?

Foreknow? I don't know. If it is, I sure missed it. Ephesians 1, what? Do you have a Bullinger handy? Does Bullinger do anything with that foreknow in Ephesians 1:11, or do I have to look it up again?

[Student:] It's predestinated.

Yeah, it's predestinated, is that what it says? {Yes.} Okay, I'm talking about foreknow, foreknowledge. 1:11 is predestinated. Okay, scratch, no trip. Didn't think I missed it, but you never know, you can miss a lot of stuff.

Now the word "mind." There are seven different words used for "mind" in the Bible and I'm going to give them to you, ready? *Nous*. You know, put the word "mind" on top and put the Greek words under it.

1. *nous* – Romans 7:23
2. *dianoia* – a thinking through, completed thought – Luke 10:27
3. *ennoia* – what is in the mind; like a thought or an idea – Hebrews 4:12
4. *noēma* – that thought through, or thought out, purpose – II Corinthians 4:4
5. *psuchē* – soul – mind as expressing life – Philippians 1:27
6. *gnōmē* – mind made up, decision – Revelation 17:13

7. *phronēma* – what one thinks or feels – Romans 8:6, “for to be carnally minded *is* death,...to be spiritually minded *is* life and peace.” What one thinks or feels. This word *phronēma* has an English word “phrenology,” what does it literally mean?

[Denny:] It means to look at your head to try to figure out how you are inside.

When I checked this thing out the word *phronēma*, the root is *phrēn*. And it’s used in the English word “pericardium” and in our English word “diaphragm.” That’s about all I know about it. Now, you see the word “mind” that I gave you in here, relates in one way or another to all of these words. Now, these words like *nous* and *diamoia*, these are used more frequently than in these scriptures, but I gave you scripture to build it within you. You have to check the rest of them yourself in the next 15 years or something. What’s a pericardium? Mother? [Mrs. Wierwille replies, then Dr. Wierwille speaks:] That’s where you get effected by love. [LAUGHTER] Okay. Well, we’ll hold with the rest until later. Because now, we get into that great section that just sends you a hundred thousand miles high.

Romans 8:31:

What shall we then say to these things? If God be for us, who can be against us?

And boy, that’s just fantastic. One, two, three, four – from [verse] 31 on you have four questions. You have (one, two, three,) four answers and you have three “hows”.

Lesson 13

Romans 8:31-11:36

Verse 31:

Romans 8:31:

What shall we then say to these things? [is the question. Right? The answer is:] If God *be* for us who *can be* [what?] against us.

Alright. Verse 32 is the how:

Romans 8:32:

He that spared not his own Son, [got it?] but delivered him up for us all, how shall he not with him also freely give us all things?

Maybe you ought to mark your Bibles that you're working, in verse 31, first part is the question, then write the word "answer" next to it and then write the how next to verse 32. So, the next time you see it, you know what I'm giving you here now will be a tremendous teaching sometime when you're on the field. For, you know, like you're having an advance or something and you got to handle something that's simple and yet dynamically real. You know, just hit them between the eye balls. This kind of stuff would really do it because of the order in which it is set. Verse 33 the question:

Romans 8:33:

Who shall lay any thing to the charge of God's elect?

See? That's the question: Who shall lay any thing to the charge of God's elect? [REPEATS:] Who shall lay any thing to the charge of God's elect? Accuse or call in question anyone of God's selected ones. And God's elected or selected ones are those whom God knew would do one thing, what?

[Students:] Believe.

Believe, see how you have to keep that thing constantly? God justifieth, one of the old texts has "shall God who justifieth?" I understand that. If God justified us that there is no condemnation, you know, and no dominion of sin and this kind of thing, if he did it (let's put it very simply), if he acquitted you, then he could not come back and do, what? See, that's why I understand that. Who shall lay anything to the charge? Accuse, call in question any of God's elect. Boy, it's really a heavy one, isn't it? Really something. You know where the problem comes in? In lack of renewed mind, growth that we walk in the same field, that's where it comes in. Sometimes this is due to the fact that one person is a new babe in Christ and someone is much more mature, older in Christ and the walk. Other times, both have had an equal amount in the Word of God but the one chooses not to really walk on it. That's where the problem comes in. We all know that if a person is born again

of God's spirit he is our sister or brother, right? But suppose they don't want to walk with you or you don't want to walk with them, they are still sisters and, what? {Brothers.} From an acquittal point of view that God in Christ accomplished. Okay, [verse] 34, the question:

Romans 8:34:

Who *is* he that condemneth?...

Christ died. "Shall Christ that died," I have in my text here is the answer. It's the same essence of God who justified in verse 33. Christ died for this justification and redemption, then is he going to condemn us? The how in verse 34 is:

Romans 8:34 (continued):

...yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

That's the how. You can never over emphasize in your head, in your life, the frailty of man including yourself; start with yourself, your own proneness to cop out to blow it to mess up. And this is why you've constantly got to remember that Jesus Christ at the right hand of God maketh intercession for us.

35 is the question:

Romans 8:35:

Who [or what] shall separate us from the love of Christ?

Now this love of Christ deals with what God wrought in Christ so there's no condemnation that we're justified, glorified called, remember all of that? God before us, see, then who shall separate us from, or out of this love where with God in Christ loved us. Or what's going to separate us? Spiritually nothing is going to separate us, because it's a birth. But in the walk (in the walk), there is always a tendency that you can be separated from it, not in spirit, understand? But in walk. Tribulation does separate some people, right? But it's unnecessary. Distress, another question, shall that separate?

Romans 8:35b, 36:

...persecution, famine, nakedness, peril or sword.

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

The answer is in verse 37:

Romans 8:37:

Nay, [no,] in all [of] these things we are more [we are super conquerors – I gave you last week] through him [who] loved us.

Now, "through him who loved us," is God and Christ, okay? God by means of Christ, understand? Who loved us.

Then the how is verse 38:

Romans 8:38:

...I am persuaded, [and that word “persuaded” has to mean in the mind, totally, absolutely, unequivocally (if that’s the word), convinced, beyond a shadow of a doubt, that’s persuaded.] that neither death, [starts out with the greatest terminating factor in life, death itself,] nor life, [now, meaning things that happen to you in life, understand?] nor angels, [spirits,]...

I think these are devil spirits, kids. The reason I believe this is because the word here in 38 and 39, “shall be able to separate us from the love of God,” see? “In all of these things we’re more than conquerors,” remember it? Alright. How? By being persuaded. Then at those places where we’re not persuaded, the enemy will infiltrate and he will separate us from that abundance of life which is available in Christ Jesus to us, got it? These are spirits, principalities. It’s like Ephesians 6, isn’t it? “We wrestle not against,” what? {Flesh and blood.} Right. “But against principalities, against powers,...against spiritual wickedness from on high,” that’s what you got here.

Romans 8:38 continued:

...nor principalities, nor powers...

What’s the Greek for “powers” there Walter in verse 38?

[Walter:] *Dunamis*.

These are spiritual powers that possess people’s minds and work them from the inside out, the *dunamis*. Nothing in the present or nothing in the future of any spirits or principalities or powers, no matter what height or depth they come from, no matter who they are, how big, from where or what.

Romans 8:39:

...nor any other creature...

I wonder if that word someday could not be translated “person”. We wrestle not against, what? {Flesh and blood.} Alright, therefore to get me to cop out, it will have to be a spiritual trip, right? There are only two categories this can work in: either by direct possession or through an individual. You don’t see an old devil spirit flitting around here. But a devil spirit could influence my thinking or influence the environment that the environment would influence my thinking. Remember, Walter teaches this in *Dealing with the Adversary*. Where one cue ball hits something else and then everybody else hits everybody else, see? “Neither height, nor depth, nor any other creature.” Now, you know that couldn’t be a dog or a cat, any other creature, couldn’t be an amoeba. That’s why context wise, I believe it must be person, any other people, nobody else. Because I’m sure old Betsy the cow is not going to cause me to cop out unless she steps on my toe and then I kick her in the rear or something if that’s copping out, but I don’t think that’s it, see? I’m persuaded that nothing shall be able to separate us from the love of God, see? The love of God which is where? Christ Jesus our Lord and Christ made this love available. Therefore, the only place that we can possibly have any failure is in not being persuaded. Now, a man could say he’s persuaded but if he isn’t producing it, you know, the positive results.

Romans 8:37:

Nay, in all these things we are more than conquerors...

If we're not more than conquerors, than we're not what? Persuaded. To be persuaded is to be convinced beyond a shadow of a doubt. Now, that will fit with all the rest of the Word, you know, nothing impossible to him that does, what? Believeth, see all of that, put it together. Did I miss a "how" someplace between in verse 33? What's the how? The how of 33 must be the how of 34, that's right, tying it together with God and Jesus Christ. That's good, same how on question 33 and question 34. Now isn't this interesting how you have question, answer and then how. Now, just look at what you can do with that in a teaching sometime. You can build Ephesians 6, you can build Colossians 2:10, what's that again. You can use that you can find other in the scriptures and you can tie four, five or six, seven other verses in to this. And that's how this great section closes.

It is interesting how he begins in the closing out of this about talking about laying anything to the charge of God's elect or condemnation. See, that's where it starts. If you're not fully persuaded then there will be things come up in your life you'll be condemned about and you'll condemn yourself. If you're not fully persuaded then tribulation comes along. And when I think of tribulation I think of the gospels, you know, where they copped out because of the cares of this world or something. Or if you're not fully persuaded a little distress gets a little tough out on that field and you say shoot, what's the use of it. See? Or a little bit of persecution. Somebody will write a nasty article about you. You're out there and they'll say you're a big counterfeit, see? Yeah. Famine, nakedness, peril, sword; then he turns around and says: Nay, in all these things we are more than conquerors. In all of those things we're more than conquerors and then he gives you the great wrap up in 38 and following: that we're conquerors directly over spirits. Spirits cause the background of tribulation, distress, persecution, famine, nakedness, peril and sword; like, you know, cue balls and the rest of them caused through other things in our environment, but even direct spirit attacks. And wraps it all up in verse 39, he says: nor height, nor depth nor any other person. It doesn't make a difference who, what, if it's a devil spirit, direct attack, or if the devil spirits possess someone, or if it comes through indirect means. It doesn't make any difference if you're persuaded. And persuasion is of believing. It's a head trip, a convinced knowledgeable trip in your head that you have made a personal decision because of the accuracy in God's Word in Christ Jesus.

Remember what it said? What the law of sin and death could not do, God did. This law of sin and death, you and I are still not freed from its presence or its influence. But we are freed now from its condemnation, got it? We are not yet freed from the presence and influence of the law of sin and death, but we are freed from its condemnation now. And our freedom from the dominion and condemnation of sin, this law of sin and death; our freedom from the dominion and condemnation does not imply sinless perfection in the senses realm, in the flesh. We live in the power of the resurrection, and we live with the power of the resurrection but not yet in its actuality. We live in the power of the resurrection; everything this resurrection accomplished for us, we live in the power of it but not in its actuality because we are still surrounded with, what? Law of sin and death, spirits, people that are pushed into places by spirits, this kind of thing. But kids, even though we are not freed from the presence or the influence of sin and the law of sin and death, man, just to have no condemnation now, is simply fantastic. This does not court

sinfulness, it just makes a plain statement of truth. That's why the ninth, the tenth, and the eleventh chapter of Romans now, immediately follow upon this great conclusion of chapter eight.

If the ninth, tenth, and eleventh chapter of Romans were at any other place in the Bible, there wouldn't be any man that would know what to do with them. They would be totally out of order. Because now, in the ninth, tenth, and eleventh, he's going to go back to Israel and back to the Gentiles. And handle Israel as Israel, and Gentiles as Gentiles, and show how God is in all history. And it's all built up, all put together here in the first eight chapters of Romans. Now, he can handle Israel, now he can handle Gentiles, in the ninth, tenth, and eleventh chapter. And in the twelfth chapter he can begin with what he does: Beseech you brethren by the meekness of God that you present your bodies a living sacrifice and so forth. That's why this ninth, tenth, and eleventh chapter just sit in there, like how a yolk floats inside of an egg, how the eyeball floats inside of the eye or something. Like jelly inside of it. Or maybe it's like seven different flavors [of] Jello, it just bounces around in there. Nine, ten and eleven, we'll begin with verse 1.

Romans 9:1:

I say the truth in Christ, I lie not, my conscience also bearing me witness...

And remember, conscience is nothing but habit pattern, formed by your believing or by teaching which equals believing. The least common denominator believing, you believe what you have been taught, right?

Romans 9:1 (continued):

...bearing me witness with [*pneuma hagion*.]

You see, his witness was with holy spirit – *pneuma hagion*. Operations of manifestations, the proof, but also in a larger sense here in Romans, the revelation. Word of knowledge and word of wisdom, whereby God gave him the word, the truth, that which was to be written. And I think I told you once where it says the spirit shall lead us into all truth. The all truth is the revelation; you know, that's given to Paul and John which is in the Word. It's all here, that's the all truth. The only variation of that would be a specific within the total framework. Like, God's will to heal but you need revelation regarding a particular need of that individual. That's the only way spirit could lead beyond the Word or in alignment and harmony with the Word but beyond the specific revelation. The all truth is the Word of God after the day of Pentecost when the revelation was made to Paul and some of the other men of God who wrote the Word.

Romans 9:2:

...I have great heaviness and continual [burden or] sorrow...

You know, he really felt bad about Israel, why? Same as let's say you got a brother or sister or father or mother or somebody close to you, and they just will not hear God's Word, you feel badly. That's the sorrow. Verse 3, from the word "for" until after the word "Christ" [For I could wish that myself were accursed from Christ...] is a parenthesis.

Romans 9:2b, 3:

...continual sorrow in my heart...

for my brethren, my kinsmen according to the flesh:

Who are, what? Israelites. You with me in the Word? Now, you know verse 3, I think it's Bullinger or somebody translates it, and I think it's right, "for I used to wish". Now, Walter this got something to do with the tenses that are used here, perfect, imperfect or something? Does Bullinger say anything in his Bible? What does he say? Oh, he puts it in a figure of speech. Read me the figure. Oh, what a minute read me the word, what's the figure? I know what it is, I can't think of it. "Recollection" is the word. What do you think we ought to do with it, Walter? There's a lot of difference between saying "for I could wish that myself were accursed from Christ" or "I used to wish." You know, that you used to wish does not mean that you still wouldn't have the desire at the present time, would it? I used to love Walter Cummins, would not mean that I no longer, do not love him. You know, he couldn't have done first part of verse 3 before he became a Christian, right? Okay, now when he became a Christian, then he felt this way toward his brethren Israelites. "For I used to wish that myself were accursed" – I personally would have been glad to have been separated from Christ if Israel would have believed the Word, is what I think he's saying. And I think he was saying that or writing this by revelation, same as I feel we do the same thing, if you knew that let's say the whole community of Cincinnati would come to the Lord, I think I would be glad to lay down my life. I would be glad for that. I think this is what he's saying. Called it a recollection, a figure of recollection he calls that? I don't know if you need a figure there, Donna? Look it up in Bullinger and let's see what it means. What is that? (Better be remembering it when I get – June.) I did? What does that figure mean?

[Donna:] It's one of the kinds of parenthesis.

Different kind of parenthesis used in the Bible. That's one of them. You know that chapter 8 a little while ago, where was I? Yeah, that 28 of 8, you know, it's interesting. I was going to give it to you but forgot it.

Romans 8:28:

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

One translation reads: And we know God himself cooperates with those who love God. I think that's sort of good. If you love God naturally he'd cooperate. I mean He's God. And we know God Himself cooperates with those who love God. And in 34 of 8 there, who will be the accuser of God's chosen ones? Will it be God himself? No, He it is who pronounced acquittal. Who will be the judge to condemn? Will it be Christ, he who died and more than that, the right hand? No, it is he who pleads our cause. Makes intercession for us, pleads our cause. I don't think that's as strong as the one we know God himself cooperates, with those who love God. Yes dear? I don't know, it's just one of the varied readings. I guess I could find out, but I don't know. Okay back to chapter 9.

Romans 9:4-6:

Who are Israelites; to whom...the adoption, and the glory, and the covenants, and the giving of the law,...the service *of God*, and the promises;

Whose...the fathers, and of whom as concerning the flesh Christ *came* [that's alright, Christ the Messiah came], who is over all, God blessed forever. Amen.

Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

One of the texts reads there “all children of God” for they are not all children of God who are of Israel. You see, in verse 6: Not as though the word of God hath taken none effect – the Word of God was still in effect but people by their believing, nullified it. They nullified the effectuality of that word do you understand? This is a great statement when the British Israel group and all of that and this is one of the things, that you see, that I understand the fellow on the Pasadena coast, yeah teaches British-Israelism, that all of the believers are of Israel bloodline. I don’t know, I just know what the Word teaches here among other things that the adoption, the glory, the covenants, the giving of the law, the different services to God, the promises, Christ, all of these were made to Israel. But not all are Israel which are of Israel because bloodline does not guarantee believing. You know, I see this covered in the New Testament, “elsewhere your children unclean but now are they holy.” The bloodline does something for you to the point of believing and then believing takes prerequisite. Like a child of a Christian parent is holy until it reaches that age of accountability where itself has to accept the Lord Jesus Christ to be born again, remember? Verse 7:

Romans 9:7, 8:

Neither, because they are [of] the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise [the believing, you know] are counted for the [what?] seed.

But in Isaac shall thy seed be called – in Isaac shall thy seed be called. Another reading of that is: God’s call shall be for your descendants in the line of Isaac. I think that’s a good rendition, God’s call shall be for your descendants in the line of Isaac. You see, the verse 7 in King James, leaves it very difficult, “But in Isaac shall thy seed be called,” implying grammatically that it’s not called in Abraham. But it is called in believing, believing of Abraham, it was accounted unto him for what? {Righteousness.} Therefore, “Isaac” can not be the first word started because it’s all in believing, right? “Isaac shall thy seed be called” deals with in Isaac the believer, you know, the seed of Isaac, the believer, the one who believed. We’re going to see it as we go further in here of the two twins, you know. That’s why that translation, “God’s call shall be for your descendants in the line of Isaac.” If you remember the story, remember who gave birth to Ishmael? Who is she the wife of? Therefore, it’s just a restatement of these truths, understand, Old Testament? It’s not in the children that Abraham fathered, you know, but it’s in the children that he fathered who were believers. Yes, Tim? [CROSSTALK]

If you remember that stuff, this will all come up here in Romans. I believe that you ought to put that translation in verse 7 when you have time in your Bible, I think it will help you as you get involved, where people will ask you to explain the verse. Well, it seems to me to become very simple if we read “God’s call shall be for your descendants in the line of Isaac.” What do you think of that Walter? We know it’s true from the Old Testament, right? It didn’t come down through Ishmael. It came down through Isaac. Okay?

Romans 9:8:

That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

For this is the word of promise. The children of promise, the children of believing, understand? He really didn't have to believe for Ishmael, all he had to do was have intercourse. But God said he would give him a seed of Sarah, right? Sarah didn't have any, so he had to do, what? Believe, believe, believe, believe, believe! Sarah shall have a son. [Verse] 10:

Romans 9:10, 12:

And not only...; but when Rebecca also had conceived by one,...by our father Isaac;

It was said unto her, The elder shall serve the younger.

The greater shall serve the lesser is in the center margin of some of your Bibles, you see it? What was it I discussed with someone or other about these twins? [INAUDIBLE RESPONSES] In other as far as conception was concerned, I taught there's a possibility that Jacob was a full fledged nine month baby, while Esau was an eight or seven months baby. And yet, Esau was born first, but he was the younger of the two, wasn't he? I don't know how that fits with verse 12, do you? [INAUDIBLE RESPONSES] I don't know. Verse 13.

Romans 9:13:

As it is written, Jacob have I loved, but Esau have I hated.

Jacob, God loved because he believed. Esau, he couldn't love because he did not, what?

[Students:] Believe.

Romans 9:14:

What shall we say then? *Is there* unrighteousness with God?...

Boy, they'll say the same thing to you; they will say how come so and so, and so and so. You see, if you understand believing, I don't think you have a problem with it. But if you don't understand believing, then you have to go the Calvinist way where he picks up one and sends it to hell and picks up another and sends it to heaven.

Romans 9:14b-16:

...God forbid.

[Verse 15] For He saith to Moses, I will have mercy on whom I will have [what?] mercy [because of their, what? believing], and I will have compassion on whom I will have compassion [because of their believing or non-believing].

So then *it is* not of him that willeth, nor of him that runneth, but of God who sheweth [what?] mercy [verse 16].

Thus it does not depend on man's will or effort, but on God's mercy. Man's will or man's effort. Man's believing? Yes.

Romans 9:17:

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

“I have raised thee up” is with the same permissive will that every child comes. Permissive will of God.

Romans 9:18:

Therefore hath he mercy on whom he will..., and whom he will he hardeneth.

Because of their, what?

[Students:] Believing.

See, it's the only way it will fit, kids. And this believing fits all the way through the Word, that's why I know we're right.

Romans 9:19:

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

You will say then why does God blame a man? For who can resist His will? God does not technically blame the man. In practice, yes, because a man's, what? Because they have resisted His Word and having resisted His Word, they resisted His will. But not the will to deal justly. And then he says in verse 20:

Romans 9:20:

...O man, who art thou that repliest [or answereth or want to have a good dispute with]...God? Shall the thing formed say to him that formed..., Why hast thou made me thus?

And that's exactly what they are saying many times. Verse 21, is a beautiful illustration.

Romans 9:21 (KJV):

Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto [less honor]?

A nice translation in here:

Romans 9:21 (New English Bible):

Is he not free to make out of the same lump two vessels, one to be treasured, the other for common use?

I want to tell you a little of what I know about this stuff. There is a lot in genetics that we have never unearthed that will be of great interest. I first got onto this years and years ago when I saw possession in lines or family lines. You know, like the seventh child born with a veil over his face, this kind of stuff. I've traced all of that. It's like, I guess, genetically your mother had twins, you most likely wont have any but it will show up in

the next generation. I've seen this carried through in this devil spirit world of people where we live. Here was a person who was so totally possessed, then the children were mediocly (is that a good word?) possessed but the next generation again had it heavy. You trace that in [the] Old Testament, honey, like from Nimrod, then the next generation, then the next one, see it there. When I've also seen believing like this. Remember I told you once, that what you are is what your grandma was or grandpa? If I were to look back, I'd go back to that generation. There I'm skipping your dad and mom and moving into you, right? Going back to that third trip again, but I don't know how much of it is genetically built or how much is environmentally built. I think both have great factors involved. There is a potential genetically for weaknesses to devil spirits as they're passed along. But on the other hand, there is genetically a strong point also for believers as it's passed along. Verse 22:

Romans 9:22:

What if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

You see, he is still using the illustration of 21 and relating it to Israel as believers or non-believers so that verse 23 he might make known the riches of his glory. And you've got to remember the riches of his glory when you get to Ephesians, remember? Because here it really sets what the riches of the glory is to the believers:

Romans 9:23:

...on the vessels of mercy [or grace], which he hath afore prepared unto glory,

Because he knew they would do, what? Believe, see it?

Romans 9:24:

Even us, whom he hath called, [now look at this:] not of...Jews only, but also of...Gentiles?

Now it's the first time they're mentioned. Because in verse 4, he talks about kinsmen Israel, right? Now, he goes to Gentiles, and you'll see this whole believing principle wrapped up.

Romans 9:25-27:

As he saith also in [Hosea], I will call them my people, which were not my people; and her beloved, which was not beloved.

And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of [what?] the living God.

[Isaiah] also crieth concerning Israel,...

Here we've dropped from Jews and Gentiles. Not of the Judeans but also the Gentiles, back to Israel. I do not know why he hit the Judeans in 24 and the Gentiles and goes back to Israel in 27.

Romans 9:27b:

...Though the number of the children of Israel be as the sand of the sea, [only a what?] remnant shall be saved:

Why? Believing, see? He promised Abraham, and stuff, that their seed would be like sands of, what? But only a remnant, only those who believed were the true seed. So seed is used regarding physical birth; it's used regarding believing.

Romans 9:28:

For he will finish the work,...cut *it* short in righteousness: because a short work will the Lord make upon the earth.

Romans 9:28 (New English):

For the Lord's sentence on the land will be summary and final'; as also he said previously,...

Yeah, though the Israelites be countless as the sand it is but a remnant that shall be saved. For the Lord's sentence on the land will be summary and final – that's good.

Romans 9:29-32:

And as Isaiah said before, Except the Lord of Sabaoth had left us a seed [believing], we had been as Sodom, and been made like unto Gomorrha.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness,...the righteousness which is of believing.

But Israel, which followed after the law of [what?] righteousness, hath not attained to the law of righteousness.

Wherefore? Because...not by [what?]...

See it set?

Romans 9:32 (continued):

...but as it were by the works of the law. [Here it is:] For they stumbled at that stumblingstone;

And that stumbling stone is Christ Jesus. They did not see his day, they did not see the promises, understand? They saw the law all right, but they didn't believe.

Romans 9:33:

As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be [what?] ashamed.

Isn't that good? That translation in the Amplified is what? Do you got it written in there, all of you? I think Dotsy gave that once in some women's trip when I first put it down. We had worked it out, I think it's Amplified [that] has that. Whosoever believeth shall not be "disappointed in his expectation" [Amplified].

Romans 10:1:

Brethren, my heart's desire and prayer to God for Israel is, that they might be [what?] saved.

And literally that means that they might believe. That's the only way they're going to get saved.

Romans 10:2:

For I bear them record that they have a zeal of God,...

They were religious but not according to, what? The accuracy of the Word which would have required what? See it?

Romans 10:3a:

For they being ignorant of God's righteousness,...

Ignorant because they didn't accept it. They knew it; it was written in the law. They knew that; they weren't stupid to that. But they were ignorant because they didn't believe.

Romans 10:3:

For they being ignorant [is lack of believing] of God's righteousness, and going about to establish their own [what?] righteousness, have not submitted themselves unto the righteousness of [who?] God.

See that? And the righteousness of God is in Christ Jesus by believing. Now he's beginning to pick up in here, you know. God in history, I told you, for Israel, for the Gentiles, and we're still doing the same things. You'll see justification, righteousness, all of this, that we covered in the first eight chapters. And there that great fourth verse.

Romans 10:4 (KJV):

For Christ is the end of the law for righteousness to everyone that [what?] believeth.

Yeah and he has to go back here to the end of the Law, because Israel had these oracles, we had this earlier. You know, covenants, all of that, I forget what verse. Right, way back there, 4 and 5, and then the law of righteousness in verse 31 or 30 or wherever it was. Now, Christ is the end of the law for righteousness to everyone that does one thing what? Here's another translation of that: Christ is the end of the law, as the way to righteousness, for everyone who has believing. Put that one down.

Romans 10:4 (not KJV):

Christ is the end of the law, the way of righteousness, for everyone who has believing.

(Donna remind me what I said tomorrow.) Verse 5: For Moses describes – by the way if you have trouble with “eth” then put an “S” there. People will never know it and it's still accurate in your usage of it.

Romans 10:5-8:

For Moses [describes] the righteousness which is of the law, That the man [who] doeth those things shall live by them.

But the righteousness which is [out of believing] speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down...:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee,...in thy mouth,...[even] in thy heart: that is, the word of [believing,] which we preach;

And here it is, “that,” here’s the word of believing; the word of believing.

Romans 10:9-11:

That if thou shalt confess with thy mouth the Lord Jesus,...shalt believe in thine heart that God hath raised him from the dead, thou shalt be [what?] saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed, [disappointed in his expectation again.]

Now people, if those words were at any other place, you couldn’t put the Word together. See what he’s done in the first eight chapters? Then what he’s done in nine and ten for Jew and Gentile, Israel? I know why he used Jew there because Judean by religion including Israel, I know this now. You see why he puts Israel and Gentiles together and then all at once when he has all of this set, God puts the word in there. Develop believing all the way through, now he handles the new birth. If thou shalt confess with, thou shalt be, what? And verse 11 simply put it into a vice, you know a vice with two jaws. God’s screwing you tight in between. See? The word of believing of verse 8 and believing of verse 11 are those two, what do you call them jaws in a vice? I think they are called jaws, aren’t they Wierwille? See? The two jaws and in between those two believing, he sets: confess with your mouth, heart, man believeth, and with the mouth confession is made unto salvation. And then we shall not be disappointed in our expectation. Which ties right up “for I am persuaded” of 8. See, how all of this stuff builds and ties? Now, we’re ready for verse 12:

Romans 10:12:

For there is no difference between the [Judean by religion] and the Greek: for the same Lord over all is rich unto all that call upon him.

How? By believing.

Romans 10:13:

For whosoever shall call upon the name of the Lord shall be saved.

Must be related back to verse 11, which in turn must be related back to verse 8.

Shall come to pass, whosoever shall call on the name of the Lord shall be saved. (Really great, in Acts 2.)

Romans 10:14, 15a:

How then [how then] shall they call on him [You see the call is related to believing.] in whom they have not [what?] believed?...how shall they believe in him of whom they have not heard?...how shall they hear without a preacher?

And how shall they preach except they be [what?] sent...

Now a man could preach, and you can call him reverend so and so, preacher man so and so. But the truth of a man of God, the preaching has to be within the context of this chapter. Now, class if that's true there are very few preachers that are sent. A lot of preachers may be ordained and all the rest of them but very few that are sent. And I imagine that word sent is *apostolos* or something. See?

Romans 10:15:

And how shall they preach, except they be [what?] sent? as it is written, How beautiful are the feet of them that preach the gospel of [what?] peace,...

And do you know why it's the gospel of peace? Because he is the prince of peace, he lives within you. Then you have what? Peace, new birth.

Romans 10:15 (continued):

...and bring glad tidings of good things!

Glad tidings, gospel, good news, of good things, good things, what? Justification, redemption, sanctification, all those wonderful, wonderful truths; that's a preacher.

Romans 10:16:

But they have not all obeyed the gospel. [To obey, again, is to believe.] For [Isaiah] saith, Lord, who hath believed our report [our preaching]?

So then, where do you go with this, Walter? I think we have to go with that faith of Jesus Christ in 17. Because, we're still relating to "calling upon the name of the Lord, shall be saved." That's the whole trip, believe to be saved.

Romans 10:18-21:

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people,...by a foolish nation I will anger you [you know, Gentiles].

But Isaiah is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. [Gentiles.]

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and [a lousy bunch of birds] gainsaying people.

Isn't that something? Sometimes those who have the most appreciate it the least and they lose the benefit because somebody else who does not have nearly that potential steps in. I've seen this happen many times in our ministry. People with great potential to be leaders then cop out. Somebody else with a lot less potential just faithfully keeps running away and gets the job accomplished, just like Israel.

Romans 11:1-5:

I say then, Hath God cast away his people? [Oh no.] For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

God hath not cast away his people which he [what?] foreknew. [There you are

again back to that believing – God knew.] Know ye not what the scripture saith of [Elijah]? How he maketh intercession to God against Israel [talk to God about Israel] saying,

Lord, they have killed thy prophets, [dug] down thine altars [you know, tore them up]; and I am left alone, and they seek my life.

But what saith the answer of God unto him? I have [spared] reserved to myself seven thousand men, who have not bowed the knee to...Baal.

Even so then at this present time also there is a remnant according to the election of grace.

And the election of grace is believing, and when they believe they get that Romans 10:9, 10 not to be ashamed in our expectation.

Romans 11:6, 7:

And if by grace, then *is it* no more of [what?] works: otherwise grace is no more grace. But if *it be* of works, then it is no more grace: otherwise work is no more work.

What then? Israel hath not obtained that which he seeketh for [by the law];...

Israel didn't get it by the law, remember what we read about there then a little while ago?

Romans 11:7b:

But the election [Israel by believing] hath obtained it, and the rest were [hardened] blinded [couldn't see.]

Because they refused to do one thing, believe. Therefore it say:

Romans 11:8:

(According as it is written, God hath given them [permitted them]...spirit of [stupor] slumber,...

You see, when people quite believing the truth of God's Word then devil spirits are free to do, what? Takeover and they just rack and ruin.

Romans 11:8 (continued):

Eyes that they should not [what?] see,...ears...they [can't what?] hear;) [even] unto this day.

Now, you say well you could take a devil spirit out? Yes you could, but do you have revelation to do it? That's the key. You don't have the revelation to do it, you don't do what? That's right, you leave them in there. That's why people today can't see, eyes to see and ears can't hear. Take the clarity of one God. Why can't they see? Why can't they hear? Devil spirits control. Maybe it isn't possession, but it's sure one ball hitting another one.

Romans 11:9:

And David saith, Let their [food] be made a snare, and a trap, and a stumblingblock, and a recompence....:

What are they eating on? Unbelief. Unbelief then generates devil operation.

Romans 11:10, 11:

Let their eyes be darkened, that they may not see, and bow down their back away.

I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall [because they refused to believe] salvation *is come* [to whom?] unto the Gentiles [right], for to provoke them [Israel] to [what?] jealousy.

Now through the fall of their lack of believing it came open to the Gentiles and if that's true, then we are not Israel bloodline, unless Gentiles are Israel bloodline. Then I got problems. For to provoke them to jealousy:

Romans 11:12, 13:

Now if the fall [due to lack of believing, unbelief] of them [Israel], *be* [to] the riches of the world [that the Gentiles got it], and the diminishing [or loss] of them the riches of the Gentiles; how much more their [the what?] fullness [of the remnant of Israel when they believe]?

For I speak to you Gentiles, inasmuch as I am the sent one to the Gentiles, am an apostle of the Gentiles,...

Why is he an apostle to the Gentiles? Because they do one thing. What? {Believe.} Israel refused to believe, so here were other believers. You got the same thing. Let me put it to you in color, black and white for instance. If you got a black person over here that believes in a white person that wouldn't believe, what would you do? Why sure. All right, I'll put Israel and the Gentiles like that you got the same thing. That's why he went to the Gentiles. Because they believed.

Romans 11:13 (continued):

...I magnify mine office:

He magnifies his responsibility, his office, his calling as an apostle. One sent, a ministry.

Romans 11:14:

If by any means I may provoke to emulation...my flesh, and might save some of them.

In other words, he lifts up his ministry, that if there's any Israel people out there, according to the flesh who want to believe God's Word, they too can, what? Stand, might save some of them.

Romans 11:15-22:

For if the casting away [of Israel because of their unbelief] be the reconciling of the world, [Gentiles] what *shall* the receiving *of them be*, but life from the dead?

For if the first fruit *be* holy, the lump is also *holy*: and if the root *be* holy, so *are* the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert

grafted in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root [that what?] thee.

Thou wilt say then, The branches were broken off, that I might be grafted in.

Well; because of [what? There it is again.] unbelief they were broken off, and thou standest by [believing]. Be not highminded, but [have reverence, respect:]

For if God spared not the natural branches [Israel], *take heed* lest he also spare not thee [Gentiles].

Behold therefore the goodness and severity of God: on them [Israel] which fell, severity; but toward thee [Gentiles], goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

And the goodness of God to the believer is Romans 10:9, 10: salvation.

Romans 11:23-25:

And they also, if they abide not still in unbelief, shall be [what?] grafted in: for God is able to graft them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural..., be grafted into their own olive tree?

For I would not, brethren, that ye should be ignorant of this [what? There it is:] mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, because of the lack of their [what?] believing, until the fullness of the Gentiles be [what?] come in.

And that's the gathering together.

Romans 11:26-28:

And so all Israel [without any distinction] shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from [what?] Jacob:

For this *is* my covenant unto them, when I shall take away their sins.

As concerning the gospel, *they are* enemies for your sakes:...

It blessed the Gentiles because they no longer had to become proselytes, they could come directly, you understand? The covenants were originally given to who? {Israel.} Amen.

Romans 11:28 (continued):

...but as touching the election, *they are* beloved for the father's sakes.

Because God knows that of their believing and what they will ultimately do when they hear it again. Why?

Romans 11:29:

For the gifts and [the] calling of God *are* without repentance.

God does not repent Himself, that He did something: The gifts and the calling of God are without repentance. God honors that believing, He absolutely honors that believing. And the gifts and the calling are without repentance, you know, you got to get it when you believe.

Romans 11:30:

For as ye in times past have not [obeyed God] believed God, yet have now obtained mercy through their unbelief:

Grace and mercy directly, the Gentiles.

Romans 11:31-33:

Even so have these also now not believed, that through your mercy they also may obtain mercy [may obtain mercy also].

For God hath concluded them all in unbelief, that he might have mercy upon all.

O the depth of the riches both of the wisdom and [the] knowledge of [who?] God!
How unsearchable [incomprehensible] *are* his judgments, and his ways
[untraceable or untrackable]!

Isn't that thirty-third a great conclusion? Of these three great chapters?

Romans 11:34-36:

For who hath known the mind of the Lord? or who hath been his counsellor?

Or who hath first given to him, and it shall be recompensed unto him again?

...of him, and through him, and to him,...all things: to whom *be* glory forever [and ever]. Amen.

That's it. Now, the rest of things in the book of Romans now, are just putting the icing on top of the cake, that's all. He's laid the layers all down. In the first great eight chapters he handled sin and sins, the whole trip. Then now he handles how God is working and will work in the future in history with both Israel and the Gentiles. Now chapter 12 then begins:

Romans 12:1:

I beseech you therefore, brethren, by the mercies of God,...present [yourselves]...

That's where we'll go tomorrow night maybe.

Lesson 14

Romans 12, 13, 14

As we close the eleventh chapter:

Romans 11:36:

For of him, and through him, and to him, are all things: to whom be glory forever. Amen.

That settles all of that greatness of those three chapters. Now, we get into the practical application. The practical application of all of the great truths of Romans. And he says: I beseech you. And to beseech is like begging people. You know, man I just beg you to do so and so. It's a "beseech you therefore, brethren."

Romans 12:1:

...by the mercies [or because of the mercies] of God, that ye present your bodies [yourself] a living sacrifice, holy, acceptable unto God, which is your reasonable [or religious] service.

After all of this that you have learned in the first eleven chapters of Romans, honestly, what should a Christian be doing? They should present their bodies a living sacrifice, not a dead one, but a living one. A living what? Sacrifice, that means you lay yourself on the line. Remember, we become broken bread until they learn to break their own bread. We let them walk on our feet until they learn to walk on their own feet. You got to be able to take it when you're out on the field, right. This business of copping out, this is an easy place to live here at International. This is duck soup living here. And if you think the pressure is tough here. Lord, you ought to just come to me and say I don't think I got the ability to stand the Corps. Then you ought to go home. No disgrace going home. You can carpenter, you can wash dishes, you can do a lot of things. But if you're going to be a leader in the Way Ministry and hold forth the greatness of God's Word as a leader in that ministry, and by the way there's no requirement that after you finish the Corps you have to be a branch leader or a limb leader. No requirement that you have to go full time, that's right. We'll keep that record straight too. Sure, I think you're qualified and you ought to want to, but if you don't want to, you don't have to. You can go back any place you want to, get a job, do anything you want to do. Doesn't say in the rules and regulation of the ballgame that you have to. It says that you will be equipped to go anywhere. I think that's what it says Craig Martindale? What's that [Corps Principle] point number 5?

[Students:] Go forth as leaders and workers in areas of concern, interest, and need.

Right, if you want to. It's an objective, that's right. Doesn't mean that just because you get in the Corps you **have** to but that's the objective that you're capable of doing. But you can't do it unless your body is a living sacrifice. You've got to be able to drive yourself to that point. See? That's the least we can do.

Romans 12:2:

And be not conformed to this world:...

That doesn't mean you hate the world you live in. It just says you don't let that stupid world dog you. You're not controlled by the world situations or by what people think. You're transformed by the renewing of your mind.

Romans 12:2 (continued):

...transformed by the renewing of the mind, that ye may prove [by the renewing of the mind, not being conformed to this world, that you may prove] what *is* that good, and acceptable, and [the] perfect, will of [what?] God.

That's what we got to prove. We know it from Romans chapter 1-11. Now he says our religious service to God is that we're not conformed to this world. About every Christian you'll ever run into is always conformed to this world. He's conditioned by what the world says, he'll operate according to what the world says. He'll play his spiritual politics according to what the world says. We don't. We're transformed by the renewing of the mind. And live in this world and live right on top of it. In the midst of hell, we'll have a barrel of fun. That's right. You've got to get that way! That doesn't mean you're not going to have moments when you're going to suffer persecution. Because some place in the Word it says if you're going to walk, you have a few. But is it going to cop you out? You know how long you're going to dwell on that? Just long enough to raise hell about it and tell the devil where the problems all are and you're tired of it and then you're going to be over it. That's right. You noticed how sick I was regarding some situation the Way Ministry Sunday night when I start teaching? You know how long it lasted? Just till I got it out and told the people I had made up my mind God's word stands and that was it. By that time I had forgotten about it, come hell or high water it didn't bother me one lousy bit. Because we're transformed by the renewing of the mind and then we're able to prove, prove what is good and acceptable and the perfect will of God. We've got to prove what is good, perfect and acceptable will of God, we've got to do it. And you don't wait on your friends to help you do it. You do it by the power of God in you. You get your people's cooperation, wonderful, if you get, praise the Lord. If you don't you still do what? Hold it forth.

Romans 12:3:

For I say, through the grace given unto me, to every man that is among you,...to think soberly,...

To think soberly – that means to think straight. To think soberly is to think with a logical mind. You know, logical. Think soberly

Romans 12:3 (continued):

...think soberly, according as God hath dealt to every man the measure of faith.

And the measure of faith is the faith of Jesus Christ. That's what he's dealt to every man. "Not to think more highly than he ought to think," in essence means don't think crooked junk. Think right on. See, they use this phrase to cut you down. They'll say look, how can you be so right? I've listened to that a million times: Wierwille, how can you be so right and everyone else be so wrong? Don't ask me that stupid question, ask them. That's right. Right, ask them, don't ask me. All we're doing is reading the Word. You'll see

it again, Sunday morning when you're all going to listen to television and radio (don't let me forget that to sign all of this Craig), that's right, from bright and early and if that don't turn you on Sunday mornings, it's the birthday of the church people. The time for which the new birth came and you just watch them handle that stuff. Suppose they say to you "Well, Terry, how come you're so right and everybody else is so wrong?" You say, "Well, you figure it out, don't bother me with it." That's the kind of stuff the world will understand but happens ordinarily they'll say, "Honey watch out, you've gone flat on your nose because you're proud." That false pride when you wrongly divide the Word is killing. It is not pride when you're telling the truth of God's Word, that's the truth of God's Word. Pride is pride; soup is soup. There is no pride in the truth of God's Word, that's the truth of it. And I want to tell you, I'm real proud of the fact that I can tell the truth. If that's what pride is, yes sir. But it isn't the kind they're talking about, because that kind of pride will never let you down. I think we need to get some pride in the fact that we're Christian and that Word of God is the Word of God. You bet your life. But they rest this thing out of its context in a lack of understanding. And they get to say, "Well, now, don't think more highly of yourself than you ought to think, because if you do, you'll go flat on your snozzle (or something)." Well so what if you went on your snozzle, you get up and walk again. They've been on their nose sliding along for centuries, that's why it's all worn off to their eyeballs. See, that's right. They use it to degrade you, the adversary uses it to make you feel badly. Well look, you know where all of that stuff comes from, get the adversary off your back. Get him off your back. Deal with him like Walter teaches in *Dealing with the Adversary*, deal with him. Quote him a few verses. Now, according as God has dealt to every man the measure of faith which is the faith of Jesus Christ. Now, with verse four, he starts showing how this will live efficaciously in different members in the body differently.

Romans 12:4:

For as we have many members in one body [You know, the fingers, the nose, the eyes, the hands, the arms, the legs, many members in one body], and all members have not the same [function, the word "office" is function]:

They don't all have the same function.

Romans 12:5:

So we,...many [believers, born again of God's spirit], are one body in [who?] Christ, and every one members one of [what?] another.

That's right. You got the physical body and the Christian body now, how simple that is. Verse 6:

Romans 12:6, 7:

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of believing;

Or ministry, let us...[minister]: or he that teacheth, [on what?] on teaching;

You see? According to the proportion of, what? {Believing.} Why is it possible for Vince to believe for something that Doug can not believe for, you know as efficaciously, maybe the way he came from the factory (I don't know) genetically, environmentally. What happened to him in kindergarten, high school, college, I don't know. All I know is

that there's a variation in believing among people. One person will believe for something he or she can do. Somebody else will believe for something else, that's how the whole body is put together. See, often think about this when it comes to a consistency in believing, for instance, for deliverance in healing, Dotsy is much more consistent in that than I am. I hit peaks; there's sometimes I just absolutely know that I know that I know. Other times, I play along in the misty flats, that's right. But that little Dotsy, you just listen to her on the phone when people call in, she just lays the Word on them, just consistently. Her believing in that category is at this place. See it? A lot of things. I can go through the Corps. I've known you long enough to know some of these things about you. You see? Terry can not be Mimi. Mimi's got an awful time being like Terry. Matter of fact Mimi has an awful time being like Mimi once in a while. You see, because people are always comparing themselves to somebody else. Well, quit comparing yourself. Walk on the Word that works effectively on your life and build that. You don't have to be like V.P., praise the Lord, and praise God I don't have to be like Joe Colter or Ken or Duke. That's right, because Joe is Joe, Phil is Phil, Terry's Terry, Vince is Vince. But we're all members of what?

[Students:] One body.

That's what he's talking about. You don't compare yourself one to another. The only good piece of work that's ever been done in Romans on translating these verse is in this holy spirit book as far as I know. If I knew any more, we'd tear these out and put new sheets in. For as we have members in one body – this page 192 in *Receiving the Holy Spirit [Today]*, tomorrow morning.

Romans 12:4-8:

For as we have many members in one body, and all members have not the same office [or function]:

So we, *being* many, are one body in Christ, and every member one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophecy* according to the proportion of [believing];

Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching.

Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

It says [*Receiving the Holy Spirit Today*, p. 193]:

The verses just quoted are the same *charismata* spiritual ability given by God to man, becoming *doma* ministries in the church as the believer operates them. Chapter twelve of Romans from verse 4 on gives the operator and believer specific instructions, not only as to the ministries, but also as to the conduct of his own life....According to usage, the following verses in Romans 12 should read:

[Romans 12:6] “You, then, in the Church, having *charismata*, spiritual abilities and functions, differing according to the divine favor or friendly willingness of God that is given you, if it be a ministry of prophecy, keep busy manifesting by prophesying according to the proportion of your believing.”

Romans 12:7, “Or if you have another type of ministry, get busy ministering; Or if your ministry is teaching, get busy teaching; And if you have an exhortation ministry, get busy exhorting.”

Romans 12:8 should now begin: “He that giveth forth in any ministry in the Church let him do it with simplicity; he that has a ruling ministry” [and that we’re going to be in on chapter 13 later], “let him do it with diligence; and he that has a ministry making very adept in mercy, let him do it with cheerfulness.”

All the instructions following these verses are on behavior, which is conduct. How to conduct yourself. Now, there are five ministries: apostles, prophets, evangelists, etc. by grace this way down. But when you serve the body of believers, even though you aren’t an apostle, prophet, evangelist, teacher or pastor, if you were serving the ministry this way, you still would be ministering to the believers, context. These five ministries are ruling ministries in the church. The ministry of service to the body of believers is available and should be carried out by all born again Christians. He who is ministering in mercy, at Mercy Hospital or some place, let him do it with what? Cheerfulness, see? It’s a ministry. Sometimes just holding somebody’s hand or putting your arms around their shoulders and telling them God loves them is a ministry of mercy. Just to say to someone, “Well, God loves you and I do, makes a majority” as a ministry. I think we get stars in our eyes, or idealism or something and we think if we can’t do it that way, then we might as well do nothing, bologna. Verse 9:

Romans 12:9:

Let love be without dissimulation. Abhor that which is evil; [and] cleave to that which is good.

Love in all sincerity. Love in all sincerity without dissimulation means to love in all sincerity. You know, you could love and not be sincere about it. That would be the counterfeit trip, you know, where you just say, “I love you” but you really don’t mean it. If you’re going to tell somebody that you love them, love them, in sincerity, with the love of Christ, understand?

Romans 12:10:

Be kindly affectioned one to another with brotherly love;...

Let love for our brothers have a warmth of mutual affection – have a warmth of mutual affection.

Romans 12:10 (continued):

...in honour preferring one another;

God first, my brother second, myself last. I’m willing to be third. That’s what he’s talking about. And having understood everything that God has made available through the first eleven chapters of Romans, we should have no problem with this. To love God first, to love my brother, my sister in the Lord, no problem. I think I was telling John and Naomi this afternoon. Yes, it was John and Naomi Townsend. From a worldly point of view, you can do a man good ninety-nine times and then you miss it once; they’ll remember the once and forget the ninety-nine. Don’t you be like that. That’s the world trip. You’ll see a lot of

it among Christians. You know, you can just bleed your heart out and then make a mistake once and not even be cognizant of it or do it deliberately, but you did something that they don't think it's right and maybe it wasn't right and man they chuck you. They'll burn you at the stake. They forget the ninety-nine times you dug them up out of the soup. Verse 11:

Romans 12:11:

Not slothful in business;...

What does Bullinger do with that "slothful in business"? What's he do in his center reference? What's he do in his stuff? What's it say? Read that again.

[Student:] Do not delay or waste time in putting forth effort in whatever is your function in serving the Lord.

Read it again. Okay, do not delay or waste time, that's what this is basically all about. Do not delay or waste time (now read the rest) putting forth effort (go on), in putting forth effort in whatever is your function (go on) in serving the Lord. A good business man will apply that principle and he won't be slothful in, what? But it's business of the Lord that is what we're talking about. Don't cop out. Don't blow it. Don't mess it up. This is the conduct; this is how you walk.

Romans 12:12:

Rejoicing in hope [or hope keeps you rejoicing];...

The Hope of the Return of Christ keeps you rejoicing.

Romans 12:12 (continued):

...patient in tribulation [in tribulation stand firm];...

The patience does not mean endure it. It means stand firm. In the midst of persecution or tribulation, what do you do? Stand firm, that's right.

Romans 12:12 (continued):

...continuing instant in prayer;

In other words, continuing to pray. And as I see this thing, this would be basically, prayer in the spirit. You know, you can't be patient in tribulation in the terminology that we use the word "patience." Another words, just endure it, stand it? No, no, no, no – stand firm in that tribulation, declare what the Word of God declares.

Romans 12:13:

Distributing to the necessity of saints;...

Which literally means, to share with God's people. Practicing hospitality, in other words, being hospitable to the saints.

Romans 12:14:

Bless them which persecute you:...

They persecute you and you say "God bless you" and you have blessed them. You see, he was telling us, stand fast in what? In verse 12 there is firm and tribulation. And just say,

“Well, bless you.” People the adversary is going to kick you, no question about it. You determine the direction you’re going to go. That’s right. Most people will cop out over the persecution; they will settle for less. But if you make up your mind that the persecution instead of causing you to default is going to send you a certain direction that will make your head like steel, honey. It will be good for you; won’t hurt you at all. Just make you stronger the next time.

Romans 12:15 (not KJV):

You rejoice with those who rejoice, and weep with them that weep.

You know what that means? Become all things unto all men. If someone’s happy having a happy time, you get happy with them. If someone’s having a memorial service, you get memorial with them. You’ve got to go down to where the people are you have to be with the people. That’s what he’s talking about.

Romans 12:16:

Be of the same mind one toward another...

And that’s a “toughy” – to so renew your mind and put on the mind of Christ, be transformed that you do not treat Vince better than you treat Elaine. Or treat Elaine better than you treat Terry. Or treat Kurt better than you treat Phil, treat Suzie worse than you treat Mimi. No, no, no no – you’ve got to be so transformed by the renewed mind that you have no favorites because everybody is your favorite. No special favorites. And if you haven’t learned anything else in the Corps in two years, you should’ve learned that I just don’t have any special favorites. I know at times some of you think so, but you don’t know it yet. Right, look at my Suzie, I just told her a little while ago what I thought about her getting in here on Monday morning, right? See? Because I think she was wrong she wasn’t in here. But that doesn’t mean I don’t love my Suzie; well, I think she’s the greatest in the world. That’s what I think of all the rest of all of you too, see? You can’t play favorites. And what always happens in the church as I’ve seen it, somebody’s always gotten favorites, you know. Bologna, that’s right. Be ye transformed by the renewing – present yourself a living sacrifice, this is your religious service; you can’t play favorites. Now there may be some people you like to be with better than others. But that still doesn’t mean you’re playing favorites. Be of the same thing. Verse 16:

Romans 12:16 (continued):

...Mind not high things,...

Don’t think how smart you are is what it means.

Romans 12:16 (continued):

...but condescend to men of low estate....

That’s sure a bunch of bologna, see? Fellowship with the humble is what it means. Those who are humble, those who have the type of humility, that’s where you fellowship. Boy, my center reference says be contented with mean things. Is that what yours says, too?

[CROSSTALK]

Romans 12:16 (continued):

...Be not wise in your own conceits.

Don't go around telling how smart you are. Isn't that something? Be of the same mind. Look at the beauty of this conduct, people: our walk, same mind one toward another. Don't mind haughty things, don't go for that stuff. Be with people of humility. Don't act so smart that you're so all wise in your own conceit.

Romans 12:17:

Recompense to no man evil for evil....

In other words, don't sock them in the eyeballs.

Romans 12:17 (continued):

...Provide things honest in the sight of all men.

You see, provide things honest in the sight of all men. We all know what that means. Verse 18:

Romans 12:18:

If it be possible...

And sometimes it's not possible. That's right, it says **if** it's possible. There are just some people who don't want to live at peace with you. Then what are you going to do about it? Be transformed by the renewing of your mind. But if all possible:

Romans 12:18 (continued):

...live peaceably with all men.

Whenever possible, live at peace with them. But if somebody wants to fight you go tell them to join the army or do something. But you can't stop them if they want to be embittered toward you. You can't stop them, but you can bless them. Say, "God bless you." Heap coals of fire on their head, do something. But as much as possible live at peace with, what? Right, but boy if you can't, you better get them out of the fold or you go out some place and do something.

Romans 12:19:

Dearly beloved, avenge not yourselves [don't seek revenge], but *rather* give place unto wrath:

Don't avenge yourself but rather give place unto wrath. In context, the reason you do this is because "vengeance is mine; I will repay, saith the Lord." Let the Lord do the judging of that man or woman's life. Let Him do it. You can quote him the Word but let the Lord do the judging of it. See? Verse 20:

Romans 12:20, 21:

If [your] enemy [is hungry], feed him; if [he's thirsty], give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil,...

Which literally means: don't let evil control you, conquer you.

Romans 12:21 (continued):

...but overcome evil with good.

Use that good to defeat all the evil. This “heaping coals of fire on your head” is that great Orientalism, you know, keeps your head warm. Warms up your head. Boy, isn't this a wonderful chapter? How it sets the conduct of the believer who has had the revelation of the first eleven chapters knowledgeable to him? How the church walks, how the believers walk. Barnabas and Paul as much as lieth in you live, what? {Peaceably.} With all, what? {Men.} They couldn't live peaceably with each other so what did they do? Split. Barnabas took Mark, I think, and Paul took Silas. But that didn't mean they were swearing at each other all week. They just deliberately said look we can't get it together now you go your way, I'll go mine. We'll do the best we can with the Word of God. Later on Barnabas and Paul get back together and Mark and Silas and the rest of them, get them back together, and Timothy, see? As much as possible live peaceably with all men. It's really something. Don't render evil for evil.

Thirteenth chapter of Romans. Here is a chapter that they wrest out of context again, and they relate it back to the government of a country rather than the government of the church. This thirteenth chapter deals with the conduct of where we had gifts earlier in the twelfth chapter of this book of Romans. Here now it goes to a portion of this chapter (at least goes to a portion) of the greatness of the higher powers.

Romans 13:1:

Let every soul be subject unto the higher powers....

These higher powers are powers of rulership and authority in the church as apostles, prophets, evangelists, teachers or pastors.

Romans 13:1 (continued):

For there is no power [what power? The higher power, the powers of rulership, authority] but of God:...

Those ministries are gifts of grace of God.

Romans 13:1 (continued):

...the powers that be are [ordered] ordained, set in order, [apostles, prophets, evangelists, teachers, pastors] of God.

Romans 13:2:

Whosoever therefore resisteth the power [what power? The ordained or the ordered powers the higher powers of God], resisteth the ordinance of God: and they that resist shall [*lambanō* to themselves judgment] receive to themselves [judgment].

This chapter has absolutely nothing to do with the President of the United States or Hitler, or Khrushchev or Tito, or whatever it is. Right. Billy Graham just it did a few months ago, took this thirteenth chapter and said how we were in authority to the President

of the United States. That's a bunch of bologna. Now I'm not denying the power of the President. He can be Commander in Chief, that's okay with me, but that has nothing to do with the thirteenth chapter of Romans. That's the only thing I'm talking about. Sure, he's Commander in Chief, he's President of the United States. And if he walked in here now, I'd stand. So would you. But that still doesn't got anything with the thirteenth chapter of Romans. Now, just because theologians and the rest of these commentaries and the rest of them have erroneously rested out of its context you got to keep the chapter 12 and all of these things working together, else you can't fit this Word. And the Word of God has to fit like a hand in a glove.

Romans 13:3:

For rulers...

What rulers? The higher powers rulers ordained of God. Now if that ruler of God walks according to the chapter 12, remember that, some of the stuff we talked about where you have the same mind one toward another, all of these other things. Is he going to be honest? Is he going to be loving? Is he going to in love prefer one to another, is he going to be charitable, is he going to try to live at peace as much as possible with all men? Definitely, it's wonderful to have these in the church, see? They're not in the church to raise hell. They're not in there to lord it over people. They are there to lift up the body to get the weakest baby strong in believing. That's what they're there for.

Romans 13:3 (continued):

...For rulers [higher powers, ordered by God – rulers] are not a terror to good works, but to [what?]...evil [to the bologna trips]. Wilt thou then not be afraid of the [authority]?...

If you do evil, you ought to be afraid.

Romans 13:3c, 4:

...Do that which is good, and thou shalt have [what?] praise of the same:

For he is the minister of God to thee for good.

I don't know how you can get it plainer.

Romans 13:4 (continued):

...but if thou do that which is evil, be afraid; for he beareth not the sword in vain:...

What sword? The Word of God. Not a Damascus steel trip.

Romans 13:4 (continued):

...for he is the minister of God [the second time in one verse], a revenger to *execute* wrath [or justice] upon him that doeth evil.

He corrects him, he brings him around by the Word.

Romans 13:5 (KJV):

Wherefore ye must needs be subject, not only for wrath [in other words, because you've been evil], but also for conscience sake.

That verse 5, I want to see what New English does with that. What's it do?

Romans 13:5 (New English):

That is why you are obliged to submit. It is an obligation imposed not merely by fear of retribution but by conscience.

I don't understand that either. Look, you're subject unto higher powers not because of the evil, but because of your conscience. Conscience is habit pattern and you have built in your mind the respect for the ministries of apostles, prophets, evangelist, teachers and pastors. That's what it's talking about.

Romans 13:6, 7a:

For for this cause pay ye tribute also: [and that tribute also, should be abundant sharing.] for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues:...

There's a lot of learning that has to go on in the body of believers with respect for the ministries, in the body. But now let's say a man has a ministry in the body and he doesn't operate chapter 12, then there's something wrong with him. Then the elder minister ought to be taking the younger minister and setting him down and say, "Now look man," got it? Do you understand that?

Romans 13:7a:

Render therefore to all their dues:...

In other words, the proper respect, the proper recognition, the needs that they have that they are ministered to by the believers. Then he uses this phrase:

Romans 13:7b, 8a:

...tribute to whom tribute...; custom to whom custom; fear to whom fear [reverence to whom reverence]; honour to whom honour.

Owe no man anything [don't owe anything],...

Because of the abundant sharing you really don't owe anything then to any man. Share abundantly with the ministries. And to do, what? Love one another. Isn't that something? That's the family.

Romans 13:8 (continued):

...love one another; for he that loveth another hath fulfilled the [what?] law.

Right. And that's the law of the spirit of life in Christ Jesus. When it's in operation according to 12 of Romans.

Romans 13:9:

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Look what he did with the law of the spirit of life in Christ Jesus, he covers all of verse 9, all of the Old Testament commandments are all covered and in verse 10:

Romans 13:10:

...worketh no ill to his neighbour: therefore love is the fulfilling of the law.

That's the love of God in the renewed mind in manifestation being transformed by the renewing of your mind. That is a fantastic love. It's love without dissimulation, it's love without bitterness, it's love without any favorites, it's just love. It's the sweetest thing this side of heaven. And that love is not smother love. You know, where you just slobber over somebody. It isn't that kind of thing. It is love at times that has teeth in it. Correction, reproof, instruction in righteousness, had it earlier in here. Verse 11:

Romans 13:11:

...Knowing the time, that now *it is* high time to awake out of sleep:...

Boy, you would like to cry that around the world. They're all asleep at the switch. They act so darned religious and go to church every Easter. Sound asleep, when it comes to the accuracy of the Word and the ministries in the body. Why half of the denominations believe that there aren't any apostles. I'd say 99% don't believe it, that there are any apostles today or prophets. They say there are evangelists Billy Graham, I'm not convinced. That's right.

Romans 13:11 (continued):

...for now *is* our [wholeness] nearer than when we believed.

Boy, he talked about hope, remember that earlier tonight, in the chapter?

Romans 13:12:

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of [what?] light.

Put on the whole armor of God, and that armor is light. That armor is light, it's so bright the devil can't see. Reflects in his eyeballs or something, tremendous.

Romans 13:13 (KJV):

Let us walk [decently and in order], as in the day; not in rioting and drunkenness,...

See, if somebody wants to march on Washington, let them march.

Romans 13:13 (KJV continued):

...not in chambering and wantonness, not in strife and envying.

Verse 13, what does English do with it?

Romans 13:13 (New English):

Let us behave with decency as befits the day: no reveling or drunkenness, no debauchery or vice, no quarrels or jealousies!

That's fair. Now, let us walk honestly as in the day. Why? Because of the light. Let's

walk honestly. Sometimes there's a difference between walking honestly on the Word and walking honestly as to what people think you ought to walk on. First thing you do is walk on the Word and as much as possible try to live peaceably with, what? {All men.} That's it. Now, it tells you in verse 14:

Romans 13:14:

But put ye on the Lord Jesus Christ, and make not [provisions] for the flesh, to *fulfill* the lusts *thereof*.

And lust is a lot more than just having an extra sexual passion at ten after seven. That's right. Lust is a lot more because you can lust after a lot of things besides a man or a woman. Material things in the world, lots of other stuff. And I've taught you lust begins, where need ceases. Put you on the Lord Jesus Christ. And to put it on is in the category the renewed mind that we started out in verse 2, we're to present ourselves a living sacrifice of chapter 12 verse 2, and be transformed by the renewing of our what? {Minds.} And not to be conformed to this world. That doesn't mean you're not going to enjoy living in the world. These people always say, they're in a hurry to die or something for the Return of Christ. I think that's a cop out. I think we're awaiting the Return of Christ but we're enjoying life now, because of the abundance of the Word that dwells within us. If you kids are so tired of living, why don't you commit Harakiri. You're not tired of living. You're just enthused about the privilege of being alive and being in the fight. We know it's a good fight, a lot of fun, that's right. The joy of believing, it says something about some place in the Word. The joy of believing, to be able to conquer, to be more than conquerors, to have a life that's more than abundant, when all about you, everybody else has everything else, then abundance. Boy, it's a real trip. Put you on the Lord Jesus Christ and just don't pay any attention to the lousy flesh trips everybody else is on. Make no provision for that category. Chapter 14:

Romans 14:1:

Him that is in the faith receive ye,...

In other words, if he's born again of God's spirit receive ye. (What's the problem? Sue, Craig, Sunny, what's the problem? [CROSSTALK] Okay.)

Romans 14:1, 2a (not KJV):

Him that is in the faith [the family, the body of believers], receive ye, not to doubtful reasonings [not to argue with].

For one believeth that he may eat everything: another, who is weaker...

And it doesn't mean "weak" in the sense that he hasn't any strength. Another one, who has different ideas:

Romans 14:2b, 3a (not KJV):

...thinks he ought to just eat [what?] herbs.

Let not him that eateth despise him that eateth not;...

Boy this chapter 14, 15, and 16 (and especially this chapter 14), talking about the conduct of the fellow believers, really something. Let's say we're eating what we think is

all organic food. Somebody else comes in he doesn't want to eat organic food....That's not going to make me love him any less, that's right. Because if I didn't apply that principle I'd be outside of the ministry that God's called me to. Because then I wouldn't be walking charitably, lovingly.

Romans 14:3:

Let not him that eateth despise him that [what?] eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

In other words, he's my brother or my sister in the Lord. You see, first things first. I think food is very important. But I think the Word of God is more important than food. Because all of the great organic food in the world is never going to give you eternal life. Spark plugs will still short out. So,

Romans 14:4-6:

Who art thou that judgest another man's servant? to his own master [to God] he standeth or [what?] falleth. Yea, he shall be holden up: for God is able to make him stand [Because, he's born again].

One man esteemeth one day above another: another esteemeth every day....Let every man be fully assured in his own mind.

He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

You see what he's building is that God comes first. In the body of believers God comes first and all of these other things are really secondary. And you don't argue about them.

Romans 14:7, 8:

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: [wherefore] we live therefore, or die, we are [what?] the Lord's.

That's the point. "For to this end," that we be the Lord's – that we're the Lord's.

Romans 14:9:

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and [the] living.

Not the Lord of the dead who are alive now but the Lord of the dead at the time of the resurrection and those who are living now, he's our Lord. Don't you see it?

Romans 14:10-12:

But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the [*bēma* seat of God – that's the text. Christ has no judgment seat, God does].

For it is written, *as* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us shall give [an] account of himself to God.

“Every one of us shall give [an] account of himself to God,” not to my fellow Christian. Every man shall give an account of himself to his master, not to the servant, remember verse 4? And that account that I have to give of myself to God, you have to give of yourself to God. That judgment is a judgment of works. Not unto condemnation but unto rewards. Salvation is to grace, the reward is of merit.

Romans 14:13-18:

Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in *his* brother’s way.

I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth anything to be unclean, to him *it is* [what?] unclean.

But if thy brother be grieved with *thy* meat, now walkest thou not charitably. [Ruin] not him [by] thy meat, for whom Christ died.

Let not then your [freedom] be evil spoken of:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy through [*pneuma hagion*].

For he that in these things serveth Christ *is* [well-pleasing] to God, and approved of men.

Not the men of the unbelievers but the man in the body of believers. I’m going to read all of this and then I’m going to tell you about it.

Romans 14:19-23:

Let us therefore follow after the things which make for [what?] peace, and things wherewith one may edify another.

For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

It is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

Hast thou believing? Have *it* to thyself before [whom?] God. Happy *is* he that condemneth not himself in that thing which he alloweth.

[But] he that doubteth is damned if he eat, because *he eateth* not of faith [or out of believing, he doesn’t eat by believing]: for whatsoever is not of [believing] is [what?] sin.

There it is; that’s a heavy. That’s renewed mind that hardly any Christian has that I’ve seen. It’s really something. First and foremost you never please yourself. You always please the other believer. So let’s say that if I did something. Well, what am I going to do? I want to dance. And my dancing in public would offend Vince Finnegan, and if I knew this, what would I do? I just wouldn’t dance in public. But if I’m in my house and I want to dance, you know what I’m going to do? I’m going to dance my fool head off. And if he

sticks his nose into my house and doesn't like it that's his fault. Because now, he has stepped out of this place over here and come into my domain and in that domain he's supposed to eat what I set before him with thanksgiving. But out in the body of believers, and kids there are many things that you can't do in public that you as a Christian believer can do in your own life in private, because what you do there is your business before God; but boy when you're out in public, it's the business of all of the Body. That's right. Now, you're not being a counterfeit, you're not hiding anything, you're just walking with the wisdom of the Word being transformed by the renewing of the mind. For instance some of you have seen me sit in this auditorium and I sit down and I'll smoke in here. And I'm the only fellow that ever smokes in this place. I would no more think of doing this on a Sunday night that you could shake a stick at, that's right. Everybody understand this, but nobody wants to practice it. You all know it, it's as simple as A, B, C. And every Christian believer has to be able to operate within the confines of his believing. But that believing can not be at the expense of the other bodies of the believers. It said in verse 22:

Romans 14:22:

[If you have believing] Hast thou believing? have it for thyself before [whom?] God. Happy *is* [that believer] that condemneth not himself in [the things] which he [allows himself to do].

But if you're condemned what do you do? Don't do it, simple. Now, this is God's Word. Don't argue with me, argue with God. You know, if people don't like this Word, tell them to argue with God. Let him rewrite the Word, I don't give a hoot. Still God's Word. This is really renewed mind. But you can not operate chapter 14, without 12 and 13. What they do with chapter 14 is wrested it out of its context and say, "I can do what I damn please." To heck you can. Because it would be sin, for if you don't practice 12 and 13, you know, love preferring one another and all the rest of them, then you're just sinning, period. But this renewed mind, walking in the love of God in the renewed mind in manifestation, in the family, is just fantastic. This is why I feel that perhaps the first four verses of chapter 15 should have been right included with chapter 14.

Romans 15:1:

We then that are strong...

Strong in what? Renewed mind, believing. The knowledge of God and His Word.

Romans 15:1 (continued – not KJV):

...should bear the infirmities of those that aren't quite as strong...

They're still our brothers and sisters in the Lord. And you wouldn't cause a brother to stumble or fall or get mad because you do something. Why?

Romans 15:2:

Let every one of us please *his* neighbour for *his* good to edification.

My neighbor, not the unbelieving neighbor but my neighbor in Christ. The one who is next to me, like you kids are my neighbors. You're my fellow brothers and sisters in Christ but we live next to each other occasionally. You live in trailer seven if you're a girl, trailer six if you're a boy. Isn't that how it was with the announcements Charlene? (You're

beautiful.) Why?

Romans 15:3:

For even Christ pleased not [what?] himself;...

Boy, when you're out there working with the people. You don't please yourself you do, what? Please them. When you're back in your own little apartment you please yourself. That's your place, that's your abode. But boy when the ministries and men of God are out there before God's people, it's not a question of V.P. being pleased; it's a question of the people being pleased. With my life, my ministry, my laying out of the Word and so forth.

Romans 15:3b, 4:

As it is written, the reproaches of them that reproached thee fell on me.

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

So, everything is written aforesomes as you and I well know. Before the day of Pentecost and relating to the day of Pentecost all those things are written for our learning. And out of those things you can learn a lot that apply to chapters 12, 13, 14 and 15 as to how you through patience and comfort of the scriptures you have hope of the Christ's Return and everything else that relates to it. Okay that's all I'm going to teach tonight. You want to ask any questions on chapter 13 or 12 of 13? Yes Ken.

[Ken:] In chapter 13 verse 8, I understood you to read that scripture with the context of owing no man, those gift ministries, not owing them that respect but having given it to them. In other words for me to say verse 8 means I shouldn't borrow from the bank would be taking it out of context, right?

Right, right I think it would don't you?

[Ken:] Yes, I would.

Joe?

[Joe:] Verse 4 of Chapter 14: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Is that a context of *bēma* and rewards? And you talked about the judgment seat, you said it was the *bēma* seat. And it reads in verse 10: "the judgment seat of Christ, the *bēma* seat of," would you say that was Christ or God?

God. Does the Aramaic have God there? Where did I get God from, I got it from some text. Bullinger has it? From the Greek. How did they get Christ in there? Alright, Joe.

[Joe:] And in verse 18 it says: For he that in these things serveth Christ is acceptable to God. Specifically what does that "these things" relate back too?

All of those things that are mentioned previously run way back up in the twelfth chapter. It will run all the way back up. Alright, Gerald?

[Gerald:] Chapter 14 verse 1, that "weak" is that in the text?

I don't think so, I don't remember right now, closed mine. Is that in the text Walter in 14:1 in the critical Greek – “weak”? It is? What about Aramaic, Bernita? Is that what I said? That what I said? That's what it was then. Just got to keep reminding me what I say. A lot of this stuff you see, I'm really stupid that I don't put in the translation in my own stuff. I just don't spend all of that time, but whenever I really work that stuff. Alright, Charlie?

[Charlie:] In 12:18 it says: If it be possible, as much as lieth in you, live peaceably with all men. “As much as lieth in you” is that talking about toleration point?

According to your believing, yeah. You can't go beyond your believing. Alright, Patty?

[Patty:] Back in chapter 12 verse 10 – Be kindly affectioned one to another with brotherly love; in honor preferring one another. When you mentioned the world lives so that you might love a person ninety-nine times out of a hundred times and the hundredth time it will catch you. And it keyed off in my mind that we say to each other that we love each other but if we love each other but if we love each other it's not a one time deal....

And day by day. That's right. Craig?

[Craig:] I have one comment and one question about Charlie's statement. It just hit me that verse 3, the balance of the renewed mind to live peaceably with as much as lieth in us. We do the best we can to love everybody but that sober part in verse 3, we still have to use our head and think logically, just not to the point that we can handle. There is the other aspect.

Right, the logical side.

[Craig:] And the next thing I wanted to ask was in Timothy: be thou an example to the believers. You mentioned, of course, when you're in your own home in private, what you do is your business, of course.

But you see, even in my own home I would be very careful if you came in, because of my love for you, see? But what I'm simply trying to say there, if you're not careful, they'll dog you with this thing that you have no freedom to do anything, except somebody else tells you what tie to wear. See? Now, let's say that I'm accustomed to serving cocktails before dinner. And you came in as my guest and I know ahead of time that you don't particularly enjoy cocktails or you don't particularly appreciate someone else having them. Well tonight, we're just going to have the Ohio drink, tomato juice. See, this is how I would walk lovingly. But I'm not going to invite you to my house every night. Yeah, you see, people the balance is there and anybody who wants to can understand it, but if you want to take it out of context, if you want to blow it, anybody can blow it. It's real simple when you look at it openly and honestly. But when they begin to squeeze it, then it gets difficult see? Okay.

[Craig:] How much does your behavior that people do not see influence your example to them?

It doesn't, unless you believe it will.

[Craig:] You understand what I asked?

I sure did and I gave you the proper answer.

[Craig:] I asked how much does your behavior that people do not see, influence your example to them.

Alright, Kurt.

[Kurt:] In verse 15 of chapter 14 it says: But if thy brother be grieved with thy meat, now walkest thou not charitably. Ruin not him with thy meat, for whom Christ died. I wondered if you knew what was going on in the church at Rome that they were having, that he would need to give specific instruction like that?

Stuff that had been offered to idols, [there] was a big idol problem.

[Kurt:] They were eating of it?

Really in many respects you don't have that problem with idols today, but you have it in other categories which would in practice make that verse living and real. See? If my eating rattle snake meat (which is offensive to a lot of Christians) would be offensive, I wouldn't eat rattle snake meat, even if it was health food. You ever been in a gourmet store where they have all of that stuff? Octopus feet, sure; turtle teeth. Lionel Johnson.

[Lionel:] The responsibility is primarily on the stronger believer to renew his mind.

Right, because the stronger believer already has a more renewed mind, that's why he's stronger. And basically related back to ministries now. Got it? Men with apostles, prophets, evangelist, etc., a ministry should be the strongest. And we've got to walk that way – we've really got to walk that way.